संस्थापक-सम्पादकः—विश्वबन्धुः

Founder Editor—**VISHVA BANDHU**

प्रधान-सम्पादकः—एस. भास्करन् नायर

Gen. Editor—**S. BHASKARAN NAIR**

वि. भा. भा. ग्रन्थमाला—७५ V. I. Series—75

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT CRITICALLY EDITED WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES, AND INDICES

Compiled By

LUDWIK STERNBACH, LL. D.

Hon. Professor of Dharmaśāstra,

Collège de France, Paris

Volume V

SUBHĀṢITA-S Nos. 8265-9979

(क°—का°)

Edited by

K. V. SARMA, *M.A , D Litt.*

Hon. Professor of Sanskrit (Research)

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE

HOSHIARPUR

1981

प्रकाशकृत्
विश्वेश्वरानन्द-वैदिकशोध-संस्थानम्
साधु-आश्रमः (प. गृ.), होशिआरपुरम् (भारतम्)
प्रथमं संस्करणम्—कार्तिकः, २०३८ वि०

Publishers :

VISHVESHVARANAND VEDIC RESEARCH INSIITUTE
Sadhu Ashram, Hoshiarpur (Punjab, India)
FIRST EDITION—October 1981

भारते होश्यारपुरे वि. वै. शो. सं.-मुद्रागृहे ।
शास्त्रिणा देवदत्तेन मुद्राप्येदं प्रकाश्यते ॥

Printed and Published by DEV DATTA SHASTRI
at the V. V. R. I. Press, Hoshiarpur (Punjab, India)

CONTENTS

PREFACE

Volume V of the *Mahāsubhāṣita-Saṁgraha* is being issued under the most painful circumstances. Dr. Ludwik Sternbach, the author of the Volume, passed away suddenly on March 25, 1981, when the printing of the Volume was yet to commence. May be that he was not in the best of health, but he seemed to have a premonition of what was to come. For, he wrote in his letter from Turin, dated 28. 12. 1980, addressed to Dr. K. V. Sarma, who was to vet and edit the Volume : "The last wish of mine is that Vol. V of the *Mahāsubhāṣita-Saṁgraha* appears for the V World Sanskrit Conference in Varanasi and that you work on it with full speed. I beg you to do it." He added in the same letter, "I do hope that I shall be able to return to Paris, but I doubt that I shall survive the operation to be undertaken, probably some time in the second half of January. So, reply to me as soon as possible." He said further, "I have also made arrangements that my fortune (with the exception of other bequeaths to my family and friends which I have made) be given, after my death, to the "*Dr. L. Sternbach Foundation*" to be administered by the Vishveshvaranand Vedic Research Institute in Hoshiarpur for the continuation of the *Mahāsubhāṣita-Saṁgraha*," being the fulfilment of a pious promise which he had made to the Institute, as early as in 1973, while persuading the Institute to accept his *Mahāsubhāṣita-Saṁgraha*, for publication.

True to its academic tradition, the Institute immediately wrote to Dr. Sternbach a most reassuring and comforting reply wishing him full recovery and stating that the Institute would undertake the responsibility of continuing his great work in the lines that he had set out and that he would have the satisfaction of seeing Vol. V of the work being issued on the occasion of the V World Sanskrit Conference. It is a matter of great grief that Dr. Sternbach is not alive to witness the publication of his work,

though the V. V. R. Institute has seen to it that it was issued as he had desired.

The timely issuance of this Volume is due also to another fortituous circumstance. Dr. K. V. Sarma whose scholarly advice was available to the undersigned in vetting and editing the previous four volumes of the work to the entire satisfaction of Dr. Sternbach, retired on 1. 1. 1980 as the Director-Professor of the University Wing of the Institute and the undersigned had to shoulder the responsibilities of that Wing, with the result that work on the *Mahāsubhāṣita-Saṁgraha* came to a standstill. In the meanwhile, Dr. Sarma had accepted the assignment as Academic Adviser to the well-known firm of Indological publishers, Ms. Motilal Banarsidass. Dr. Sternbach was, naturally, insistent upon his work being resumed and, in the changed circumstances, preferred Dr. Sarma to take up the editing of the work. Therefore, the Institute invited Dr. Sarma to rejoin it and it goes to the credit of Dr. Sarma that he paid heed to that invitation, gave up his lucrative job and assumed charge of Dr. Sternbach's work, as a labour of love, on account of his addiction to academic pursuits.

The present Volume of the *Mahāsubhāṣita-Saṁgraha* which is issued as No. 75 of the *Vishveshvaranand Indological Series,* records about 2000 wise sayings and entertaining verses in Sanskrit beginning with the Devanāgari letters क and का, numbered 8265 to 9979, with a number of additional verses inserted between the regularly numbered verses. The pattern of presentation is the same as in the previous volumes. The verses as extracted from the extant *subhāṣita* works and poems in Sanskrit and from texts of Indian origin preserved in Greater Indian literatures such as those of Tibet, Ceylon, Indonesia, Cambodia and other countries, have been carefully edited and presented with the documentation of their primary, secondary and Greater Indian sources. This is followed by the textual variants found in the different sources. A readable translation of the Sanskrit text into English follows, enabling the non-Sanskritist reader to grasp the innate wisdom

and poetic charm of the verses. Footnotes are added wherever necessary to explain contexts, indicate references and point out allusions.

Three Indexes are appended to the Volume, being : I. *Index of Authors and Sources*, wherein brief details of the individual authors and also of works from which the verses have been extracted are given with the enumeration of the verses concerned ; II. *Index of Sanskrit Metres*, wherein the verses in the different metres, have been listed ; and, III. *Subject Index*, in which the innumerable topics dealt with or referred to in the verses have been identified and indexed alphabetically with cross-references. It is to be hoped that this Volume will receive from its cultured readers the same welcome as was accorded to the earlier volumes.

The painstaking labour which Dr. Sternbach has put in towards the compilation of this Volume is better visualised than stated. Dr. K. V. Sarma, with his characteristic enthusiasm and devotion to work, has edited the verses intensively, checking the entries and the references, vetting translations and adding notes, when required. He has also himself translated a large number of verses and has prepared the three Indexes to the Volume. The credit of the neat printing of the work in the course of a few months goes to the workers of the V. V. R. I. Press.

Before I close, I desire to mention that, in accordance with the wishes of Dr. Sternbach, this Institute has set up a *Dr. Ludwik Sternbach Foundation* with the primary object of continuing the compilation and publication of the 20-volume series of *Mahāsubhāṣita-Saṁgraha*, the completion of the unfinished writings of Dr. Sternbach and pursuance of editing and research in the realm of Indian anthological literature. We appeal to all lovers of Sanskrit and Indian culture and also scholars in general to help in the activities of this newly started *Foundation*. In fact, we would be thankful to our readers for any constructive suggestion or academic and other contribution that they could render in the above behalf and thus

help us to fulfil the mission which savant Dr. Ludwik Sternbach stood for.

I may also direct the attention of our readers to a Note on the life and contribution of Dr. Sternbach which appears elsewhere in this Volume.

S. BHASKARAN NAIR
Honorary Director

V. V. Research Institute,
Sadhu Ashram, Hoshiarpur,
21st October, 1981

Prof. Dr. LUDWIK STERNBACH
(1909—1981)

IN MEMORIAM

PROF. DR. LUDWIK STERNBACH

(1909—1981)

Perhaps next to the demise of its Founder-Director Acharya Dr. Vishva Bandhu in 1973 and of its benign President Diwan Anand Kumar in 1981, the V.V. Research Institute has sustained the most severe blow in the sudden demise of Dr. Ludwik Sternbach, a close associate, friend and benefactor of the Institute, on March 25, 1981. He passed away as the result of a heart attack as he was returning in a taxi after attending a meeting in Paris. He was a devoted researcher and an indefatigable worker. He bore a charming personality, affable, affectionate and disarming, qualities which his close friends and fellow-workers, including the present writer, can vouch for.

Dr. Sternbach's life and career were highly varied and eventful. He was born in Cracow (Poland) on Dec. 12, 1909 as the son of an eminent lawyer and studied law in the Jegellonian University at Cracow (1927-30). On passing out of the University, he worked in a judicial court (1931-32), then under a local lawyer (1932) and commenced independent practice as a Member of the Bar at Cracow in 1937. His interest in Indian culture and law prodded him to study Sanskrit, which he did under Prof. Mme. de Helena Willmann-Grabowska of the Department of Indian Philology, combining his studies with his profession. He took his LL.D. in 1933 and Ph.M. (Philosophy and Sanskritology) in 1936, his specialisation being *Dharmaśāstra* and *Arthaśāstra*. Since his Professor was the lone member of the staff of the Department, he volunteered to assist in giving lectures and looking after the Library (1933-37), when he was taken as a Reader in the Department (1937-38).

In the wake of the Nazi occupation of Western Poland and persecution of Jews, Dr. Sternbach escaped penniless (1939) to Lwow in Eastern Poland, then under Russian occupation. At Lwow he got an Assistant's job under Prof. Stefan Stasiak in the Institute of Indian Philology and Culture of the University of Jan Casimir (now Iwan Franko). When things began to hot up there, too, he left Lwow and reached India *via* Turkey and Iraq, suffering manifold difficulties on the way.

In India, the Bharatiya Vidya Bhavan, Bombay gave asylum to this academic pilgrim and he was accepted as Professor of Dharmaśāstra and Indian Culture. In this capacity he became associated also with the Bombay University. The seven years

(1940-46), which he spent in India, lecturing in the said two institutions, visiting other University centres, and associating with Indian scholars, was the most formative period in the academic career of the ardent aspirer after learning that Dr. Sternbach was. Thus, when the UNO was set up after the Second World War and Dr. Sternbach was drafted to it, in 1947, as Deputy Director of Research in the Department of Trusteeship on Non-Self-Governing Territories, he left India not only as a *Dharmśāstra-vidvān*, but also as a *Loka-kathā-vidvān* (Master of Indian folk-tales). Throughout his tenure in the above and senior capacities in the UNO at Paris, Geneva and New York, Dr. Sternbach continued, with zest, his Indianistic studies, which led him to still another allied field, *viz.*, the rich *subhāṣita* literature in Sanskrit and developed into a *Subhāṣita-vidvān* too. His literary output and published writings during his tenure in the UNO from 1947 to 1970 is so prodigious that he seemed to have pursued his academic studies with as much interest and ardour as his official duties.

When his term of Office at the UNO came to a close in 1970, he joined the University of Sorbonne Nouvelle, Paris, as Professor of Indology, where he lectured on Indian Culture for two years (1970-72) and later in the same capacity in the Collège de France for four years (1972-76). During the last years of his life, he maintained close, though informal, connection with the said institutions and pursued his academic studies and publication activities unremittingly. Throughout his life, he suffered from poor health and impaired vision but that did not deter him from world travel, frequent visits to India and lecturing at Universities and Institutes in the countries that he visited.

While the subjects taken up for study by Dr. Sternbach were more of a general than of a technical nature, what was lost in depth was amply made up in expanse. Thus, the published writings of Dr. Sternbach is, to say the least, stupendous both in bulk and in variety. More than thirty titles, in about fifty volumes, some of them extending through a few hundred pages each, besides a hundred and fifty scholarly papers and over two hundred literary reviews is, indeed, an enviable record even for an assiduous academician. His early writings centered round the gnomic and didactic, and sociology, law and politics, in ancient India. While he presented through the 6-volume *Cāṇakya-nīti-text-tradition* (Hoshiarpur, 1963), and other similar text-editions, pithy Sanskrit texts prescribing the path of righteousness and avoidance of pitfalls in life, in his exegetical works like the 2-volume *Juridical studies in ancient Indian law* (1965, 1967), he correlated those texts with social customs and legal tradition of the land according to the Dharmaśāstras and Smṛtis. His *Bibliography of Kauṭilya's Arthaśāstra* (Hoshiarpur, 1973) and *Bibliography of Dharma and Artha in Ancient India* (Wiesbaden, 1973) are very useful reference books on the subject.

From amongst his works on Sanskrit *subhāṣita*, three deserve special mention. First, his two substantial *Supplements* (Wiesbaden, 1965 ; Turin, 1974) to the well-known *Indische Spruche* by O. Boehtlingk. The second is his 2-volume *Descriptive catalogue of poets quoted in Sanskrit anthologies and inscriptions* (Wiesbaden, 1978, 1980), which forms the largest ever detailed documentation of about 2000 authors, many of them known only through their stray verses. The third is *Mahāsubhāṣita-Saṁgraha*, his *magnum opus*, a 20-volume "extensive collection of wise sayings and entertaining verses in Sanskrit, with Introduction, English translation, Critical notes and Indices." Four volumes of this work, each containing five to six hundred pages, had already been issued by the V.V. Research Institute, Hoshiarpur and further volumes were under preparation when the hands of death snatched away Dr. Sternbach in the midst of his work. Possibly, he had a premonition of his death, for he entrusted the continuation of the compilation and publication of this priceless project to the V. V. Research Institute, through a '*Dr. Ludwik Sternbach Foundation*', which the Institute has since set up.

Dr. Sternbach was a member of several learned bodies and was the recepient of several honours, but what he cherished most were the honorary doctorates which the Sampuranand Sanskrit University, Varanasi and the Kameshwar Singh Sanskrit University, Darbhanga, conferred in him, both in 1980, mainly in consideration of his work on the *Mahāsubhāṣita-Saṁgraha.* It may be pertinent to name here some of the Indological research institutions in India with which Dr. Sternbach had the closest academic association, *viz.*, V. V. R. Institute, Hoshiarpur, All-India Kashi Raj Trust, Varanasi, Bharatiya Vidya Bhavan, Bombay, the Bhandarkar Oriental Research Institute, Poona, and Akhila Bharatiya Sanskrit Parishad, Lucknow.

Soft-spoken, pursuasive and unbelievably courteous, this Senior Officer of the UNO who has achieved, in the literary field, perhaps, more than a well-placed academician, has left a void in Indological scholarship. Indeed, his numerous friends and admirers, both in India and in the West, will miss his benign presence in the sessions of the World Sanskrit Conference, of which he was the Secretary-General and the live force.

K. V. SARMA

महासुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

VOLUME V

SUBHĀṢITA-S 8265-9979

(°क–का°)

क

8265

कंचन वञ्चनचतुरे
प्रपञ्चय त्वं मुरान्तके मानम् ।
बहुवल्लभे हि पुरुषे
दाक्षिण्यं दुःखमुद्वहति ॥

(आ) PG 222 (a. Samāhartṛ=Rūpa Gosvāmin), Ujjvalanīlamaṇi 161 (a. PG).

(*d*) दाक्षिण्यदुःख° PG (var.).

Āryā metre.

Display your jealous anger on Kṛṣṇa, the destroyer of Mura, who is an adept in deception, (for) courtesy towards a man who has a number of beloveds, will result only in misery. (A. A. R.).

8266*

कंचित् कालं नय गिरिगुहागह्वरे रे मुधैव
क्रीडन् हालाहलरसलसद्दर्प मा सर्प ! सर्प ।
माद्यन्नुद्यत्सजलजलदव्याकुले मेघकाले
येन प्राप्तो वनविहरणोत्कण्ठया नीलकण्ठः ॥

(आ) Anymuk 94.

Mandākrāntā metre.

Lie low, for the time being, in idleness, in the mountain crevice, sporting there, O serpent, proud of your virulent poison ; move not, for, in this season of clouds, stormy with the thunder of rising and frolicking clouds, the [peacock] has descended, longing for sport in the woods, (and he may eat you up). (A. A. R.).

8267*

कंचित् क्षणं ननु सहस्व विमुञ्च वासो
जागर्त्ययं परिजनो धिगपत्रपोऽसि ।
एषोऽञ्जलिः शमय दीपमिति प्रियाया
वाचो रतादपि परां मुदमावहन्ति ॥

(आ) VS 2053 (a. Rājaputra-Parpaṭi).

Vasantatilakā metre.

Wait a little ; leave hold of my dress ; the servants are still awake ; fie, you are shameless ; my obeisance to you, (at least) put out the light—these words of the beloved bring more pleasure than even union with her. (A. A. R.).

8268*

कंचिदेव समयं समागतं
त्वां न विस्मरति शश्वदम्बुजम् ।
मानसे विहर हंस मानसे
मा विमुञ्च पुनरस्य सौहृदम् ॥

(अ) Ava 551.

(आ) SR 223. 13, SSB 608. 12, RJ 388.

(*a*) समागमात् Ava.

Rathoddhatā metre.

Oh Swan ! When the proper time has come, the lotus will never forget you ; (have hope) and sport in the Mānasa lake, and do not give up friendliness for him in your mind. (A. A. R.).

8269*

कंजानना कंजपरागपुञ्ज-
गुञ्जन्मिलिन्दावलिकुन्तलश्रीः ।
विद्वद्द्विजाक्रान्तमुखान्तराला
ज्योतिर्विदार्या तटिनीव भाति ॥

(आ) PV 314 (a. Audīcyaprakāśa).

(*b*) °वनि° [°वलि°] PV (MS).

(*c*) विद्वद् PV (MS) ; °सुखा° [मु°] PV (MS).

Indravajrā metre.

Lotus-faced, having tresses possessing the beauty of a row of bees humming in a mass of the pollen of lotuses, with bright teeth in the mouth, the woman astrologer shines like a river, having lotuses, with bees sporting in the pollen of lotuses, with sporting aquatic birds and shining with *vidārī*-plants growing on its banks. (A. A. R.).

कंदर्प see कन्दर्प

कंदर्पक° see कन्दर्पक°

कंध° see कन्ध°

8270

कं न स्पृशन्ति पुरुषं व्यसनानि काले
को वा निरन्तरसुखी य इहास्ति लोके ।
दु:खं सुखं च परिणामवशादुपैति
नक्षत्रचक्रमिव खे परिवर्तमानम् ॥

(अ) P (PT 2. 167, PTem 2. 149, PRE 2. 93).

(आ) Cf. Ru 127.

(इ) Old Syriac 2. 60, Old Arabic 3. 211.

(*b*) वा·········खी text missing PTem ; reconstructed as : वाभिनन्दति सुखी ।

(*c*) °ति missing PTem.

(*d*) First 3 *akṣara-s* missing, reconstructed as आदित्यचक्रमिव PTem.

Vasantatilakā metre.

What man is not touched by calamities when his time comes ? Or who that lives in this world is unceasingly happy ? Fortune and misfortune come in natural revolution, like the circle of the constellations[1] revolving in the sky. (F. Edgerton).

1. Zodiac.

8271

कं पृच्छाम: सुरा: स्वर्गे निवसामो वयं भुवि ।
किं वा काव्यरस: स्वादु: किं वा स्वादीयसी सुधा ॥

(आ) ŚP 147, SR 386. 369 and 30. 1 (a. SP), SSB 49. 2, IS 1537, JS 37.1, SMa 1. 6, VP 3. 8, SRK 41. 5 (a. ŚP), SRM 21. 395, SSH 2. 3, Cf. क्व याम: कांश्च पृच्छाम: ।

(*a*) कान् पृच्छाम: ŚP, SR 30. 1, SSB, SMa, SSH, VP, SRK, SRM ; सुधास्वर्गे SRK, SRM.

(*b*) कि वदामो [ति°] JS.

(*c*) °रसं स्वादु IS.

Whom shall we ask ? The gods in heaven, or us living on the earth : (whether) the taste of (good) poems is greater or whether nectar has a better taste ? (A. A. R.).

8272*

कं प्रति कथयितुमीशे
संप्रति को वा प्रतीतिमायातु ।
गोपतितनयाकुञ्जे
गोपवधूटीविटं ब्रह्म ॥

(आ) PG 98 (a. Raghupati Upādhyāya), Caitanya-caritāmṛta 19.98 (a. Raghupati Upādhyāya).

(*b*) मां प्रति PG (var) ; °मायाति PG (var.).

Āryā metre.

To whom can I tell and who will now believe me ? In the bower of the daughter of the chief of cowherds *Brahman* is the seducer of the cowherd's wife. (A. A. R.).

8273

कं योजयन् मनुजोऽर्थं लभेत
निपातयन् नष्टदृशं हि गर्ते ।
एवं नराणां विषयस्पृहा च
निपातयन् निरये त्वन्धकूपे ॥

(अ) BhPn 5.5.16 (in some texts *ab* only ; *cd* omitted). In E. Burnouf's edition 5. 15. 15 *ef*. only).

(आ) SR 384. 304.

(*a*) योजयेन् SR.

(*b*) °दृशं BhPṇ (var.).

Upajāti metre (*pādas a* and *c* irregular and *pādas b* and *d* Upendravajrā).

But associating with which man gets wealth which throws him blinded into (unfathomable) chasm : thus is man's desire for sensual pleasures which push him into the blinding hidden well of hell. (A. A. R.).

8274

कं विशेषमवलम्ब्य योषितः
प्रेयसे भजसि वर्चसे भुवम् ।
त्यागहेतुरपि तुल्य एव ते
सापि सापि मलमोचनस्थली ॥

(आ) JS 450. 29.

(*b*) वर्चसो···वम् JS.

Rathoddhatā metre.

On what ground do you support taking to the ordure-region of women for pleasure ? Indeed, that region is to be discarded even as the region of excretion ! (K. V. Sarma).

8275

कं संजघान कृष्णः
का शीतलवाहिनी गङ्गा ।
के दारपोषणरताः
कं बलवन्तं न बाधते शीतम् ॥

(आ) SRK 162. 12 (a. Sphuṭaśloka), SR 196. 15, SSB 551. 14, Saina 2 क 35, SRM 2. 2. 359. Cf. No. 9316.

Udgīti-āryā metre.

Whom did Kṛṣṇa slay ? Kṛṣṇa slew Kaṃsa. At which place is the flow of the Ganges cool. Ganges that flows along the region of Kāśī (Varanasi) is cool. Who are keen on supporting their wives ? Those who are interested in cultivating rice fields. Which strong man does cold not affect ? The man who wears a woollen blanket. (A. A. R.).

8276*

कंसं ध्वंसयते मुरं तिरयते हंसं तथा हिंसते
बाणं क्षीणयते बकं लघयते पौण्ड्रं तथा लुम्पते ।
भौमं क्षामयते बलाद् बलभिदो दर्पं पराकुर्वते
क्लिष्टं शिष्टगणं प्रणम्रमवते कृष्णाय तुभ्यं नमः ॥

(आ) SR 24. 167, SSB 41. 84.

(*c*) बलभिदोर् SSB ; °कुर्वत SR.

Śārdūlavikrīḍita metre.

To Kṛṣṇa, the destroyer of Kaṃsa, who eclipsed (the demon) Mura, killed Haṃsa, debilitated Bāṇa, slighted (the crane-demon) Baka, confounded the king of Puṇḍra-s, destroyed (Naraka) born of the Earth, put down forcibly the pride of (Indra), cut down (the demon) Bala (Vala), and protects the men in difficulties when they bow to him—to you, O Lord Kṛṣṇa, my obeisance. (A. A. R.).

8277

कंसारातेर्वद गमनं केन स्यात्
कस्मिन् दृष्टिं संलभते स्वल्पेच्छुः ।
कं सर्वेषां शुभकरमूचुर्धीराः
किं कुर्यास् त्वं सुजन सशोकं लोकम् ॥

(अ) VMM c. 53.

(आ) SR 201. 73, SSB 559. 74 (Riddle).

(*b*) लभते [संल°] VMM, SSB (better *metri causa*).

(*d*) कुर्यात्स्वं SSB ; सशोकलोकं VMM.

Jaladharamālā metre (irregular in *b*).

Tell me, who will reach Śrī Kṛṣṇa, the enemy of Kaṃsa ? Good men. On what do men of petty desires fix their

eyes ? Worries. What do the wise as auspicious of all ? The world. What will you do ? Oh good man, the world is is full of sorrow. (A. A. R).

8278*

कंसारिचरणोद्भूत- सिन्धुकल्लोललालितम् ।
मन्ये हंस मनो नीरे कुल्यानां रमते कथम् ॥

(आ) ŚP 796 (a. Śārṅgadhara), SR 221. 3 (a. ŚP), SSB 608.1 (a. Śārṅgadhara), SRK 183. 1 (ŚP).

(*d*) न ते [कथम्] SR, SSB.

How does your mind, O Swan, take delight in the water of small artificial channels, when you have been fondled by the ripples of the river Ganges, issuing from the feet of Lord Viṣṇu, the enemy of Kaṃsa ? (A. A. R.).

8279*

कंसो रावणो रामश्च राजा दुर्योधनस् तथा ।
चत्वारोऽपि महामूर्खाः पञ्चमः शालिवाहनः ॥

(आ) IS 1499, Subh 174, Pr 366.

(*a*) कंशो रावणरामस्य Subh ; कंसरावणरामाश्च (would be better).

(*c*) °मूर्खा Subh.

(*d*) पञ्चमो, my change to पञ्चमः

Kaṁsa, Rāvaṇa, Rāma and king Duryodhana, all these four were great fools ; and the fifth is Śālivāhana.

8280

कः कं शक्तो रक्षितुं मृत्युकाले
रज्जुच्छेदे के घटं धारयन्ति ।
एवं लोकस् तुल्यधर्मो वनानां
काले काले छिद्यते रुह्यते च ॥

(अ) Sv 6.10.

Śālinī metre.

Who is able to protect whom at the time of death ? Who can support the pitcher when the rope (attached to it) is cut ? Thus man fares equally with trees : each is cut down [dies] when his time comes and grows [is born, in course of time]. (M. R. Kale).

8281*

कः कः कुत्र न घुर्घुरायितघुरीघोरो घुरेत् सूकरः
कः कः कं कमलाकरं विकमलं कर्तुं करी नोद्यतः ।
के के कानि वनान्यरण्यमहिषा नोन्मूलयेयुर्यतः
सिंहीस्नेहविलासबद्धवसतिः पञ्चाननो वर्तते ॥

(आ) KPr. 7. 224, Amd 140. 337, VS 617, SR 231. 48 (a. KPr), SSB 624. 51 (a. KPr), Any 27. 23, AA 60. 9-12 (a. Kpr), KāP 213. 6-9, KHpK 246, AlS 240. 20-241. 2.

(*a*) कस्कः Amd, KHpK ; घुरेच्छूकरः Amd, Any, AlS.

(*b*) कं कं कः कं KāP ; कस्कः Amd, KHpK ; विमलकं [वि°] SR, SSB.

(*d*) सिंहो° AlS ; विद्यते [वर्त°] KHpK (var.).
Śārdūlavikrīḍita metre.

Where will not the boar, fierce with his peculiar sound, make a terrible noise ? Which lotus ponds will not the elephants try to render lotus-less ? Which forests will not the wild buffalo uproot ?—(all this will happen),—because the lion lies tied up by its affection for the lioness ! (G. Jhā).

8282

कः कण्टकानां प्रकरोति तैक्ष्ण्यं
विचित्रभावं मृगपक्षिणां च ।
माधुर्यमिक्षौ कटुतां च निम्बे
स्वभावतः सर्वमिदं हि सिद्धम् ॥

(अ) Buddhacarita 9. 52 (*ab/dc*), Cr 226 (CRr 8. 118, CPS 289. 2), Ṣaḍdarśanasamuccaya, (cf. No. 8296).

(आ) Spr 732.5 (a. Ācarāṅgasūtra), Nyāyasūtra 4. 1. 122; cf. Dātaka 23. 17, Si 24. 2 (a. Gauḍapāda); 5. 242 (a. Gauḍapāda on Sāṁkhya-kārikā 6.1), cf. No. 8296.

(इ) CR (T) 8. 60; Fo pne-Lsing, checking 7.53 *c* 18-19; Fo pne-Lsing, chi ching 750 *c* 18-19.

(*a*) कण्टकस्य Buddha°.

(*b*) वैचित्र्यभावं CR (var.); वा Buddha°.

(*c*) माधुर्यमिक्षोः CR (var.); स्वभावतः सर्वमिदं प्रवृत्तं Buddha°; न कामचारोऽस्ति कुतः प्रयत्नः Spr.

(*d*) न कामकारोऽस्ति कुतः प्रयत्नः Buddha°; न [हि] CR (var.); प्रसिद्धम् [हि सि°] CR (var.); प्रपन्नम् [हि सि°] CR (var.).

Upajāti metre (Indravajrā and Upendravajrā).

What causes sharpness in thorns and characteristic distinctions in wild animals and birds, sweetness in the sugar-cane and bitterness in the *margosa*-plants? Indeed, all these are caused by nature!

8283*

कः कर्णारिपिता गिरीन्द्रतनया कस्य प्रिया कस्य तुक्
को जानाति परेङ्गितं विषमगुः कुत्रोदभूत् कामिनाम्।
भार्या कस्य विदेहजा तुदति का भौमेऽह्नि निन्द्यश्च कस्
तत्प्रत्युत्तरमध्यमाक्षरपदं सर्वार्थसंपत्करम्॥

(आ) SR 204. 117, SSB 563. 118, SRK 167. 15 (a. Kalpataru).[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

Who is the father of Karṇa's enemy? *Vāsava* [Indra]. Whose wife is the daughter of the king of mountains? *Harasya* [of Śiva]. To which the termination *tuk* added? *Hrasvasya* [to a short syllable]. Who reads the minds of others? *Matimān* [an intelligent man]. Where did Cupid originate? *Manasi* [in the mind]. Whose spouse is Sītā? *Rāmasya* [of Śrī Ramā]. What injures? *Kustuti* [false praise]. What is forbidden on Tuesday? *Abhyaṅga* [oil bath]. The middle syllables of the answers will bring all kinds of prosperity. [Answer: *Sarasvati namastubhyaṃ* ('O goddess of learning, a bow to you')]. (A. A. R.).

8284-5

कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित्।
यदेको जायते जन्तुर् एक एव विनश्यति॥
तस्मान् माता पिता चेति राम सज्जेत यो नरः।
उन्मत्त इव स ज्ञेयो नास्ति कश्चिद्धि कस्यचित्॥

(अ) R [R (Bar) 2. 100. 3-4, R (B) 2. 108. 3-4, R (G) 2. 116. 12-13, R (L) 2. 121. 3-4.

(आ) IS 1500-1.

(*a*) किं [कः] R (var.).

(*b*) किं कार्यं or किमार्यः [कि°] R (var.); के° क° चित् (वा) R (var.).

(*c*) यद्येको (°दै°) [य°] R (var.).

(*d*) एवं R (var.); विदस्यति or विविश्याति [वि°] R (var.).

(*e*) एव [इति] R (var.).

(*f*) सज्ज्येत R (var.).

(*g*) उत्तमस्तु स विज्ञेयो R (var.); विज्ञेयो or संज्ञेया or संज्ञैषा [स ज्ञे°] R (var.).

(*h*) योत्र [य°] जानाति वै नरः R (var.); योत्र [°नु] सज्जेत [°ज्जति] वै नरः [पुनः] R (var.).

Who is relative of whom? What can one obtain through another? Every creature is born alone and dies alone.

Therefore, O Rāma, a man who clings to another, because she or he is his mother or father, should be considered as a mad man. No one belongs to another.

8286*

कः कान्तारमगात् पितुर्वचनतः संश्लिष्य कण्ठस्थलीं
कामी किं कुरुते च गृध्रहठतश्छिन्नं प्ररूढं च किम्।
का रक्षःकुलकालरात्रिरभवच् चन्द्रातपं द्वेष्टि को
रामश्चुम्बति रावणस्य वदनं सीतावियोगातुरः॥

(आ) SR 197. 34, SSB 552. 33.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

Who went to the forest at his father's behest ? Rāma. Embracing by the neck, what does a lover do ? *Cumbati* [kisses]. What grew when forcibly plucked by the vulture ? *Rāvaṇasya vadanaṃ* [the head of the demon Rāvaṇa]. Who became the night of doomsday to the *rākṣasa* race ? [Sītā]. Who hates moonlight ? *Viyogāturaḥ* [one who is separated from his beloved]. [Reply : Rāma kisses the face of Rāvaṇa being afflicted by separation from Sītā]. (A. A. R.).

8287

क: काल: कानि मित्राणि को देश: कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिर् इति चिन्त्यं मुहुर्मुहु: ।।

(अ) P (PT 1. 91 and 3. 120, PTem 1.83, PS 1. 80, PN 2. 59, PP 2. 271, PRE 1. 90, PM 1. 107, PT_2 3. 125, Pts Hamburg MS 1. 81 and 3. 72), Cr 227 (CVr 4. 18, Cvr 4. 2, CSr 2. 20, CRr 1. 13, CNG 10, CnT II 5. 7, CnT III 4.2, CnT VI 57, CPS 6.17), BhŚ 447.

(आ) VS 2804, SRHt 175. 49 (a. MBh), SSSN 184. 66 an., IS 150. 2 Subh 198, Ru 162, SSap 64, Sama 1 क 23, Saśā 172. 174, Spr 1605. 2 (a. Vṛddhacāṇakyanīti).

(*a*) क काला कामिकतानि CS (var.) ; प्रभु: [काल:] Cv (var.).

(*b*) को व्ययो यम Cv (var.) ; व्ययाव्ययौ CR (var.) ; °गमे [गम:°] CS (var.),

(*c*) को वाहं [क°] PT, PTem, CR, CS (var.), VS ; कस्याहं CV (var.), CS (var.), SSSN, Spr.

(*d*) संचिन्तयेद् बुध: IS; ध्ययेन् [चि°] Cv (var.); चिन्ता CS (var.),

A man must ponder again and again on these : "What is the time ?" "What friends (have I) ?" "What is the place ?" "What are my income and expenditure ?" "Who am I, and what is my power ?" (F. Edgerton).

8288*

क: कुर्याद् भुवनं सर्वं क: समुन्मूलयेद् द्रुमान् ।
किं प्रतीके भवेन् मुख्यं क: परत्रेति पुण्यताम् ।।

(आ) SR 196.7, SSB 556.42.

Who creates all the worlds ? *Sa-rasaḥ* [a poet of emotion]. Who uproots trees ? *Sarasaḥ* [the water of lakes]. Which is the important thing in the mouth ? *Sa-rasaḥ* [good taste or sweet words]. Who gets merits in the next world ? *Sa-rasaḥ* [one having the five *rasa-s*, *Śāntiḥ* etc.]. (A. A. R.).

8289

क: कोप: क: प्रणयो
नटविटहृतमस्तकासु वेश्यासु ।
रजकशिलातलसदृशं
यासां जघनं च वदनं च ।।

(अ) KR 9220. 4, cf. GVS 650.

Āryā metre.

Of what import is the anger or love of harlots whose heads are patted by actors and libertines,—of harlots whose loins and mouths are like the beating stones of washermen (being made use of by all). (K.V. Sarma).

8290*

क: कौ के कं कौ कान्
हसति च हसतो हसन्ति हरिणाक्ष्या ।
अधर: पल्लवमङ्घ्री
हंसौ कुन्दस्य कोरकान् दन्ता: ।।

(आ) SH 1806, SR 196. 16, SSB 551. 15, SRM 2. 2. 601.

(*a*) कान्य SH.
(*b*) हसति हसतो हसन्ति तन्वंग्याः SRM.
(*c*) दृष्ट्वा पल्लवमधरः SRM.
(*d*) पादौ पक्षे च को॰ SRM ; पक्षे कुमुदस्य कौर॰ SH ; दन्तानि SH ; चन्दस्य or कुन्दस्य SR, SSB.

Gīti-āryā metre.

What, what two, and the many of the gazelle-eyed damsel laugh at which, which two and the many ? Her lip laughs at the tender sprout, her two feet at two swans, and her teeth at all the buds of jasmine. (A.A.R.).

8291

कः खे गच्छति का रम्या का जप्या किं विभूषणम् ।
को वन्द्यः कीदृशी लङ्का वीरमर्कटकम्पिता ॥

(श्रा) JS 352. 28, SR 196. 2 (a. JS), SSB 550. 2, SRK 161. 5 (a. Sphuṭaśloka), ZDMG 39. 101 (Sanskrit Rätsel by A. Fuhrer).[1]
(*a*) चरति [ग°] JS (var.), SR, SSB, SRK, ZDMG.
(*b*) किन्तु भू° ZDMG.

1. Puzzle.

Who goes in the sky ? *Vīḥ* [a bird]. Who is charming ? *Ramā* [Lakṣmī]. Which is to be chanted ? *Ṛk* [the hymns of the Ṛgveda]. What constitutes an ornament ? *Kaṭakam* [a bracelet]. Who is to be respected ? *Pitā* [father]. How is Laṅkā ? *Vīramarkaṭakampitā* [shaken by the heroic monkey Hanūmān]. (A. A. R.).

8292*

कः खे चरति कः शब्दं चोरं दृष्ट्वा करोति च ।
कैरवाणामरिः को वा कोपानामालयश्च कः ॥

(श्रा) ZDMG 39. 99 (Sanskrit Rätsel by Fuhrer).[1]

1. Puzzle.

Who moves in the sky ? *Markaṭa* [monkey]. Who makes noise when he sees a thief ? *Kampita* [one agitated]. Who is the enemy of the lilies ? *Arka* [the sun]. Who is the repository of anger ? *Vīra* [a hero who fights]. (A. A. R.).

[The answer to the puzzle is *Vīramarkaṭakampita* as for 8291].

8293*

कः खे भाति, हतो निशाचरपतिः केनाम्बुधौ मज्जति
कः, कीदृक् तरुणीविलासगमनं, को नाम राज्ञां प्रियः ।
पत्रं किं नृपतेः, किमप्सु ललितं, को रामरामाहरो
मत्प्रश्नोत्तरमध्यमाक्षरपदं यत् तत् तवाशीर्वचः ॥

(श्रा) SR 204. 115, SSB 563. 116, Sama, 1 क 1, SRK 165.3 (a. Sphuṭaśloka).[1]
(*c*) प॰ किं tr. same ; °हरः same.

1. Puzzle.

Śārdūlavikrīḍita metre.

Who shines in the sky ? *Graheśaḥ* [the lord of planets]. By whom was the lord of demons killed ? *Rāmeṇa* [by Rāma]. Who plunged into the ocean ? *Maināka* [the mountain of that name]. How does a young lady walk sportively ? *Mantharam* [slowly]. Who is dear to the king ? *Sacivaḥ* [minister]. What is the *patra* [wing : letter-carrier] of kings *Turaṅgaḥ* [horse]. What is charming in water ? *Rājīvam* [lotus]. Who carried off Rāma's wife ? *Rāvaṇa*. The middle syllables of the answers to my queries–may they constitute blessing for you. [*he nātha ciraṃ jīva* : My lord, may you live long !] (A. A. R.).

8294*

कः परेतनगरीपुरंदरः
को भवेदथ तदीयकिंकरः ।
कृष्णनाम जगदेकमङ्गलं
कण्ठपीठमुररीकरोति चेत् ॥

(आ) PG 21 (a. Ānandācārya).
Rathoddhatā metre.

Who is the lord of the city of Death (to harm one), and what of his messengers, if only the name of Kṛṣṇa, the one auspicious thing in the world, is accepted as a guest in the seat of one's throat. (*i.e.*, Death or its messengers are of no avail on one who repeats the name of Kṛṣṇa). (A. A. R.).

क: खे चरति का रम्या see No. 8291.

8295*

क: पश्यति खुरमहस:
संमुखमपि तेजसां सहस्रस्य ।
कलितं शशभृद्धाम्नो
यो मण्डलखण्डनं सहते ॥

(आ) JS 67. 15 (a. Śrī-Vallabhadeva).

(*c*) शशभृ ··· म्नो JS (suggested also शशभृद्धयोम्नो).

Āryā metre.

Who looks at the face of the sun, the thousand rayed one of forbidding brilliance? Yes, it is known: he who wears the disc of the hare-emblemed moon.[1] (A. A. R.).

2. Lord Śiva, the bearer of the crescent moon.

8296

क: पुष्पजातिं सुरभिं विधत्ते
कश्चन्दनं वै शिशिरीकरोति ।
क: प्रार्थयेद् भानुमिह प्रकाशे
साधुस् तथा स्वेन परोपकारी ॥

(आ) MK (S) 60, (cf. No. 8282).

(*c*) कोऽप्यर्थये भु° MK (var.) ; वै सुशिभीकरोति MK (var.).

Indravajrā metre.

Who makes fragrant the mass of flowers? Who indeed makes the sandal cool to the touch? Whoever here begs of the sun for his (sustaining) light? (None). The good man helps others of his own accord. (A. A. R.).

8297

क: पूज्य: सद्वृत्त:
कमधममाचक्षते चलितवृत्तम् ।
केन जितं जगदेतत्
सत्यतितिक्षावता पुंसा ॥

(आ) Praśnottara° (20 in Monatsberichte d. Kōn. Ak. d. Wiss. in B. 1868, p. 100) ; 18 in Journal of the Greater India Society, 1958.

(*a*) साधु: [पू°] Praś° (var.).

(*b*) अस्थिरारम्भ: Praś° (var.).

Āryā metre.

Who is honoured? The man of good conduct. Who is called a low person? He who swerves from good conduct. By whom is this world conquered? By him who is endowed with truth and patience. (A. A. R.).

8298*

क: पूज्य:, सुजनत्वमेति कतम:, क्व स्थीयते पण्डितै:
श्रीमत्या शिवया च केन भुवने युद्धं कृतं दारुणम् ।
किं वाञ्छन्ति सदा जना, युवजना ध्यायन्ति किं मानसे
मत्प्रश्नोत्तरमध्यमाक्षरपदं भूयात् तवाशीर्वच: ॥

(आ) SR 204. 119, SSB 563. 120.[1]

(*a*) पूज्यो SSB ; कतिम: SSB.

1. Puzzle.

Śārdūlavikrīḍita metre.

Who is fit to the honoured? *Bhūdeva* [the brāhman]. Who becomes good? *Svavaśa* [one who is independent]. Where do learnd people remain? *Saṃsadi* [in the assembly]. With whom did the goddess Durgā fight a terrible battle? *Durgeṇa* [with the demon Durga]. What do people always desire? *Vaibhavam* [prosperity] Of whom do young men dream? *Yuvatī*

[young damsel]. The middle syllables of the answers to my queries—may they constitute the blessing to you [*Devasargo bhava*, 'May you have a high position like the gods']. (A. A. R.).

8298A

कः पौरवे वसुमतीं शासति
शासितरि दुर्विनीतानाम् ।
अयमाचरत्यविनयं
मुग्धासु तपस्विकन्यासु ॥

(अ) Śāk 1. 21 (or 1. 22, 1. 25), cf. A. Scharpé's Kālidāsa Lexicon I. 1 : p. 19).

(आ) RAS 357.

(*b*) शास्तरि Śāk (var.).

(*d*) °कन्यासु Śāk (var.).

Āryā metre.

While a descendant of Puru, a chastiser of the ill-behaved, governs the world, who is this that is so rude to these artless hermit-girls. (C.R. Devadhar).

8299*

कः प्रसूते पुरोवातं कः प्रेरयति वारिदम् ।
प्राप्ते तु श्रावणे मासि भवत्येकार्णवं जगत् ॥

(अ) Sabhā 63.

Who produces the wind that blows in front ? Who impels the cloud (to shed its rain) ? When the month of *Śrāvaṇa* (July-August) has arrived, the whole earth becomes a vast sea (of water). (A. A. R.).

8300

कः प्राज्ञो वाञ्छति स्नेहं वेश्यासु सिकतासु च ।
विमुच्यते वा भवता वस्तुधर्मोऽयमीदृशः ॥

(अ) KSS 10.57. 128*cd*-129*ab*.

(*c*) किम्मुच्यते KSS (var.) ; भवतो KSS (NSP).

What wise man looks for love in *hetaerae* or for oil in sand ? Or, why do you put out of sight this unalterable nature of things ? (C.H. Tawney).

8301

कः प्रार्थितोऽपि दास्यति
तृणतुषपरिमाणमात्रमप्यधिकम् ।
अन्तर्ललाटसंपुट-
विकटाक्षरमालिकां मुक्त्वा ॥

(आ) IS 1504, Subh. 68.

(*d*) मुक्ता Subh.

Āryā metre.

Who will give, even if begged for, even a whit more, to the extent even of a blade of grass or a piece of chaff, than what has been written in the interior of one's forehead, inscribed by means of row of illegible letters (by Fate). (A. A. R.).

8302

कः प्रार्थ्यते मदनविह्वलया युवत्या
भाति क्व पुण्ड्रकमुपैति कथं बतायुः ।
क्वानादरो भवति, केन च राजतेऽब्जं
बाह्यास्थि किं फलमुदाहर नालिकेरम् ॥

(आ) ŚP 555, SR 197.31 (a. ŚP), SSB 552. 30, SRK 163.20 (a. Vidagdha-mukhamaṇḍana) (Riddle).

Vasantatilakā metre.

Who is desired for by a young woman afflicted by love ? *Nā* [a man]. Where does the *puṇḍraka* mark shine. *Alike* (on the forehead). How does life approach ? *Aram* [quickly]. Where is disregard shown ? *Raṅke* [towards a beggar]. By whom does the lotus shine ? *Alinā* [by a bee]. Which fruit has its hard shell outside ? *Nālikeram* [cocoanut]. (A. A. R.).

[*Note* : The word *Nālikeram* read forward and backward contains the answers to the different queries.]

8303*

क: शक्र: कतम: स्रष्टा　　वराक: कतमो यम: ।
सत्यव्रतानां भूपानां　　कर्तुं शासनलङ्घनम् ॥

(अ) RT (RT[S] 2.47, RT[V] 2.47, RT[I] 2.47, RT[C] 2.48).

(आ) IS 1594.

(*c*) भूतानां RT (var.).

(*d*) शासलङ्घनाम् or न प्रभिवष्णुता RT (var.)

How could Indra or Brahman or the weak Yama oppose the commands of kings who truthfully keep to their duty ? (M. A. Stein).

8304*

क: शम: क्रियतां प्राज्ञा:　　प्रियाप्रीतौ परिश्रम: ।
भस्मीभूतस्य भूतस्य　　पुनरागमनं कुत: ॥

(अ) Naiṣ 17.69.

Ye arrant fools, of what use is quietude? Try to gratify your mistresses. Will a creature, once he is reduced to ashes, ever return ? (K. K. Handiqui).

क: शूरो विजितेन्द्रिय: see under को लाभो गुणि°

8305

क: श्रद्धास्यति भूतार्थं　　सर्वो मां तुलयिष्यति ।
शङ्कनीया हि लोकेऽस्मिन्　　निष्प्रतापा दरिद्रता ॥

(अ) Mṛcch 3.24 and 5.43, Cār 3.15.

(आ) SR 387.414 (a. Mṛcch), IS 1595.

(*c*) दोषेषु Cār.

(*d*) निष्प्रभावा Cār.

Who will listen to truth ? All will weigh me up. In this world (those who suffer from) inglorious poverty are always suspected. (K. V. Sarma).

8306*

क: श्लाघनीयजन्मा
　　माघनिशीथेऽपि यस्य सौभाग्यम् ।
प्रालेयानिलदीर्घ:
　　कथयति काञ्चीनिनादोऽयम् ॥

(अ) ĀrS 2. 158.

Āryā metre.

Who is that young man whose birth has become praiseworthy ? For the tinkles of the girdle (of his wife when she acts the man is love sports) which is carried afar by the cool breeze even at midnight in the month of Māgha[1] speaks of his successful marriage. (A. A. R.).

1. January-February.

8307*

क: स्यादम्बुदयाचको, युवतय: कं कामयन्ते पतिं
　　लज्जा केन निवार्यते, निकटके दासे कथं यावनी ।
भाषा दर्शयतेति वस्तुषु महाराष्ट्रे कदा वा भवेद्
　　आद्यान्ताक्षरयोर्हि लोपरचनाचातुर्यत: पूर्यताम् ॥

(आ) SR 204. 112, SSB 563. 113. (Riddle).

Śārdūlavikrīḍita metre.

Who begs of the cloud ? Whom do young women seek as husband ? By whom is shame prevented ? When the servant is near by how is the *yavana* woman ? How is the language in Mahārāṣtra for showing objects ? Let the answers be filled by taking the first and last syllables by a clever process of omission and arrangement. (A. A. R.).

8308

क: स्वभावगभीराणां　　लक्षयेद् बहिरापदम् ।
बालापत्येन भृत्येन　　यदि सा न प्रकाश्यते ॥

(अ) RT (RT(S) 1. 230, RT(V) 1. 230, RT (T) 1. 230, RT(C) 1. 231).

(आ) VS 3159 (a. Kalhaṇa), SR 387.388 (a. RT) and SR 66.18 (a. VS), SSB 333.19 (a. Kalhaṇa), IS 1609.

(*b*) जानीयाद् [ल°] VS, SR 66.18, SSB.

Who would notice outside the misfortune of naturally discreet persons if children and servants would not expose it? (M. A. Stein).

8309

क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।
स्वपराभिनिवेशेन विना ज्ञानेन देहिनाम् ॥

(अ) BhPṇ 7.2.60 *cd/ef*.

(आ) SRRU 513.

Oneself and another, one's own and another's—this feeling occurs to man on account of his differentiation between oneself and another, out of ignorance. (K. V. Sarma).

8310

क आलिप्तः प्रियः कोऽस्याः कं ध्यायति कमीक्षते ।
इति चिन्ता न यस्यासीत् स पूज्यः पण्ययोषिताम् ॥

(अ) Viṭavṛtta (in BhŚp. 206) 18.

Who is anointed? Who is her lover? Whom does she think of? Whom does she look for? One who has no such thought, he is welcomed by harlots. (A. A. R.).

8311

......

क ईप्सितार्थस्थिरनिश्चयं मनः
पयश्च निम्नाभिमुखं प्रतीपयेत् ।

(अ) Kum 5.5 *cd* (cf. A. Scharpé's Kālidāsa Lexicon I. 3 : p. 63), Śts 11.1.

(आ) SSap 490.

(*a*) °अर्थ° [°अर्थं°] Kum (var.).

Vaṁśastha metre.

Who can turn back a mind firm in its resolution to achieve a desired object, or water rushing towards a low ground? (M. R. Kale).

8312*

क एकस्त्वं पुष्पायुध मम समाधिव्ययविधौ
सुपर्वाणः सर्वे यदि कुसुमशस्त्रास् तदपि किम् ।
इतीवैनान् नूनं य इह सुमनोस्त्रत्वमनयत्
स वः शास्ता शस्त्रं दिशतु दशदिङ्मारविजयी ॥

(आ) SKV 16/Kav 16.

(*a*) नभ [मम] Kav (MS).

Śikhariṇī metre.

"What can you singly, accomplish, flower-weaponed god, towards disturbing my meditation? Even if all your flower-arrows were well-shafted [or : even if all the gods possessed flower-arrows], still what could they do?" That teacher who, with words as these, made them[1] armed with flowers [or : who made them[2] armed with good intentions], may he, conqueror of the Māras of the ten directions, grant you a weapon.

1. The gods.
2. The gods or arrows.

क काला कामिकतानि see No. 8287.

8313**

ककुभकरीरावेक-
त्र संयुतौ ककुभबिल्वौ वा ।
हस्तत्रयेऽम्बु पश्चान्
नरैर्भवत्येकविंशत्या ॥

(आ) ŚP 2216.

Upagīti-āryā metre.

If an *arjuna*-tree and *karīra*-tree grow together or an *arjuna*-tree and a *bilva*-tree grow similarly, water is to be found at a depth of three cubits to the west of these trees, at a distance of twenty-one men lengths. (A. A. R.).

8314**

ककुभस्य फलं पुष्पं लाक्षा श्रीवासगुग्गुलू ।
श्वेतापराजितामूलं विडङ्गान्वितसर्षपाः ॥

(आ) ŚP 3015.

The fruit and flowers of the *arjuna*-tree, red-lac, turpentine, guggulu gum resin, root of the white *aparājitā* combined with *viḍaṅga* and mustard : (the very smell of these will destroy insects). (A. A. R.).

8315*

ककुभां मुखानि सहसोज्ज्वलयन्
दधदाकुलत्वमधिकं रतये ।
अदिदीपदिन्दुरपरो दहनः
कुसुमेषुमत्रिनयनप्रभवः ॥

(अ) Śiś 9.42.

(आ) SR 300.67 (a. Śiś), SSB 147.70 (a. Māgha), VyVi ad. 2.112 (p. 451).

(*b*) दददा° VyVi.

Pramitākṣarā metre.

Illumining the faces of the quarters and infusing greater urge for love-sports, there has risen another fire, the Moon, born of sage Atri's eye (and not from that of Śiva that has burnt Cupid), instilling love. (A. A. R.).

8316*

ककुभि ककुभि ध्वान्तक्षुब्धं वितत्य विधाय च
श्रुतिपुटभिदो गर्जाः श्रेयः कृतं परमम्बुदैः ।
कथमितरथा जातोद्वेगः समुज्झितपल्वलः
कनककमलोत्तंसे हंसः स नन्दति मानसे ॥

(आ) Skm (Skm [B] 1974, Skm [POS] 4.67.4) (a. Acalasiṁha), Kav. p. 19.

(*b*) श्रुतिपट° Skm (var.).

(*c*) जाता° Skm (POS).

Hariṇī metre.

The clouds have come and spread darkness, and thundered in all quarters, breaking the ear-drums. But they have conferred a benefit ; for, how else would the swan, getting worried and abandoning the muddy tanks (in the plains) enjoy pleasantly in the Mānasa lake, adorned with golden lotuses ? (A. A. R.).

8317*

ककुभि ककुभि भ्रान्त्वा भ्रान्त्वा विलोक्य विलोकितं
मलयजसमो दृष्टोऽस्माभिर्न कोऽपि महीरुहः ।
उपचितरसो दाहे च्छेदे शिलातलघर्षणे-
ऽप्यधिकमधिकं यत् सौरभ्यं तनोति मनोहरम् ॥

(आ) SKV 1082 (a. Taraṇīnandin) (°dana), Prasanna 185 *a* (a. Taraṇīnandin), Skm (Skm [B] 1894, Skm [POS] 4. 91, 4) (a. Bhāmaha), A. Weber in Indische Studien XVI 207.

(*a*) भ्रामं भ्रामं [भ्रा° भ्रा°] Skm, Weber.

(*c*) दाह° Skm, दाहो° Prasanna°, Weber ; °च्छेदैः Skm ; °घर्षणैर् Skm.

(*d*) अधिक° Skm.

Hariṇī metre.

In many lands we have travelled, many sights have seen/but never have seen a tree to equal the sandal tree./ The more it is burned and cut and ground upon a stone, /the more its hoarded sap emits its sweet perfume. (D. H. H. Ingalls).

8318*

कक्षे किं मितपुस्तकं किमुदकं (किं) काव्यसारोदकं
दीर्घं किं यदि ताडपत्रलिखितं किं चात्र गौडाक्षरम् ।
गन्धः किं यदि रामरावणकथासंग्रामगन्धो महत्
किं वारं बहु जल्पसे शृणु सखे नाम्ना पुराणो झषः ॥

(अ) BhŚ 841 (doubtful).

(आ) SH 1419 (*a*. only).

(*a*) ननु पु° SH ; गिलति किं काव्यस्य स° (sic !) SH.

(*b*) (चात्र) correction by the editor for चित्र in the original.

(*c*) गन्धः correction by the editor for गन्धे in the original.

Śārdūlavikrīḍita metre.

What is under your arm ? A small book. Why is it watery ? Because it is the juice of the *kāvya-s*. Why is it long ? Because it is written on palmleaves. And,

what is therein ? Writing in Gauḍa characters. Why then is the odour ? It has pungent smell on account of (the dead in) the battles in the story of Rāma and Rāvaṇa. Why do you prattle much ? Friend, listen, it is an old fish [by name *Matsya Purāṇa*]. (A. A. R.).

8319

कङ्कगृध्रसृगालेषु दंशेषु मशकेषु च ।
पन्नगेषु च जायन्ते नराः क्रोधपरायणाः ॥

(अ) Pañcārthabhāṣya of Kauṇḍinya on Pāśupatasūtra 1.9 (25.6).

Men who give themselves up to anger are reborn as herons, vultures, jackals, flies, mosquitoes and snakes. (M. Hara in ALB 31.2, p. 405).

8320*

कङ्कहंसशशादानां मत्स्यादक्रौञ्चकेकिनाम् ।
गृध्राणां कुक्कुटानां च पक्षा एतेषु शोभनाः ॥

(आ) ŚP 1771.

The feathers of herons, swans, rabbit-eating (hawks), fish-eaters, curlews, peacocks, vultures and cocks will shine well (as decoration) in arrows. (A. A. R.).

8321*

कङ्केलिरेष किमचेतन एव सत्यं
नम्रः स्वयं न कुसुमानि ददाति यस् ते ।
धूर्तोऽथवा नमति नायमुदस्तबाहु-
व्यक्तोन्नतस्तनतटान्तदिदृक्षयेव ॥

(आ) Skm (Skm [B] 1008, Skm [POS] 2.107.3) (a. Umāpatidhara).

(*c*) धूर्तो यदा Skm (var.).

(*d*) °क्षयैव Skm (var.).

Vasantatilakā metre.

This *aśoka*-tree is truly insensible, for it does not bow and offer flowers to you. Or is it that it is a (clever) rogue and bows not, for it is desirous of seeing your high bosom which becomes clearly visible when you stretch out your hand (to pluck its flowers) ! (A. A. R.).

8322*

कचकुचचुबुकाग्रे पाणिषु व्यापृतेषु
प्रथमजलधिपुत्रीसंगमेऽनङ्गधाम्नि ।
ग्रथितनिबिडनीवीबन्धनिर्मोचनार्थं
चतुरधिककराशः पातु वश्चक्रपाणिः ॥

(आ) SR 15.21, SSB 24.22, Skm (Skm [B] 340, Skm [POS] 1.68.5) (a. Dākṣiṇātya), SG 11 (a. Śiva).

(*b*) ऽनङ्ग° [रङ्ग°] Skm.

(*c*) °वीग्रन्थिनिर्मोचनेच्छोश् Skm, SG.

(*d*) °कभुजाशा शर्ङ्गिणो वः पुनातु Skm, SG.

Mālinī metre.

His (three) hands being busily engaged in fondling the hair, breasts and chin of the daughter of the ocean when he met her in dalliance for the first time, the bearer of the discus [Lord Viṣṇu] (though he had one hand free), felt the desire for more hands in order to release the knot of her dress which had been fastened tight. May he protect you all. (A. A. R.).

8323*

कचग्रहमनुग्रहं दशनखण्डनं मण्डनं
दृगञ्जनमवञ्चनं मुखरसार्पणं तर्पणम् ।
नखार्दनमतर्दनं निबिडपीडनं क्रीडनं
करोति रतिसङ्गमे मकरकेतनः कामिनाम् ॥

(आ) JS 277.7 (a. Māhila), Suvṛ *ad* 2.27 (54) (a. Sahila).

(*b*) दृगञ्च° Suvṛ

(*c*) दृढभयोडनं पोडनं Suvṛ

Pṛthvī metre.

In the playful battle of love, the fish-bannered god (Cupid) renders, in the case of impassionate people, the catching

of hair a favour, (scratches resulting from) biting with teeth an ornamentation, the curving of eyes as straightforwardness, the offering of wine from one's mouth as propitiation, scratching with nails as kindness, and a tight embrace as causing no pain.[1] (Suryakanta with slight emendation).

1. Quoted is Suvṛ as an example of a beautiful Pṛthvī metre with detatched words.

8324*

कचग्रहसमुल्लसत्कमलकोषपीडाजड-
द्विरेफकलकूजितानुकृतसीत्कृतालंकृताः ।
जयन्ति सुरतोत्सवव्यतिकरे कुरङ्गीदृशां
प्रमोदमदनिर्भरप्रणयचुम्बिनो विभ्रमाः ॥

(आ) Suvṛ *ad* 2.27 (56) (a. Kṣemendra).

Pṛthvī metre.

Victorious are the coquettish movements of fawn-eyed ladies in the act of erotic play—the coquettish movements, which are attended with the hissing sound uttered at the pain caused by the catching of the hair and resembling the sweet buzzing of bees unconscious on account of the pain of having been (trapped) in a lotus, and which abound in loving kisses imprinted in the ecstasy of joy.[1] (Suryakanta).

1. Quoted in Suvṛ as an example of Pṛthvī metre full of compounds.

8325*

कचग्रहोत्तानितमर्धकुड्मलं
त्रपाचलत्तारकमन्दलोचनम् ।
बलाद् गृहीताधरवेदनाकुलं
कदा पिबेयं ननु तत् प्रियामुखम् ॥

(आ) VS 1283 (a. Vasunāga), SSSN 236.2.

(*a*) °नितकुड्मलं मुखं SSSN.

(*b*) त्रपावलत्तारकमर्धवीक्षणम् SSSN.

(*c*) °खण्डनाकुलं SSSN.

(*d*) कमलेक्षणं मुखम् SSSN.

Vaṁśasthā metre.

When shall I kiss the face of my beloved raising it by grasping her tresses, her eyes half closed (in ecstasy), and the pupils moving about quickly due to bashfulness, and forcibly taking the lip causing her pain. (A. A. R.).

कचचिबुककुचाग्रे see No. 8322.

8326*

कचभारात् कुचभारः
कुचभाराद् भीतिमेति कचभारः ।
कचकुचभाराज् जघनं
कोऽयं चन्द्रानने चमत्कारः ॥

(अ) BhPr 290 (a. Kālidāsa).

(आ) NBh 255, GVS 269.

Gīti-āryā metre.

O moon-faced one ! What a wonder that thy heavy breasts fear the bulk of thy hair, thy bulk of hair fears thy heavy breasts, and thy hips fear the weight both of the breasts and the hair. (J. Shastri).

8327*

कचमूलबद्धपन्नग-
निश्वासविषाग्निधूमहृतमध्यम् ।
ऐशानमिव कपालं
स्फुटलक्ष्मा स्फुरति शशिबिम्बम् ॥

(आ) SKV 950 (a. Dakṣa), Skm (Skm [B] 369, Skm [POS] 1.74, 4).[1]

(*a*) करमूल° Skm.

(*b*) विषाग्निधूमहृतमध्यम् (°हृतं मध्ये) Skm (*contra metre*).

1. Skm (B) ascribes this verses to Jānakī 7.17 (but not found there). Āryā metre.

The moon's disc with its mark/shines like the skull of Śiva's crown,/its center stained with smoke from the poison fire/ breathed by the snake that binds his hair. (D. H. H. Ingalls).

8328*

कचा यूकावासा मुखमजिनबद्धास्थिनिचयं
कुचौ मांसग्रन्थी जठरमपि विष्ठादिघटिका।
मलोत्सर्गे यन्त्रं जघनमबलायाः क्रमयुगं
तदाधारस्थूणे तदिह किमु रागाय महताम् ॥

(अ) VCjr II. 15. cf. GVS 634.
(*a*) यूकावासो VCjr (var.).
(*b*) स्थनौ [कु°] VCjr (var.) ; °पुटिका or °पिटिका [°घ°] VCjr (var.).
(*c*) मलोत्सर्गं VCjr (var.).
(*d*) तदाधारा° (रः) VCjr °स्थूणो or °स्थाणो or °स्थूतो VCjr.

Śikhariṇī metre.

Of a woman, the hair is a seat for lice, her face a mass of bones tied up with hide, her breasts lumps of flesh, her abdomen a pot of excrements, the buttocks a device to eject them, and her legs two pillars to sustain it. So, what can a great man find in her to give him pleasure ?

8328A

कचैरर्धच्छिन्नैः करनिहितरक्तैः कुचतटैर्
नखोत्कृत्तैर्गण्डैरुपलहतिशीर्णैश्च निटिलैः।
विदीर्णैराक्रन्दाद् विकलगदितैः कण्ठविवरैर्
मनस्तक्ष्णोत्यन्तःपुरपरिजनानां स्थितिरियम् ॥

(अ) Karuṇākandala (?)
(आ) RAS 235 (a. Karuṇākandala).

Śikhariṇī metre.

The state of the womenfolk of the harem, with their tresses half-cut, their breasts supported by their (folded) arms, their cheeks torn with nails, their foreheads broken with stones and their throats cracked by hoarse cries, haunts me. (K. V. Sarma).

8328B

कच्चित् कान्तारभाजां भवति परिभवः कोऽपि शौवापदो वा
प्रत्यूहेन क्रतूनां न खलु मखभुजो भुञ्जते वा हवींषि।
कर्तुं वा कच्चिदन्तर्वसति वसुमतीदक्षिणः सप्ततन्तुर्
यत्संप्राप्तोऽसि किं वा रघुकुलतपसामीदृशोऽयं विवर्तः॥

(अ) Anar 1.25.
(आ) RAS 387.2-5.

Svāgatā metre.

(O sage Viśvāmitra), now that you have come here, is it due to any harm which has occurred to you hermits in the forest, from wild animals ? Are the gods prevented from accepting oblations at sacrifices on account of any hindrance (from demons) ? Have you in mind any idea of undertaking a sacrifice for which the whole earth would form the sacrificial fee ? Or, is your presence here just a result of the penance of the kings of Raghu's race ? (K. V. Sarma).

8329*

कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम् ।
बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः ॥

(अ) BhPn 10.5. 26.

Is the big forest, where you now reside surrounded by your friends, inhabited by animals free from troubles, and possessing plenty of water, grass and creepers ? (A. A. R.).

8330

कच्चित् सहस्रान् मूर्खाणाम् एकमिच्छसि पण्डितम् ।
पण्डितो ह्यर्थकृच्छ्रेषु कुर्यान् निःश्रेयसं महत् ॥

(आ) NBh 161.

Do you prefer one wise man or a thousand fools ? For the wise man may confer great happiness when there are grave difficulties. (A. A. R.).

8331*

कच्चित् सौम्य प्रियसहचरी विद्युदालिङ्गति त्वाम्
आविर्भूतप्रणयसुमुखाश्चातका वा भजन्ते।
पौरस्त्यो वा सुखयति मरुत्साधुसंवाहनाभिर्
विष्वग्विभ्रत्सुरपतिधनुर्लक्ष्म लक्ष्मीं तनोति॥

(अ) Mālatī 9.25.

(*b*) °सुभगा° [°सुमुखा°] Mālatī (var.).

(*d*) वदेतम् [त°] Mālatī (var.).

Mandākrāntā metre.

O gentle (cloud), does (your) dear companion, the lightning, embrace you ? Do the *cātaka*-birds, again, well-disposed owing to the affection manifested, resort to (you) ? Does the eastern wind, again, gratify (you) by gentle shampooings ? (And), does the rainbow, bearing beauty on all sides, highten [or : make prominent] your characteristic mark ? (R. D. Karmarkar).

8332*

कच्चित् सौम्य व्यवसितमिदं बन्धुकृत्यं त्वया मे
प्रत्यादेशान्न खलु भवतो धीरतां तर्कयामि ।
निःशब्दोऽपि प्रदिशसि जलं याचितश् चातकेभ्य:
प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव ॥

(अ) Megh (Megh [D] 110, Megh [E] 109, Megh [W] 113). Cf. A. Sharpé's Kālidāsa-Lexicon I. 3, p. 110.

(*a*) सोम्य Megh (var.).

(*b*) प्रत्याख्यातुं (°नात्) Megh (var.) ; प्रत्यादेशात् (°देष्टुं) Megh (var.) ; कल्पयामि [तर्क°] Megh (var.).

(*c*) हि [ऽपि] Megh (var.) ; याचितं or यद्भवान् Megh (var.).

(*d*) तु [हि] Megh (var.).

Mandākrāntā metre.

I hope, fair sir, thou will essay this friendly service for me ?/ Clearly I need no reply to know thee worthy of my trust./ Without a word thou givest water on request to *cātaka*-birds ; /for, the noble make answer to suppliants simply by fulfilling their desires. (F. Edgerton).

कच्चिदर्थं च कामं च See No. 8334.

8333-4

कच्चिदर्थेन वा धर्मम् अर्थं धर्मेण वा पुनः ।
उभौ वा प्रीतिलोभेन कामेन न विबाधसे ॥
कच्चिदर्थं च धर्मं च कामं च जायतां वर ।
विभज्य काले कालज्ञ सर्वान् भरत सेवसे ॥

(अ) R (R [Bar] 2.94.53-4, R [B] 2.100. 62-3, R [G] 2.109.61-2, R [L] 2.114. 63-4).

(*a*) वा ध° tr. R (var).

(*b*) धर्मेणार्थयथापि वा R (var.) ; क्वचित् [पु°] R (var.).

(*c*) तौ or च [वा] R (var.) ; प्रीतिसारेण (प्र° ; °कारे°) or °लाथेन or °योगेन or प्रति° R (var.).

(*d*) न कामेन प्रबा° (or प्रवि°) R (var.) ; च न बा° R (var.).

(*ef*) कामं च or ध° का° tr. R (var.) ; वदतां (दद°) or जपतां R (var.).

(*g*) विहृर्त्य R (var.) ; कालं R (var.) ; कालं तु or कालज्ञः R (var.).

(*h*) सर्वान्वरद or सर्वं वितर or सदा वरद R (var.) ; वर्तसे R (var.).

Do not oppose *dharma* by *artha*, or *artha* by *dharma*, or both by *kāma*, intent on gratifying the senses.

Oh thou cognisant of time, in season resorting to *artha*, *kāma* and *dharma*, respectively, attain them. (B. Khan's translation in his 'The concept of *dharma* in Vālmīki's Rāmāyaṇa", p. 83).

कच्चिद् अष्टादशान्येषु see **रिपोरष्टादशैतानि**

8335**

कच्छान्ववायजलधे रमृतांशुरन्य:
प्रत्यर्थिवंशवहन: सुमना गुणज्ञ: ।
विद्याप्रियो नयपरो मतिमान् वदान्य:
मीवारभूपतिरुदेतु यशो वितन्वन् ॥

(आ) SSB 430.2 (a. Saṁgrahītuḥ).

Vasantatilakā metre.

Another moon from the ocean of the Kaccha family, the fire to burn the rival clans, good natured, a connoisseur of merits, fond of learning, clever in policy, intelligent and generous—may such a king of Mewar rise, spreading renown far and wide. (A. A. R.).

8336*

कज्जलतिलककलङ्कित-
मुखचन्द्रे गलितसलिलकणकेशि ।
नवविरहदहनतूलो
जीवयितव्यस्त्वया कतमः ॥

(अ) Ārs 2.172.

Āryā metre.

O moon-faced one, with the forehead adorned with the *tilaka*-mark of collyrium, with tresses having all the drops of water drained, which lover—(a lump of) cotton to the fire of fresh separation—is to be revived into life by you ? (A. A. R.).

8337*

कज भज विकासमभितस्
त्यज संकोचं भ्रमत्ययं भ्रमरः ।
यद्यपि न भवति कार्यं
तथापि तुष्टस् तनोत्ययं कीर्तिम् ॥

(आ) Any 123.128.

Gīti-āryā metre.

O lotus, blossom forth, leave off being a bud, for here wanders this well behaved bee. Even if naught else is done, still, if he is pleased, he will spread your fame. (A. A. R.).

8338*

कज्जलहिमकनकरुचः
सुपर्णवृषहंसवाहनाः शं वः ।
जलनिधिगिरिकमलस्था
हरिहरकमलासना ददतु ॥

(आ) RK 7. 36, AR 188. 8-9, AIS 201. 1-2.

(*c*) °गिरिपद्मस्था AIS, RK.
(*d*) °चतुराननाः द° AIS, RK.

Āryā metre.

May Viṣṇu, Śiva and Lakṣmī, their forms possessing the shine of collyrium, snow and gold, and who reside in the ocean, mountain (Kailāsa) and lotus, respectively, confer prosperity on you all. (A. A. R.).

कञ्चन see कंचन
कञ्चित् see कंचित्
कञ्चिद् see कंचिद्
कञ्ज° see कंज°

8339*

कटकत्वं पृथग्घेम्नस् तरंगत्वं पृथग् जलात् ।
यथा न संभवत्येवं न जगत् पृथगीश्वरात् ॥

(आ) ŚP 4242 (a. Vāsiṣṭha [rāmāyaṇa]).

Just as a bracelet does not exist apart from gold, and waves apart from water, so also the world does not exist apart from the Lord Supreme. (A. A. R.).

8340*

कटकानि भजन्ति चारुभिर्
नवमुक्ताफलभूषणैर्भुजैः ।
नियतं दधते च चित्रकैर्
अवियोगं पृथुगण्डशैलतः ॥

(अ) Śiś 16.77.

Viyoginī metre.

Wives of rival kings, who had arms bedecked with fresh pearl ornaments resorting to *kaṭakas* (bracelets) and whose *pṛthu-gaṇḍa-śaila* (big raised cheeks) were never beruft of *citraka* (decorative designs), (now that their husbands had been slain and they had to flee to the mountains) still resort to *kaṭakas* (cliffs) and have their *pṛthu-gaṇḍa-śaila* (big tall rocks) not beruft of *citraka* (spotted deer). (K. V. Sarma).

8341*

कटकिन: कटुकरसान्
करीरखदिरादिविटपतरुगुल्मान् ।
उपभुञ्जाना करभी
दैवादाप्नोति मधुरमधुजालम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 721, Kuṭṭ [KM] 699).

(*b*) करीरबदरा° Kuṭṭ (KM) ; बदरा° [क°] Kuṭṭ (var.).

Gīti-āryā metre.

Yet the she-camel,[1] browsing upon hard shrubs and bitter thorny trees and flowers, sometimes by chance will find a honeycomb.[2] (E. Powys Mathers).

1. E. Powys Mathers has "camel".
2. J.S. Meyer translates this better : Indem das Kamelweibchen die dornigen, herbschmeckenden Sträucher, Bäume und Büsche, *Karīra* (*Capparis aphylla* Roxb.), Judendorn usw. geniesst, findet es durch Schicksalfügung die Süsse Honigwabe.

8342*

कटाक्षेणापीषत् क्षणमपि निरीक्षेत यदि सा
तदानन्द: सान्द्र: स्फुरति पिहिताशेषविषय: ।
सरोमाञ्चोदञ्चत्कुचकलशनिर्भिन्नवसन:
परीरम्भारम्भ: क इव भविताम्भोरुहदृश: ॥

(आ) Sāh *ad* 10. 757 (p. 345), (a. Viśvanātha Kavirāja), SR 280. 77 (a. Sāh), SSB 109. 81.

(*b*) निहताशे° SR, SSB.

Śikhariṇī metre.

If even for a moment she glances at me with the corner of her eye, ecstatic joy bursts forth in my heart and shuts out the consciousness of all external objects. What raptures then would flow from the embrace of her of lotus-eyes, while the vesture falls off from those swelling breasts that quiver with joy. (Translation in Bibl. Ind. 9).

8343*

कटाक्षैराक्षिप्त: प्रियसखि रह: केलिभवने
वने पुष्पव्याजात् कुचयुगमिदं चापि वलितम् ।
रतासक्तं दृष्ट्वा हरिणमिथुनं चाल्पहसितं
तथापि प्रेयान् मे न किमपि जानाति किमिति ॥

(आ) PV 425 (a. Veṇīdatta).

(*b*) पुष्पव्याजाकुच° PV (var.).

Śikhariṇī metre.

Side glances were cast at him stealthily by me, O dear friend, when we were in the pleasure garden ; when in the woods, under the pretext of gathering flowers, my bosom was brought near him (temptingly) ; on seeing a pair of deer at dalliance, I laughed a little. In spite of all these (encouragements) my lover does not understand a whit why all these things had been done (by me) ! (A. A. R.).

8344*

कटिर्मुष्टिग्राह्या द्विपुरुषभुजग्राह्यमुदरं
स्तनौ घण्टालोलौ जघनमिव गन्तुं व्यवसितौ ।
स्मितं भेरीनादो मुखमपि च पत्युर्भयकरं
तथाप्येषा रण्डा परिभवति संतापयति च ॥

(आ) JS 309. 26, VS 2360, ŚP 4055, SR 365.46 (a. VS), SSB 257. 64, SSSN 241. 14.

(*a*) कटी मुष्टि VS, ŚP, SSB, SSSN; द्विपुरुषकर° SSSN.

(*b*) जघनमधिगन्तुं ŚP, SR, SSB ; यातुं VS.

(*c*) भेरीरावो SSSN ; यात्तद्भयकरं SSSN ; यत् तद् भकरं VS, ŚP, SR, SSB.

(*d*) रण्डा प्रमदयति भिक्षूनतितरां SSSN.

Śikhariṇī metre.

Her waist can be grasped with the palm of one hand ; the belly requires the hands of two men for the same ; her breasts hang low like bells as if intent to reach her hips ; her laughter sounds like kettle-drums, and her face causes fright

to her husband. None-the-less this whore humiliates and torments (her husband). (A. A. R.).

8345

कटिर्विटशतैर्घृष्टा पान्थपीतोज्झितं मुखम् ।
स्तनौ सहस्रमृदितौ यस्याः कस्यास् तु सा निजा ॥

(अ) Deś 3.25.

Her[1] loins have been violated by hundreds of libertines ; her face has been kissed and left by wayfarers ; her bosom has been pressed by thousands ; to whom is such a woman one's own ? (A. A. R.).

1. Prostitute's.

8345A

कटिस्थकरवैशाख- स्थानकस्थनराकृतिम् ।
द्रव्यैः पूर्णं स्मरेल्लोकं स्थित्युत्पत्तिव्ययात्मकैः ॥

(आ) SPR 474. 82 (a. Yogaśāstra 4.103).

(Seeing a yogic pose), the world will remember the figure of a man standing, with his arm held at his waist, in the heroic posture called *vaiśākha-sthāna*, imbued with all things relating to creation, preservation and destruction. (K. V. Sarma).

8346*

कटीतटनिकुञ्जेषु संचरन् वातकुञ्जरः ।
एरण्डतैलसिंहस्य गन्धमाघ्राय धावति ॥

(आ) NBh 156.

(*c*) or हेरण्ड° NBh.

Wandering in the bowers of the region of the hips, the elephant of rheumatism, smelling the odour of the lion of castor oil, flees (for life). (A. A. R.).

कटी मुष्टिग्राह्या° See 8344.

8347

कटु क्वणन्तो मलदायकाः खला-
स्तुदन्त्यलं बन्धनशृङ्खला इव ।
मनस्तु साधुध्वनिभिः पदे पदे
हरन्ति सन्तो मणिनूपुरा इव ॥

(अ) Kādambarī 1.6.

(आ) SR 49. 174, SSB 307. 179, SRRU 595, SSH 1. 92, RJ 1445 (a. Bāṇa).

Vaṁśastha metre.

Sounding harsh and giving out dirt, wicked people [bad poets] give pain like the chains of a captive ; pleasing the mind at every step [word] with good sound [ideas], good people [good poets] act like anklets. (A. A. R.).

8348**

कटुतिक्तकषायरसैः
पवनः पित्तं कटूष्णलवणाम्लैः ।
स्निग्धमधुराम्ललवणैः
श्लेष्मा कोपं प्रयाति तरोः ॥

(आ) ŚP 2261.

Āryā metre.

Substances of pungent, bitter or caustic tastes are destructive of the windy humour of tress ; and those having bitter, hot, salty and acid juice are destructive of the bile, and those with graceful, sweet, acid or salty juice are destructive of the phlegm. (G.P. Majumdar).

8349**

कटुतीक्ष्णोष्णलवण- क्षाराम्लादिभिरुल्बणैः ।
मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥

(आ) SR 372. 139, SSB 269. 25, SRK 113.2 (a. Kalpataru).

(*a*) °लवण- SR.

(*c*) °स्पृष्ट- SSB.

(The baby in the womb) all will have its limbs in pain when absorbing nourishment from its mother who eats food that is highly pungent, hot, saltish, acidic and sour. (A. A. R.).

कटूत्वं सत्यवादित्वम् see पटुत्वं सत्यवादित्वम्

8350

कटुभिरपि कठोरचक्रवाकोत्-
करविरहज्वरशान्तिशीतवीर्यैः ।
तिमिरहतमयं महोभिरञ्जन्
जयति जगन्नयनौघमुष्णभानुः ॥

(आ) SR 27.5, SSB 44.5

Puṣpitāgrā metre.

Hail the hot sun which pleases men's eyes blinded by darkness, and the intensity of whose rays have been cooled by calming the high fever of separation in flocks of ruddy geese. (K. V. Sarma).

8351*

कटुमधुराण्यामोदैः
पर्णैरुत्कीर्णपत्त्रभङ्गानि ।
दमनकवनानि संप्रति
काण्डैरेकान्तपाण्डूनि ॥

(अ) SKV 298.

Āryā metre.

The *damanaka*-forest,/with tree trunks now pure white, is spangled as if with face cosmetic by leaves that are sharp and sweet of scent. (D. H. H. Ingalls).

कटु रटति निकटवर्ती see No. 1958.

8352*

कटु रटसि किमेवं कर्णयोः कुञ्जरारेर्
अविदितनिजबुद्धे किं न विज्ञातमस्ति ।
शिलतरकरदंष्ट्राटङ्कनिर्भिन्नकुम्भं
मशक गलकरन्ध्रे हस्तियूथं ममज्ज ॥

(आ) VS 1034.

Mālinī metre.

Why do you, O mosquito, sing thus in the lion's ears? You, who do not know your own mind, is it not well known that (the lion) has plunged the herd of elephants into the cavity of its throat, breaking their foreheads with the chisel of its jaws and claws that are extremely sharp? (A. A. R.).

8353*

कटुविशिखशिखिप्रपञ्च पञ्चा-
नन धनदप्रियमित्र मित्रनेत्र ।
धृतसकलविकल्प कल्पशेष-
प्रकटमहानट नाटय प्रसादम् ॥

(आ) Skm (Skm [B] 103, Skm [POS] 1.21.3), (a. Sañcadhara).

Puṣpitāgrā metre.

O Lord Śiva, the five-faced, that engulfs the universe with the terrible fires of doomsday, dear friend of Kubera, with the Sun for the eye, you that hold all varieties within yourself, the great dancer at the end of the *kalpa-s* (aeons)—dance unto favour (to us all). (A. A. R.).

8354**

कटूनामिह सार्थत्वात् कामं भवति संग्रहः ।
तथापि वृत्तिर्न तथा रसज्ञानुमतिक्षमा ॥

(आ) SNi 12.9.

(*a*) अपि [इह] SNi (var.).

The (original text) is indeed a compendium of meaningful ideas. But the commentary is not so, for it has to be got approved by the connoisseurs. (A. A. R.).

8355*

कटौ न कलमेखला न कुचमण्डले मालिका
दृशोरपि न चाञ्जनं न पुनरस्ति रागोऽधरे ।
प्रियेण सहचारिणा मदनतस्करस्योच्चकैस्
ततस् त्वमसि लुण्ठिता निधुवने वने शोभने ।

(अ) Janśṛṅg 58.

Pṛthvī metre.

There is no jingling girdle round your waist; the garland at the region of your bosom has gone; the collyrium in your eyes is not to be seen nor the dye on your lips: (surely) you have been robbed (of all these) by your lover, the companion of Cupid, the robber, while traversing with you through the woods of dalliance. (A. A. R.).

8355A

कटुस्वरस्त्वं पिकभृत् तथापि
श्लाघ्योऽसि सम्यक् पिकपुत्रपालात् ।
आह्लादनाच्चन्द्र इवात्तलक्ष्मा
कस्तूरिका गन्धभृतेव कृष्णा ॥

(आ) SPR 1303. 48 (a. Himāṁśuvijaya).

Upajāti metre (Indravajrā and Upendravajrā).

Harsh-voiced though thou art, O craven, you deserve respect for being (supposed to be) the offspring of the cuckoo, even as the Moon, through spotted, for being the gladdener (of the worlds) and musk though dark, for being sweet scented.

कट्वंस्वलवणात्युष्ण- see No. 8356.

8356

कट्वम्ललवणात्युष्ण- तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

(अ) MBh (MBh [BC] 6. 39. 9 ; BhG 17.9). Cf. No. 5136.

(आ) SSap 328 *ef*/*gh*.

(*a*) कट्वंस्वल° or कट्वाम्लल° MBh (var.) ; °णाद्युष्ण° MBh (var.).

(*b*) °रूक्षविभाविन: MBh (var.).

(*c*) आहार° (°रो) MBh (var.) ; राजसश्रेष्ठा MBh (var).

(*d*) दुःखं शो° MBh (var.).

Pungent, sour, salty, very hot/sharp, astringent, heating,/such foods are desired of the man of passion./They cause pain, misery and sickness. (F. E. Edgerton).

कट्वाम्ललवणात्युष्ण- see No. 8356.

8357

कट्वेर्वारौ यथा पक्वे मधुरः सन् रसोऽपि न ।
प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता ॥

(अ) Y 1. 142.

Just as in the case of a bitter cucumber which being unripe, although sweet, that taste is not obtained in the case of the Soul : the quality of knowledge is not obtained when the organs are undeveloped. (J.R. Gharpure).

8358**

कठिनं वा मधुरं वा
प्रस्तुतवचनं मनोहारि ।
वामे गर्दभनादश्
चित्तप्रीत्यै प्रयाणेषु ॥

(आ) ŚP 1453, SH 1193, SR 169.721, SSB 503.721.

(*a*) कटुकं SR, SSB.

(*b*) °वाक्यं म° SR, SSB.

(*c*) वामो SH ; गर्दभरावश् SH.

Upagīti-āryā metre.

When setting out on a journey, words of praise, whether in a harsh voice or sweet tone, are pleasing to the mind ; the braying of an ass on the left side when going on a journey is also pleasing to the mind. (A.A.R.).

8359

कठिनः कृशमूलश्च दुर्लभो दक्षिणेतरः ।
कश्चित् कल्याणगोत्रोऽपि मनुष्यैर्नोपजीव्यते ॥

(आ) SNi 5.1.

(*c*) °गात्रोऽपि SNi (var.).

One who is hard, having but a thin fortune, difficult of access and far from courteous, though born of a good family, is not resorted to by (expectant) people. (A.A.R.).

8360*

कठिनकुचौ तव बाले
तरलसरोजाक्षि तावकं चक्षुः ।
कुटिलसुकेशि कचास् ते
मिथ्या भणितं कृशाङ्गि तव मध्यम् ॥

(आ) RJ 1098.

(*b*) जेतः [च°] RJ (var.).
(*d*) तावकं RJ (var.) (*contra metrum*) ; मध्य RJ (var.).
Gīti-āryā metre.

Hard is thy bosom, O young lady, your eyes are like lotus that move. Thy tresses are curled and charming. O slim one, your middle is non-existent. (A. A. R.).

8361*

कठिनतरदामवेष्टन-
लेखासंदेहदायिनो यस्य ।
राजन्ति वलिविभङ्गाः
स पातु दामोदरो भवतः ॥

(अ) VC (VCjr after 5.4 ; in VCsr 19 5.3).
(आ) SR 22.109, SSB 36.4, Sama ।का 2
(*b*) रेखा° VCsr.
(*c*) विलसन्ति वलिविभागाः VCsr.
Āryā metre.

May that Lord Kṛṣṇa protect you all—he, the folds of skin in whose belly shine creating the impression that they are the marks left by the rope with which he was bound[1] tightly. (A. A. R.).

1. Lord Kṛṣṇa was tied, when he was a boy, to a mortar with a rope by his fostermother Yaśodā.

8362

कठिनस्यापि हृदयं गुणवानार्द्रयेद् दृशा ।
चन्द्रकान्तोपलं चन्द्रः स्वांशुभिर्द्रावयत्यसौ ॥

(अ) PV 746.
(*b*) आर्दयो PV (var.).

However hard the heart of a man be, a person of merits may melt it by a look ; the moon with his own rays melts the stone that is called *candrakānta* [moon stone]. (A. A. R.).

8363*

कठिनहृदये मुञ्च क्रोधं सुखप्रतिघातकं
लिखति दिवसं यातं यातं यमः किल मानिनि ।
वयसि तरुणे नैतद् युक्तं चले च समागमे
भवति कलहो यावत् तावद् वरं सुभगे रतम् ॥

(आ) VS 1619 (a. Bhāsa). Vjv 165. 1 (p. 141). Cf. A.B. Keith, Sanskrit Drama, p. 116, S. Lévi, Théatre Indien, p. 160, A. Weber, Indische Studien, 17. 169.
Hariṇī metre.

Hard-hearted maiden, lay aside the anger that doth impede our joy ; death entereth on his register every day as it goeth, disdainful one ! not meet is this in thy tender youth, for love is fleeting ; rather spend in love the time we lose in quarrel. (A. B. Keith).

8364*

कठिनहृदये मुञ्च भ्रान्तिं व्यलीककथाश्रयां
पिशुनवचनैर्दुःखं नेतुं न युक्तमिमं जनम् ।
किमिदमथ वा सत्यं मुग्धे त्वयाद्य विनिश्चितं
यदभिरुचितं तन् मे कृत्वा प्रिये सुखमास्यताम् ॥

(अ) Amar (Amar [D] 47, Amar [RK] 54, Amar [K] 53, Amar [POS] 94, Amar [NSP] 53).[1]
(आ) VS 1620, JS 201.21 (a. Amar), SR 307. 51 (a. Amar), SSB 157. 53 (a. Bhāsa),[1] IS 1505.
(*a*) °कथाश्रीतां Amar (var.), VS, JS, SR, SSB.
(*c*) मुग्धे त्वया हि Amar (var.), SR, SSB.
(*d*) हृदयनिहितं VS.
Hariṇī metre.

1. Western (Arj) 53, Southern (Vana) 94, Ravi 47, Rāma 56, BrMM 54, BORI I 56, BORI II 54.

On hard-hearted one ! Cast off thy suspicions resting upon (false) reports about my misdemeanour. It is not proper that thou shouldst make me miserable by lending thy ears to the words of wicked informers ; or, oh simple one, doest thou now, consider it really true ? Then do with me, my beloved, what thou likest and be happy. (C. R. Devadhar).

8365

कठिनास्तीक्ष्णवक्त्राश्च तीक्ष्णोदर्कास् तथैव च ।
गणकैः किं नु लेखन्यस् ता वा किं ते विनिर्मिताः ॥

(आ) SRHt 141.7, SSSN 127.5.

(*a*) °तीक्ष्णा °SSSN (var.).

(*d*) ताभिस्ते SSSN; नु शिक्षिता: [ता°वि°] SSSN.

Writing pens made by accountants are hard and sharp-tipped (-mouthed) and of sharp consequences. Or, are they (accountants) made of writing pens ? (K.V. Sarma).

8366

कठिने दुर्गमे वासो गुप्तशक्तिप्रकाशनम् ।
रणे पुत्रः यथा शोच्यः कलहं वेश्यया सह ॥

(अ) Cr 1300 (CRT 7. 10).

(*a*) वस: Cr.

Residence in a hard and inaccessible place, disclosure of concealed strength (to an enemy), situation of a son gone to war and quarrel with a harlot are all to be despised. (K. V. Sarma).

8367*

कठोरनखराहतद्विरदकुम्भपीठस्थली-
लुठद्रुधिररञ्जितोल्ललितकेसरः केसरी ।
गभीररवकातरातुरतरातुरव्याहृतैः
पतन् हरिणकैः समं समरभूमिकां लज्जते ॥

(आ) VS 610.

Pṛthvī metre.

Having struck down with his hard claws the temples of elephants and having his manes glowing with the blood flowing (from those elephants), the lion now feels ashamed when it comes into the battle-field with the deer that raise a piteous cry on hearing its frightful, deep roar. (A. A. R.).

8368*

कठोरपारावतकण्ठमेचकं
वपुर्वृषस्कन्धसुबन्धुरांसकम् ।
प्रसन्नसिंहस्तिमितं च वीक्षितं
ध्वनिश्च मङ्गल्यमृदङ्गमांसलः ॥

(अ) Uttara 6. 25.

(आ) JS 383. 5 (a Bhavabhūti).

(*b*) °बन्ध° Uttara (var.); °रांसयोः (°श°; °शकम्) Uttara (var.).

(*d*) माङ्ग° JS; °मङ्गल: [°मां°] JS.

Vaṁśastha metre.

Their[1] body is dark-blue like the neck of full-grown pigeons and has well-turned shoulders that resemble the neck of a bull; their look is steady like that of a pleased lion and their voice is deep like that of the drum of rejoicing. (C. N. Joshi).

1. Of Kuśa and Lava.

8369*

कठोरास्थिग्रन्थिव्यतिकररणत्कारमुखरः
खरस्नायुच्छेदक्षणविहितवेगव्युपशमः ।
निरातङ्कः पङ्केष्विव पिशितपिण्डेषु विलस-
न्नसिर्गात्रं गात्रं सपदि लवशस् ते विकिरतु ॥

(अ) Mālatī 5. 34.

(*a*) °करघणात् Mālatī (var.).

(*b*) °परम: Mālatī (var.).

(*c*) पिशितखण्डेषु निपत Mālatī (var.).

Śikhariṇī metre.

Let (my) sword at once scatter about piecemeal each limb of yours, (the sword) noisy on account of the twang due to the clash with the joints of the tough bones, with (its) speed checked for a moment in cutting the strong muscles, (and) moving quickly without any hesitation on the lumps of flesh (of your body) as in mud. (R. D. Karmarkar).

कङ्कद्वारकाणि स्युर् see कुलिङ्गे द्वार°

8370*

कण इव पुरां वह्नेर्भस्मावधूलनसङ्गतो
जयति बहलालोकस्फारावधूतनिशोदयः ।
स्मरहरजटाबन्धग्रन्थिर्भुजङ्गफणामणि-
स्त्रिदशतटिनीपूरानीतः स्फुरन्निव तारकः ॥

(आ) JS 9. 12 (a. Bhaṭṭa-Someśvara).

(*a*) पुरा JS (var.).

(*c*) °ग्रन्थे JS (var,); °शिखा° [°फणा°] JS (var.); °मणे JS. (var.).

(*d*) °रमरतटिनी° JS (var.).

Hariṇī metre.

The star now shines like a spark from the fire of the three cities (burnt by Lord Śiva) associating with the dust of ashes, and setting at naught the falling of night by a profusion of twinkles; it looks like the gem on the hood of the serpent that forms the binding string of the matted hair of Lord Śiva and shines like a bubble on the flow of the divine Ganges. (A. A. R.).

8371

कणाचामतुषाङ्गारान् यत्नेन परिरक्षसि ।
मूषकापहृतं कोषे रत्नराशिं न पश्यसि ॥

(अ) Dar. 2. 36.

You carefully protect with all efforts the glowing charcoal produced from the chaff of grains, but fail to see the heaps of precious stones that are carried away by mice from your treasury. (A. A. R.).

8372

कण्टकस्य तु भग्नस्य दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य मूलादुद्धरणं सुखम् ॥

(अ) P (PT 1. 65, PTem 1. 58, PS 1. 59, PN 2. 43, PP 1. 222, PRE 1. 67, PD 303. 58), H (HJ 2. 128, HS 2. 122, HM 2. 129, HK 2. 127, HP 2. 115, HN 2. 114, HH 63. 5-6, HC 83. 17-17-8), CR 228, (CRr 8. 71, CPS 242. 62).

(आ) VS 2805, SR 147. 210 (a. H), SSB 470. 116, IS 1506, Ru 48, RAS 125.

(इ) Old Syriac 1. 57.

(*a*) विषदिग्धस्य भक्ष्यस्य (भक्त°) [चक्यस्य] PS PRE, H (with the exception of HP, HS, HH), SR, SSB ; विपदग्रस्य भुक्तस्य PN, PTs Hamb MS ; विरुद्धस्य च भृत्यस्य PD ; विदग्धस्य च भुक्तस्य (भक्त°) HP, HS ; विरक्तस्य च भक्तस्य HM ; विमग्नस्य (विभर्गस्य; वभारस्य) [तु य°] Cr.

(*b*) रोगस्य [द°] Cr. (var.); गणितस्य (गलि°) Cr. (var.), HH; च विषस्य PS (var.).

(*c*) शत्रोश्च (°स्त्रो°) कृतवैरस्य Cr. (var.).

(*d*) बलादुद्धरणं [मू°] PS ; मूलादुद्धरणात् HS ; वरम् [सु°] HH, VS.

With broken sliver, loosened tooth,/ or counselor who fails in truth/pull roots and all; so only, grief will find its permanent relief.[1] (A. W. Ryder).

1. PRE'S etc. translation read : In the case of poisoned food, a loose tooth, or a wicked minister, the only relief is to get rid of them utterly. (E. Edgerton).

कण्टकानां खलानां च see **खलानां कण्ट°**

8373

कण्टकान् कूपमग्निं च वर्जयन्ति यथा नराः ।
तथा नृशंसकर्माणं वर्जयन्ति नरा नरम् ॥

(अ) MBh (MBh [Bh] 17. 158. 2, MBh [C] 12. 164. 2, MBh [Cit] 12. 6027).

(इ) SS (OJ) 73.

(*a*) कंटकाः MBh (var.).

(*b*) सदा [यथा] SS (OJ); बुधा [यथा] MBh (var.).

(*d*) तर्जयंति तदा न° MBh (var.) ; नराधमम् (°मः) SS (OJ); नराधिप or सदा नरं MBh (var.).

Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns, pitfalls and fire. (P. C. Roy).

8374

कण्टकावरणं यादृक् फलितस्य फलाप्तये ।
तादृग् दुर्जनसङ्गोऽपि साधुसङ्गाय बाधनम् ॥

(आ) Bahudarśana 83, IS 7491.

(*c*) तादृक् Bahudarśana.

(*d*) बाधते Bahudarśana.

Just as the covering of thorns (in a tree) impedes the gathering of fruits, so is the association with bad people an impediment in gaining the company of the good. (A. A. R.).

8375

कण्टकिततनुशरीरा
लज्जामुकुलायमाननयनेयम् ।
तव कुमुदिनीव वाञ्छति
नृचन्द्र बाला करस्पर्शम् ॥

(अ) Rudraṭa's Śṛṅgāratilaka.

(आ) JS 273. 1 (a. Rudra).

(*c*) कुमुदीव or कुमुदिनोवाकांक्षति Śṛṅg (var.).

Āryā metre.

With hair standing on ends on her slim body and eyes closed on account of bashfulness, this girl, O moon among men ! desires the touch of your hand, even as the lily pond, with its surface dotted with budding lilies, desires the contact of the moon's rays. (A. A. R.).

8376

कण्टकेनापि ये स्पृष्टा यान्ति कामपि विक्रियाम् ।
तेऽपि शस्त्रनिकृन्तस्य पशोर्मांसानि भुञ्जते ॥

(आ) VS 2982. Cf. No. 8377.

(It is strange that) those who experience indescribable pain even when just touched by a thorn have no qualms to eat the flesh of animals that have been cut down by weapons. (K. V. Sarma).

8377

कण्टकेनापि विद्धस्य महती वेदना भवेत् ।
चक्रभीषणखड्गाद्यैर् मार्यमाणस्य किं पुन: ॥

(आ) IS 1507, Subh 178. Cf. No. 8376.

(*c*) °तीक्ष्ण° [°भी°] Subh.

(*d*) मार्यमानस्य Subh.

MS-V. 4

Even one who is pierced by a thorn suffers great pain ; how much more should he who is being killed by some weapon like a sword, as terrible as the discus.

8378*

कण्टकैरिव विदारितपादः
पद्मिनीपरिचितैरपराद्रेः ।
आरुरोह सरसीरुहबन्धुः
स्कन्धमम्बुधितटीगमनाय ॥

(अ) Vikram 11.2.

Svāgatā metre.

The friend of lotuses,[1] as if with its feet pierced by thorns of lotuses, climbed the top of the Western Mountain in order to go to the shore of the ocean. (S. G. Banerji).

1. The Sun.

8378A

कण्टको दारुखण्डं च वितनोति गलव्यथाम् ।
व्यञ्जनान्तर्निपतितस् तालु विध्यति वृश्चिकः ॥

(आ) SPR 159. 11 (a. Yogaśāstra 3. 51).

A thorn or a piece of wood would cause pain in the throat ; and a scorpion which has fallen in the curry (which is put in the mouth) will sting the palate. (K. V. Sarma).

8379*

कण्टक्यकण्टकानां
व्यत्यासेऽम्भस्त्रिभिः करैः पश्चात् ।
खात्वा पुरुषत्रितयं
त्रिभागयुक्तं धनं वा स्यात् ॥

(आ) ŚP 2202.

Āryā metre.

If a thorny bush is found in the midst of non-thorny bushes, then if one digs the ground three cubits to the west (of the thorny bush), to a depth of (the height of) three men and a third, there will be water ; otherwise there will be a treasure trove. (K. V. Sarma).

8380**

कण्टारिकाया अन्योक्तिः सणान्योक्तिरुदाहृता ।
धत्तूरपादपान्योक्तिर् अवधेया तृणोक्तयः ॥

(आ) Any 109.20.

The allegorical verses relating to the *Kanṭārika* plant have been dealt with ; so also have been illustrated those relating to the *Saṇa* [hemp] plant ; the verses addressed to *Dhattūra* plants are to be understood as allegorical verses with grass plants also. (A. A. R.).

8381*

कण्ठकोणविनिविष्टमीश ते
कालकूटमपि मे महामृतम् ।
अप्युपात्तममृतं भवद्वपुर्-
भेदवृत्ति यदि मे न रोचते ॥

(अ) Śivastotrāvalī 13. 17.

(आ) Kpr. 4.45, KāP 91.16-7, JS 459. 4 (a. Utpaladeva), AIR 606, AIS 25.7-10 and 175. 7-10.

(*d*) रो° न ये tr. JS, AIR.

Rathoddhatā metre.

O Lord ! even poison when located in your throat is nectar to me, whereas even nectar though accepted by you, but separated from your body, is not acceptable to me. (G. Jhā).

8382*

कण्ठगतैरप्यसुभिः
कस्यात्मा नोपसर्पते जातु ।
मूर्खस्य विषादस्य च
गर्वस्य तथा कृतघ्नस्य ॥

(अ) Praśnottara° (19 in Monatsberichte d. kon. Ak. d. Wiss. in B, 1868, p. 100 ; 17 in Journal of the Greater India Society, 1958) (Tibetan).

(आ) IS 1508.

(*b*) न समर्प्यते or नोपसर्प्यते Praśno° (var.).

(*c*) विषण्णस्य Praśno° (var.) ; हि दोषा मन्दाः Tibetan text of Praśno°.

Āryā metre.

(Qn.) Whose soul will not come round (*i.e.*, be not at peace) even when the vital breath is at the throat [on the point of its final passing] ?

(Ans.) Those of the fools, the sorrowing, the proud and the ungrateful ? (K. V. Sarma).

कण्ठगद्गदता स्वेदो see No. 8406.

8383-5*

कण्ठग्रहं न वात्येव भर्तुः क्रुद्धापि यत्नतः ।
कङ्कणश्रेणिकेवासौ दोषमेवावलम्बते ॥
उन्मत्तेव प्रमत्तेव प्रहृष्टेवातुरेव च ।
न शक्योपासितुं रामा प्रौढं यौवनमाश्रिता ॥
सुखदुःखप्रदायिन्यस् तृतीये यौवने स्थिताः ।
जायन्ते गहना रामाः संसारस्येव रीतयः ॥

(अ) Nāṭakalakṣaṇaratnakośa 2360-5. cf. विपक्षगन्धबद्धेर् and Nos. 831-3 and 5000-5.

(j) स्थिता Nāṭa° (MS).

(The third stage of love) :
Angry, she does not submit to an embrace around the neck, even if her husband strives. Like a series of bracelets she hangs upon his faults [or : arms]. Like one mad, intoxicated, delighted, deranged, the fair one who has reached the fullness of youth can hardly be pleased. Givers of happiness and sorrow, the fair ones in the third youthful period, become, like the ways of the world, too deep for understanding. (M. Dillon, M. Fowler and V. Raghavan).

8386*

कण्ठग्रहे शिथिलतां गमिते कथंचिद्
यो मन्यते मरणमेव सुखाभ्युपायम् ।
गच्छन् स एष न बलाद् विधृतो युवाभ्याम्
इत्युज्झिते भुजलते वलयैरिवास्याः ॥

(आ) VS 1085 (a. Kaṅkaṇa or Kalhaṇa). Cf. P. Peterson, 'On the VS' in Actes du VI Congres Internationel des Orientalistes a Leide, p. 359.

Vasantatilakā metre.

"He himself said that death would be better : but you, your grasp of his neck relaxed, let him go : you ought to have held him back by force. And with this the indignant jewels forsook her arms." Her frame is wasting with sorrow : and she can no longer wear her armlets. (P. Peterson).

8387*

कण्ठच्छायमिषेण कल्परजनीमुत्संसमन्दाकिनी-
रूपेण प्रलयाब्धिमूर्ध्वनयनव्याजेन कल्पानलम् ।
भूषापन्नगकेलिपानकपटादेकोनपञ्चाशतं
वातानप्युपसंहरन्नवतु वः कल्पान्तशान्तो शिवः ॥

(आ) Skm (Skm [B] 22, Skm [POS] 1.5.2) (a. Cittapa), Kav. p. 28.

Śārdūlavikrīḍita metre.

Withdrawing unto himself the night of doomsday in the guise of his (blue) neck, the ocean (at the time of dissolution) (*pralaya*) in the form of the divine Ganges, the fires of *kalpa* under the guise of his (third) eye in the forehead, the fortynine winds under the pretext of being inhaled playfully by the serpents that adorn his body, may the Lord Śiva who is all quiet at the end of withdrawing the universe (into himself) protect you all ! (A. A. R.).

8388*

कण्ठच्छेदविशीर्यमाणरुधिरप्राग्भारभग्नद्युतेर्
येन स्मेरमुखेन होमशिखिनः संधुक्षणाकाङ्क्षिणा ।
भ्रूभङ्गः शितिकण्ठकण्ठफणिने फूत्कारहेतोः कृतः
शौटीर्यव्रततुष्टधूर्जटिरसौ किं वर्ण्यते रावणः ॥

(आ) Skm (Skm [B] 2106, Skm [POS] 5. 22, 1, JS 319. 11.

(*a*) कण्ठश्रेणिवि° JS.

(*d*) शौण्डीर्य° JS ; °धूर्ज° Skm (B) ; °टिरयं JS.

Śārdūlavikrīḍita metre.

How is this Rāvaṇa to be described ? Rāvaṇa who pleased Lord Śiva by the observance of vows of extraordinary courage, by knitting his brows with a smile for the purpose of inducing the blowing of air by the big serpents that were coiled round the neck of Lord Śiva, for fanning the holy fire which had become dull by the blood oozing from his own necks which he had cut and offered to Śiva. (A. A. R.).

8389

कण्ठच्छेदे सुवर्णं चेत् क्षुरं यद्वद्धितं न हि ।
बन्धुरप्यपकारी चेत् सर्वैस्त्याज्यस् तथैव सः ॥

(आ) Lau 93.

Even a golden sword is not desirable if it cut the (owner's) throat. Likewise, even a relation, who does harm, should be abandoned by all. (V. Krishnamacharya).

कण्ठप्रदेशा ह्यपि च see *Vyālī kaṇṭha-pradeśo*.

8390**

कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ।
जालंधरो बन्ध एष सुधाव्ययनिवारणः ॥

(आ) ŚP 4411.

By bending the neck so as to rest on the heart one should fix it there firmly with will power ; this is called the *Jālaṃdhara* posture (in meditation) which prevents the loss of *sudhā* [ambrosia]. (A. A. R.).

8391*

कण्ठश्रियं कुवलयस्तबकाभिराम-
दामानुकारिविकटच्छविकालकूटाम् ।
बिभ्रत् सुखानि दिशतादुपहारपीत-
धूपोत्थधूममलिनामिव धूर्जटिर्वः ॥

(अ) Hemavijaya.

(आ) Suvṛ ad 12.20 (45) (a. Ratnākara).

Vasantatilakā metre.

May Śiva bestow happiness upon you—Śiva, who bears a grandeur of neck which has the dreadful lustre of poison resembling a beautiful wreath of blue lotuses clustered together ; and which is of a dark colour as if by the smoke of incense which being presented (to Śiva) was drunk (by him). (Sūryakānta).

कण्ठश्रेणिविशीर्यमाण° see No. 8388.

8392*

कण्ठश्लेषं समासाद्य तस्याः प्रभ्रष्टयानया ।
तुल्यावस्था सखीवेयं तनुराश्वास्यते मम ॥

(अ) Ratnāvalī 4.4 (or 70).

(आ) KHpk 455.608.

(c) चेयं [वे°] KHpk.

My body is consoled like an equally conditioned dear friend by this string of gems which has slipped off her neck after having got contact with it. (B. B. Goswami).

8393*

कण्ठसक्तमृदुबाहुबन्धनं
न्यस्तपादतलमग्रपादयोः ।
प्रार्थयन्त शयनोत्थितं प्रियास्
तं निशात्ययविसर्गचुम्बनम् ॥

(अ) Kum 19.29. (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 291.

(c) प्रार्थयन्ति Kum (var.).

Rathoddhatā metre.

Encircling his neck gently with their hands and placing their feet on his feet in front, the beloveds begged of him a parting kiss when he rose from the bed at the close of the night. (A. A. R.).

8394*

कण्ठस् तस्याः कुवलयदृशः काञ्चनः कोऽपि कम्बुर्
लावण्याम्बुस्मरनरपतेरर्घ्यमाविः करोति ।
तिस्रो रेखास्त्रिभुवनजयव्यञ्जिकास् तत्र तत् किं
न स्यान्मध्ये त्रिवलिरचना पौनरुक्त्याय धातुः ॥

(आ) SH 576.

(b) लाविण्या° SH.

(d) लिव° [त्रि°]

Mandākrāntā metre.

The neck of the lily-eyed damsel is a golden conch which discloses the *arghya* worship of king Cupid with the water of loveliness. Can it be that the three lines seen therein manifest the conquest of the three worlds ? Surely, that cannot be another of the creation by Lord Brahmā of the three folds of the skin (of the belly). (A. A. R.).

8395

कण्ठस्था या भवेद् विद्या सा प्रकाश्या सदा बुधैः ।
या गुरौ पुस्तके विद्या तया मूढः प्रतार्यते ॥

(अ) BhPr 4.

(आ) VP 3.34.

That learning which they can readily recite, the learned do always bring to light. The ignorant is deceived by that lore which depends for its exposition on support of a teacher or a book. (J. Shastri).

8396*

कण्ठस्य तस्याः स्तनबन्धुरस्य
मुक्ताकलापस्य च निस्तलस्य ।
अन्योन्यशोभाजननाद् बभूव
साधारणो भूषणभूष्यभावः ॥

(अ) Kum 1.43 (in some texts 1.42). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 23).

(आ) AlK 361. 5-6, AR 171. 2-3, Alaṁkārasūtra (Calcutta) 188-9, AlR 305, KHpk 541, Amd 304. 874, Kāvyān 21-2, Sar 3.72 and 5. 130, ŚP 33. 29 (a. Kālidāsa), VS 1528 (a. Kālidāsa), Almm 129, SR 263.215 (a. Kum) SSB 81. 8 (a. Kālidāsa), AlS 188. 21-189.2.

(*a*) तस्य Sar ; तनुबण्धु° Kum (var.).

(*b*) निस्तुलस्य Kum (var.), Kāvyān, Amd.

Indravajrā metre.

Her[1] round neck and the necklace of pearls around it hanging over her well-developed breasts were mutually enhancing the beauty of each other, thus standing in relation of the ornament and the ornamented. (H. H. Wilson).

1. Pārvatī.

कण्ठस्य नाकरोत् कान्ति see No. 8397.

8397*

कण्ठस्य विदधे कान्ति मुक्ताभरणता यथा ।
तस्याः स्वभावरम्यस्य मुक्ताभरणता तथा ॥

(आ) JS 183.37 (a. Śakavṛddhi), Pad 35.41 (a. Śakavṛddhi), ŚP 3327 (a. Śakavṛddhi), AP 90, SR 263. 211 (a. ŚP), SSB 81. 4 (a. Śakavṛddhi), RJ 691 (a. Śakavṛddhi), SG 114 and Subhāṣitapadya-saṅgraha (acc. to PV, p. 66) (a. Vaidyanātha), SH 1686, VS 1527 (a. Vṛddhi).

(*a*) नाकरोत् [वि°] VS.

(*b*) यथा [त°] VS.

(*c*) तस्या Pad ; नस्याः (ना°) [त°] SR, SSB, SH; नास्य SG.

(*d*) यथा [त°] VS.

Charming by nature that she was, a pearl ornament did not bring to her neck as much beauty as the charm disclosed by her abandoning all ornaments. (A. A. R.).

8398

कण्ठादूर्ध्वं विनिर्याति प्राणा याञ्चाक्षरैः सह ।
ददामीत्यक्षरैर्दातुः पुनः श्रोत्राद् विशन्ति ते ॥

(आ) NBh 289.

The vital air departs from the throat (of the beggar) with the syllables that embody a request ; but it re-enters (the beggar) with the words, 'I shall give' from a donor. (A. A. R.).

8399

कण्ठाद्रक्तं पिबति गुणिनां मद्यमांसं न भुङ्क्ते
विष्णुद्रव्यं हरति कुरुते द्वादशीषूपवासम् ।
सांख्यं श्रुत्वापहरति गवां ब्राह्मणानां च वृत्तिं
पापो दम्भः कलियुगसखः कस्य मित्रं नियोगी ॥

(आ) VS 2363.

(*d*) न योगी [नि°] VS (var.).

Mandākrāntā metre.

A government official (*niyogi*) eats not meat nor drinks liquor but sucks the blood from the throat of virtuous people ; he observes fast on the twelfth lunar day (which is sacred to Lord Viṣṇu), but robs the wealth of Viṣṇu; he studies the Sāṅkhya philosophy but deprives the livelihood of cows and Brāhmaṇa-s ; he is a sinner, an imposter and a friend of the Iron age. Whom does he befriend ? (A. A. R.).

8400*

कण्ठान्तः क्वणितं दिवाकरकरक्लान्त्या रजोविप्लवैस्
तन्नेत्राञ्चलकुञ्चनं शितकुशप्रान्तक्षतैः सीत्कृतिः ।
श्वासोर्मिप्रभवो वनेचरभिया त्वद्वैरिवामभ्रुवाम्
एवं देव मरोस्तटेऽपि सुरतक्रीडानुरूपः क्रमः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I. 22) 56.

(आ) VS 2623 (a. Śambhu).

(*c*) °प्रचयो VS.

(*d*) मरुस्थलीषु VS.

Śārdūlavikrīḍita metre.

By the fatigue caused by the Sun's rays they have (musical) sounds (of love) in their throats ; they contract the corners of their eyes on account of the drifting mass of dust; they emit a hissing sound (as when kissed) when pricked by the sharp ends of the *kuśa*-grass ; they breathe hard due to fear from robbers—thus the wives of your rival kings, O king, undergo experiences as in love-sports even when they are left adrift in desolate deserts. (A. A. R.).

8401*

कण्ठालंकारघण्टाघणघणरणिताध्मातरोद:कटाह:
कण्ठेकालाधिरोहोचितघनसुभगं भावुकस्निग्धपृष्ठ: ।
साक्षाद् धर्मो वपुष्मान् धवलककुदनिर्धूतकैलासकूट:
कूटस्थो व: ककुद्मान् निबिडतरतम:स्तोमतृण्यां वितृण्यात्

(आ) SR 10. 149, SSB 16. 1.

Sragdharā metre.

May Śiva's bull, who resounds the regions of the sky with the pleasing jingles of the bells that adorn its neck, whose back is glossy and pleasant suitable for the ride of Lord Śiva, who is righteousness incarnate, who eclipses the peaks of the Kailāsa mountain with his (snow-)white hump, and who is everlasting, completely consume the heap of straw in the form of your darkness of ignorance. (A. A. R.).

8402*

कण्ठालिङ्गनमङ्गलं घनकुचाभोगोपभोगोत्सवं
श्रोणीसंगमसौभगं च सततं मत्प्रेयसीनां पुर: ।
प्राप्तुं कोऽयमितीर्ष्ययेव यमुनाकूले बलाद्य: स्वयं
गोपीनामहरद् दुकूलनिचयं कृष्ण: स पुष्णातु न: ।।

(आ) SR 24. 163, SSB 40. 80.

Śārdūlavikrīḍita metre.

The pleasure of embracing their neck, the festivity of enjoying their expansive bosoms, the good luck of close contact with their hips—Who are these (clothes) to enjoy these pleasurable experiences? Thus, as if feeling jealous, Śrī Kṛṣṇa took away the clothes of the cowherdesses on the banks of the Yamunā river: May he be for your welfare! (A. A. R.).

8403*

कण्ठावसक्तमृदुबाहुलतास् तुरङ्गाद्
राजावरोधनवधूरवतारयन्त: ।
आलिङ्गनान्यधिकृता: स्फुटमापुरेव
गण्डस्थली: शुचितया न चुचुम्बुरासाम् ।।

(अ) Śiś 5. 18.

Vasantatilakā metre.

The officers of the harem helped the king's ladies to dismount from horseback and in doing so clearly secured the pleasure of embracing them as their soft creeper-like arms encircled their necks; but being pure in conduct (and due to the purity of their cheeks) they did not kiss them. (A. A. R.).

8404*

कण्ठाश्लेषिणमुन्नतस्तनभरश्रोणीतटग्राहिणं
संसक्तोरुयुगं गृहीतजघनप्राकारमप्यन्तत: ।
द्रागेव श्लथबन्धमिन्दुवदना गाढावमर्दासहं
विज्ञायात्यजदाशु काञ्चनपटं व्रीडाकुलापि क्षणम् ।।

(आ) SR 318. 17, SSB 175. 18.

Śārdūlavikrīḍita metre.

Though the gold (lace) cloth was embracing her by the neck, grasped the regions of her high bosom and broad hips, was clinging to her thighs and encircling her loins, the moon-faced damsel, finding its knot loosened and incapable of close contact, suddenly abandoned it though she was overcome by shyness for a moment. (A. A. R.).

8405*

कण्ठे क एष तव वल्लभ नूपुरोऽयं
तत् पादभूषणमयं वलयस् तदानीम् ।
इत्यादिवाच्यमविभाव्य वचो मृगाक्ष्या
ज्ञानेऽपि तद्विहृतमुत्सुकतां तनोति ।।

(अ) Padmaśrī's Nāgarasarvasva 1324.
(आ) ŚP 3176.
(*c*) अभिभाव्य Nāgara.
Vasantatilakā metre.

'What is this round your neck ?' 'Dear, it is the anklet'. 'But the anklet is a foot ornament'. 'In that case it is the bracelet' : Thus were the words of the deer-eyed one inconsistent. But knowing them to be such, these sportive activities brings on pleasurable eagerness (to the lovers). (A. A. R.).

8405A

कण्ठे कृत्तावशेषं कनकमयमधः शृङ्खलादाम कर्षन्
क्रान्त्वा द्वाराणि हेलाचलचरणरणत्किङ्कणीचक्रवालः ।
दत्तातङ्कोऽङ्गनानामनुसृतसरणिः संभ्रमादश्वपालैः
प्रभ्रष्टोऽयं प्लवङ्गः प्रविशति नृपतेर्मन्दिरं मन्दुरायाः ॥

(अ) Ratnāvalī 2. 2.
(आ) RAS 413-4.
(*c*) गणानाम् Ratn. (var.); जनानाम् RAS.
Sragdharā metre.

The monkey that has fled from the stable [cage] enters the King's apartment, dragging the remnant of the gold chain cut off at the neck, with those small bells tinkling on its swiftly moving feet,/jumping over the doors, causing a panic to the harem-ladies, and with his path being hastily pursued by the grooms. (Bak Kun Bae).

8406

कण्ठे गद्गदता स्वेदो मुखे वैवर्ण्यवेपथू ।
म्रियमाणस्य चिह्नानि यानि तान्येव याचतः ॥

(अ) P (PT 2. 65, P Tem 2. 54, PS 2. 35, PN 1. 32, PRE 2. 38), Cr 229 (CRr 8. 96, CPS 255. 93) and Cr. 1420 (CNG 241, CNT IV 208), GP 1. 115. 77, VCjr 1. 1. *Cf.* पीनः स्वरो गतेर् भङ्गो and मुखभङ्गः स्वरो दीनो । Cf. Ru 104.
(आ) VS 3172, SR 66. 28 (a VS), SSB 333. 29, SRHt 223. 6 (a. Vallabhadeva), SSSN 125.6 (a. Vallabhadeva).
(इ) SS (OJ) 305.
(*a*) कण्ठग° SRHt, गतिर्मन्दा स्वरो हीनो PS ; गते भंगः स्वरा दीनो PN; गतिभङ्गः (मुखभङ्गः) स्वरो दीनो Cr 229, GP, VCjr 1.1; कण्ठगद्गदता स्वेदो Cr (var.), CPS, SS (OJ); कण्ठे च गद्गदः CR (var.).
(*b*) मुखवै° CR (var.), SRHt, SSSN; गात्रस्वेदो महद्भयम् (महाभयम् VCjr) PS, PN, Cr, GP, VCjr; वैवर्ण्यवेपथू CR (Var.)
(*c*) मरणे यानि चिह्नानि PS, PN, Cr, GP, VCjr; म्रियसानस्य CR (var.); यान्येव [चि°] Cr 229, VS ; लिङ्गानि SRHt, SSN.
(*d*) याचके PS, PN, CR, GP, Cr 229; तानि चिह्नानि [या° ता°] Cr 229, VS (see *c*); तानि तान्येव SRHt; याचक SSSN.

Stammering in the throat, sweat on the countenance, pallor and trembling—the same signs that mark a dying man mark also a beggar.[1] (F. Edgerton).

1. In Cr, GP, VCjr the verse reads : A halting gait, timid voice, sweat all over his body, and excessive fright ; all the signs that denote (approaching) death are visible in a beggar. (F. Edgerton).

8407**

कण्ठे चिन्तामणिर्ज्ञेयश् चिन्तितार्थप्रदः सदा ।
आवर्तः पृष्ठवंशे यः स सूर्याख्यः शुभः स्मृतः ॥

(आ) ŚP 1653 (a. Nakula but not found in the *BI* edition).

The circlet of hair on the neck of a horse is known as *Cintāmaṇi* and it always gives the owner the desired objects ; the circlet over the backbone is called *Sūrya* and it is also declared to be auspicious to the owner. (A. A. R.).

8408*

कण्ठे जीवितमानने तव गुणाः पाणौ कपोलस्तनौ
संतापस्त्वयि मानसं नयनयोरच्छिन्नधारं पयः ।
सर्वं निष्करुण त्वदीयविरहे सालम्बनं किं पुनस्
तस्याः संप्रति जीविते बत सखीवर्गो निरालम्बनः ॥

(आ) Skm (Skm [B] 620, Skm [POS] 2.29.5) (c. Jalacandra).

(*d*) सखीवद्धो Skm (var.).

Śārdūlavikrīḍita metre.

Her life is supported at the throat, your virtues are in her month, the cheeks and breasts are supported in her palms, the worry (fever) is in her body, her mind is in you, and there is the continuous flow of tears in her eyes—thus, O hardhearted one, in her separation from you, everything has a support; but to keep her alive, alas! the circle of friends are without support [are helpless]. (A. A. R.).

8409

कण्ठे मदः कोद्रवजो हृदि ताम्बूलजो मदः ।
लक्ष्मीमदस् तु सर्वाङ्गे पुत्रदारमुखेष्वपि ॥

(अ) Kalivi 66.

The pride (*i.e.*, effect) of eating coarse grain is seen in one's neck, and the pride (*i.e.*, intoxication) at consuming betel shows in the heart; as for the pride of wealth, it is seen all over one's body and even in the faces of one's wife and children. (K. V. Sarma).

8410*

कण्ठे मौक्तिकमालिकाः स्तनतटे कार्पूरमच्छं रजः
सान्द्रं चन्दनमङ्गके वलयिताः पाणौ मृणालीलताः ।
तन्वी नक्तमियं चकास्ति शुचिनी चीनांशुके बिभ्रती
शीतांशोरधिदेवतेव गलिता व्योमाग्रमारोहतः ॥

(अ) Viddhaśālabhañjikā 3.16.

(आ) SKV 385, Kav 147, Skm (Skm [B] 1019, Skm [POS] 2.109.4) (a. Rājaśekhara), SG 306 (a Rājaśekhara), SR 277.65, SSB 105.67.

(*a*) °मालिका Skm ; °रमद्यं Skm.

(*b*) वलयिता Skm ; °लीलता Skm ; °लावली Skm (var.).

(*c*) तनुनी [शु°] Viddha° (var.), Kav, SR, SSB.

(*d*) शीतांशोर् SKV (var.).

Śārdūlavikrīḍita metre.

A pearl necklace at her[1] throat,/ powder of white camphor on her breast;/ sandalwood ointment on her limbs/and lotus stems about her wrist:—/this slender damsel in the night,/clad in shimmering robes of silk/shines like a goddess of the cool-rayed moon/slipping to earth as it mounts its zenith. (D. H. H. Ingalls).

1. Mṛgāṅkāvalī.

8411**

कण्ठे रज्जुं बद्ध्वा
मृतस्य पुंसस् तु रज्जुमादाय ।
तस्याः खण्डं कण्ठे
बद्धं गण्डरुजं हरति ॥

(आ) ŚP 2984.

Āryā metre.

A piece of the rope used for hanging (by the neck), if tied round the neck of one who has inflammation of the glands of the neck, it will subside. (A. A. R.).

8412*

कण्ठे वसन्ती चतुरा यदस्याः
सरस्वती वादयते विपञ्चीम् ।
तदेव वाग्भूय मुखे मृगाक्ष्याः
श्रोतुः श्रुतौ याति सुधारसत्वम् ॥

(अ) Naiṣ 7.50.

(आ) SR 263.223 (a. Naiṣ), SSB 82.6.

Upajāti metre (Indravajrā and Upendravajrā).

As the clever Sarasvatī, residing in (Damayantī's) throat, plays on her lyre, its sound, becoming the voice of the gazelle-eyed girl in the latter's mouth, acquires the sweetness of nectar in the hearer's ears. (K. K. Handiqui).

8413*

कण्ठोचितोऽपि हुंकृति-
मात्रनिरस्तः पदान्तिके पतितः ।
यस्याश् चन्द्रशिखः स्मर-
भल्लनिभो जयति सा चण्डी ॥

(अ) ĀrS 1. 21.

(आ) SR 11. 11, SSB 18. 10.

Āryā metre.

Though the crescent moon-decorated Śiva deserved to be hugged by the neck, she rejected him (in their lovers' quarrel) by a mere *hum*-sound and he fell at her feet—That *Caṇḍi* is ever victorious.[1] (A. A. R.).

1. Śiva, who resembled the *bhalla* arrow of Cupid, was fit to be at the neck on account of its crescent shape. It was discharged with a *hum* sound of the bowstring but fell at her feet. (A.A.R.).

8414*

कण्डूयते दक्षिणपाणिना चेत्
स सारमेयो वदनं तदानीम् ।
भक्तैः प्रभूतैः सह भूमिपालैर्
भोज्यानि भक्ष्याणि चिरं भवन्ति ॥

(आ) ŚP 2354.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog scratches its right foreleg (at the time when a person starts on a journey), then that person will get plenty of boiled rice and other good eatable things in the company of kings for a long time. (A. A. R.).

8415*

कण्डूलद्विपगण्डपिण्डकषणाकम्पेन सम्पातिभिर्
धर्मस्रंसितबन्धनैः स्वकुसुमैरर्चन्ति गोदावरीम् ।
छायापस्किरमाणविष्किरमुखव्याकृष्टकीटत्वचः
कूजत्क्लान्तकपोतकुक्कुटकुलाः कूले कुलायद्रुमाः ॥

(अ) Uttara 2. 9.

(a) °कषणोत्क° Uttara (var.).

Śārdūlavikrīḍita metre.

The trees on the banks having nests (of birds) on them are honouring the Godāvarī with their flowers having their stems loosened by the heat and falling down an account of the shaking caused by the itching elephants rubbing their round temples against them,[1] the barks of which have the insects drawn out by the beaks of birds that scratch in the shade (for food) and on which flocks of wearied pigeons and wild fowls are cooing. (C. N. Joshi).

1. The trees.

8416*

कण्डूयमानः खलु दक्षिणेन
हस्तेन भालं भषणो ददाति ।
प्रभाविनम्रीकृतराजचक्रं
राज्याभिषेके वरपट्टबन्धम् ॥

(आ) ŚP 2350.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog scratches its forehead with its right foreleg and gives a bark (at the time that a person sets out on a journey,) honour will be done to him as at the coronation of a king, with the vassal princes bowing to him, overcome by his might. (A. A. R.).

8417*

कतरत् पुरहर परुषं
हालाहलकवलयाचनावचसोः ।
एकैव तव रसज्ञा
तदुभयरसतारतम्यज्ञा ॥

(आ) SR 73. 23, SSB 344.23.
Āryā metre.

Which of the two is harsher, O Lord Śiva, the terrible poison *Hālāhala* or the words that you utter when going a-begging ? You have but one tongue, but it knows the comparative merits of the two. (A. A. R.).

8418*

कति कति न पुनश्चरन्ति हन्ति
प्रतिशिखरं प्रतिकाननं कुरङ्गाः ।
तदपि जनमनोविनोदहेतुर्
विलसति केष्वपि कोऽपि नाभिगन्धः ॥

(अ) JS 93.4. Cf. No. 8419.
Puṣpitāgrā metre.

How many deer are there not, to graze and kill, in every mountain peak and forest ? Still, the one that gives pleasure to the mind of man is but the musk deer that stands out among so many. (A. A. R.).

8419*

कति कति न मदोद्धतश्चरन्ति
प्रतिशिखरि प्रतिकाननं कुरङ्गाः ।
क्वचिदपि पुनरुत्तमा मृगास् ते
मदयति यन् मद एव मेदिनीशान् ॥

(आ) ŚP 938, SR 233. 102 (a. ŚP), SSB 627. 7, Any 37. 3. Cf. No. 8418.
Puṣpitāgrā metre.

How many deer are there not that move haughtily, intoxicated (with their beauty), in every mountain peak and forest ? But only in a rare place are the best of them whose musk alone intoxicates the rulers of the earth. (A. A. R.).

8420*

कति कति न लताः कलिताः
संचरता चञ्चरीकरसिकेन ।
नलिनि भवन्मधु मधुरं
यत् पीतं तत् तदेव परिपीतम् ॥

(आ) SR 222. 61, SSB 611. 25, RJ 347.
(*a*) ललिताः [न ल°] SSB.
Gīti-āryā metre.

How many creepers are not resorted to by the discriminating enjoyer, the bee, when moving about ? But your ladyship, Lotus ! your sweet honey alone, when tasted by him, can be said to be a real drink. (A. A. R.).

8421*

कति कति न वसन्ते वल्लयः शाखिनो वा
सुरभितसुमनोभिर्भूषिताङ्गा बभूवुः ।
तदपि युवजनानां प्रीतये केवलोऽभूद्
अभिनवकलिकालीभारशाली रसालः ॥

(अ) Harivilāsa 3.37.
(आ) PV 672 (a. Lolimbarāja), Ava 255, SR 240. 116 (a. JS), SSB 639. 23, SSH 2. 50.
(*a*) वल्लियः PV (MS) ; शास्विनो PV (MS).
(*b*) किसलयसुमनोभिः शोभमाना ब° Ava, SR, SSB, SSH.
(*d*) °सार° [°यार°] PV.
Mālinī metre.

How many creepers and trees are there not adorning themselves with fragrant flowers in spring ? Nonetheless, there is only one that appeals to young people and that is the mango tree resplendent with a load of fresh buds. (A. A. R.).

8422*

कतिचिदुद्धतनिर्भरमत्सराः
कतिचिदात्मवचःस्तुतिशालिनः ।
अहह केऽपि निरक्षरकुक्षयस्
तदिह संप्रति कं प्रति मे श्रमः ॥

(आ) SR 40. 48, SSB 294. 48, SRM 2. 2, 586.

Drutavilambitā metre.

Some learned patrons are full of unbearable pride and jealousy; some others are resplendent by praising their own compositions; and, there are others, alas! who are completely innocent of a syllable of learning. To whom am I to resort now (for patronge)? (A. A. R.).

8422A

कतिचिद् दिवसानि काण्डशेषाः
पतिताशेषपुराणजीर्णपर्णाः ।
तरवस्त्वचि गर्हितप्रवालाः
समवाप्यन्त न नामतो विवेक्तुम् ॥

(आ) SSSN 210. 10.

Aupacchandsika metre.

For some days trees attain a state of nonidentity by name (*i.e.*, remain incognito), the trunk only remaining, with all the old and dry leaves having dropped off and with no sprouts on the bark. (K. V. Sarma).

8423-4

कतिचिद् दिवसानि तया गमिता-
नि गृहे तव सङ्गमरोचनया ।
कतिचिद् विपिने नलिनीशयने
वचनेन पिकीमदमोचनया ॥
न वनेऽपि रतिर्भवनेऽपि न यं
प्रतिरूपविनिर्जितरोचनया ।
करुणावरुणालय किं क्रियताम्
अरुणायतपङ्कजलोचनया ॥

(आ) Vidy 699 (in Vidy taken as one verse) (a. Dhīrendropādhyāya).

Toṭaka metre.

A few days were spent by her in your house with the fond hope of being united with you; a few days in the forest on a bed of lotuses by her who eclipsed the songs of the cuckoos; but there was no pleasure in the woods nor in the house for her who had surpassed all handsome damsels. O ocean of compassion, what is to be done by her whose lotus eyes are rendered red (by weeping)? (A. A. R.).

8425*

कति ते कबरीभारः
सुमनःसङ्गात् प्रियेऽतिनीलत्वात् ।
भवति च कलापवत्त्वान्
निर्जरसेव्यः कथं न स्यात् ॥

(आ) SR 188. 44, SSB 537. 55, SRK 151.5 (a. Sphuṭaśloka).

Āryā metre.

What a profusion of tresses have you! Due to association with flowers, dear one, and because of its extreme dark colour decorated with ornaments, how will they not be attractive even to gods? (A.A.R.).

कति नमन्ति महीषु see 8427.

8426*

कति न सन्ति जना जगतीतले
तदपि तद्विरहाकुलितं मनः ।
कति न सन्ति निशाकरतारकाः
कमलिनी मलिनी रविणा विना ॥

(आ) SR 284. 16, SSB 117. 18.

Drutavilambitā metre.

Are there not so many in this world? Still my mind is pained at my separation from him. Are there not the moon and the numerous stars? Still without the sun the lotus is engulfed in gloom. (A. A. R.).

8427*

कति न सन्ति महीषु महीरुहः
सुरभिपुष्परसालफलालयः ।
सुरभयन्ति न केऽपि च भूरुहान्
इति यशोऽस्ति परं तव चन्दन ॥

(अ) Ava 189.

(आ) SR 237. 47, SSB 635. 8, IS 1509, Subh 248, Pr 366.

(*a*) नमन्ति IS, Subh ; महीरुहाः IS, Subh.
(*b*) सुरभी° IS, Subh ; °लयाः IS, Subh.
(*c*) चान्यमहीरुहान् IS, Subh.
(*d*) तु [स्ति] IS, Subh ; त्वयि [तव] IS, Subh ; चन्दनः Subh.

Drutavilambitā metre.

How many tress are not there full of fragrant blossoms and juicy fruits. But none of them impregnate other trees with scent. That fame however belongs only to you, O sandal !

8428*

कति नो विषया निभालिताः
कति वा भूमिभुजो न शीलिताः ।
धरणीधर तावकान् गुणान्
अवधार्याजिगणं गुरुं लघुम् ॥

(आ) SSS 10 (a. Mauni-Raṅganātha), SR 105. 133, SSB 397. 45.

Viyoginī metre.

How many things have I not examined ? How many kings have I not moved with ? O king, having known your (unique) merits I have been able to understand what is weighty and what is light (worthless). (A. A. R.).

कतिपयदिनपरमायुषि see No. 8429.

8429

कतिपयदिवसस्थायिनि
मदकारिणि यौवने दुरात्मानः ।
विदधति तथापराधं
जन्मैव यथा वृथा भवति ॥

(अ) BhPr 39 (a. Buddhisāgara).
(आ) JS 451. 36, ŚP 697 (a. Śrī-Dhanadadeva), AP 40, SR 58. 159 (a. ŚP), SSB 320. 164 (a. Dhanadadeva), VP 8. 5, SH 830 (a. Dhanada).
(*a*) कतिपयदिनपरमायुषि JS, ŚP, SSB, SH.
(*c*) विहृश्यति SH.

Āryā metre.

In youth, lasting (but) for a few days (and) intoxicating, the evil-souled commit iniquity so that even birth becometh in vain. (L. H. Gray).

8430

कतिपयदिवसस्थायी
पूरो दूरोन्नतोऽपि भविता ते ।
तटिनि तटद्रुमपातन-
पातकमेकं चिरस्थायि ॥

(आ) SKV 1110, Prasanna 67*b*, Skm (Skm [B] 1738, Skm [POS] 4. 20, 3) (a. Bhojadeva), JS 102. 2, ŚP 1124, Any 101. 72, SuM 5. 10, SR 218. 2 (a. Bhoja), SSB 603. 4, SRK 197. 3 (a. ŚP), IS 7790, Kav p. 63.
(*b*) चण्डरवः [भ °ते] JS.
(*c*) °पातिनि (°पाते) SuM.

Āryā metre.

Your flood,/though it climb high,/ will last but a few days ;/ only the mortal sin/ of felling the trees upon your bank/ will last. (D. H. H. Ingalls).

8431*

कतिपयदिवसैः क्षयं प्रयायात्
कनकगिरिः कृतवासरावसानः ।
इति मुदमुपयाति चक्रवाकी
वितरणशालिनि वीररुद्रदेवे ॥

(आ) Kuv *ad* 13. 39 (p. 44), SR 122. 171 (a. Kuv), SSB 423.1 (a. Kuv).

Puṣpitāgrā metre.

In a few days Meru, the mountain of gold, which puts an end to daytime, will be exhausted : thus the female ruddy goose feels happy at king Vīrarudra munificent in his gifts.[1] (A. A. R.).

1. The ruddy goose which, by convention, can enjoy the company of its mate only during daytime, hopes for the permanent destruction of Meru, which hides the sun at night, by its being broken to pieces and distributed as gifts by the king.

8432

कतिपयनिमेषवर्तिनि
जन्मजरामरणविह्वले जगति ।
कल्पान्तकोटिबन्धुः
स्फुरति कवीनां यशःप्रसरः ॥

(आ) ŚP 155 (a. Śaṅkhadhara) AP 91, SR 32. 18 (a. ŚP), SSR 53. 20 (a. Śaṅkhadhara), SRK 39. 8 (a. ŚP), SH 303 (a. Śaṅkhadhara).

(*d*) प्रकरः [प्र°] SH.

Āryā metre.

In this world (human life) which lasts but a few moments and which is full of trouble due to (travails of) birth, old age and death, there is a relation who lasts for eons and that is the spreading fame of poets.

8433*

कतिपयपुरस्वामी कायव्ययैरपि दुर्ग्रहो
मितवितरिता मोहेनाहो मयानुसृतः पुरा ।
त्रिभुवनपतिर्बुद्ध्याराध्योऽधुना स्वपदप्रदः
पुनरधिगतस् तत् प्राचीनो दुनोति दिनव्ययः ॥

(आ) JS 460.11 (a. Bherībhāṅka).

Hariṇī metre.

The master of a few towns, difficult to please even at the expense of one's health, and paying wages very frugally, had been served by me earlier out of delusion. Now, I have secured as my master the lord of the three worlds, who can be propitiated by my intelligence and who will give me his own position. Only the thought of how I wasted the past days pains my heart. (A. A. R.).

8434*

कतिपयसहकारपुष्परम्यस्
तनुतुहिनोऽल्पविनिद्रसिन्दुवारः ।
सुरभिमुखहिमागमान्तशंसी
समुपययौ शिशिरः स्मरैकबन्धुः ॥

(अ) Kir 10. 30.

(आ) SR 346. 15 (a. Kir), SSB 222. 18 (a. Bhāravi).

Puṣpitāgrā metre.

Charming with a few flowers in the mango trees, with gentle snowfall, the *sinduvāra*-flowers partly blossomed foretelling the passing of snowfall and the arrival of spring, the cool season has now arrived, the lone friend of Cupid. (A. A. R.).

8435*

कति पल्लविता न पुष्पिता वा
तरवः सन्ति समन्ततो वसन्ते ।
जगतो विजये तु पुष्पकेतोः
सहकारी सहकार एक एव ॥

(आ) ŚP 1018, SR 239. 106 (a. ŚP), SSB 639. 13, IS 7791, Any 120. 99, SRK 209. 3 (a. ŚP).

(*b*) न संततं [स°] Any.

(*c*) जगतीविजये (°य Any) ŚP, SR, SSB, Any.

Aupacchandasika metre.

Have not many trees tender leaves and flowers/on all sides in the spring season ?/ But in his conquest of the world the one helper/ to the flower-bannered Cupid is the mango tree./ (A. A. R.).

8436*

कतिषु न कृता सेवा के वा न वाग्विभवैः स्तुतास्
तृणमपि गुणप्रीतः प्रादान्न कोऽपि विपश्चिताम् ।
अयमिह परं दुःखज्वालाकलापमखण्डयत्
कनकपयसां धारादण्डैरकाण्डघनाघनः ॥

(आ) Skm (Skm [B] 1446, Skm [POS] 3. 16. 1) (a. Silhana or Bilhaṇa).

(*a*) °भवैस्तुतास् Skm (POS),

Hariṇī metre,

How many (masters) were not served, how many were not praised by the power of (pleasing) words ? But no one gave even a blade of grass to learned men, though pleased with their merits. But here is the raining cloud which has arrived unexpectedly and destroyed the flames of misery by a downpour of golden streams. (A. A. R.).

8437*

कति सन्ति नोन्नतिभृतस् तरवस्
तदपि त्वमेव गुरुकीर्तिवर: ।
निबिडादरं नवमरन्दहर:
सहकार कारणमिह भ्रमर: ॥

(आ) SMH 11. 64

(*a*) °भृतास् SMH (var.).

(*c*) निविलापरं or नविलादरं SMH (var.).

Pramitākṣarā metre.

How many trees are not there that are tall ?/ Still you alone are the best among the highly praised./ The reason for that, O mango tree, is the bee/ who takes the fresh honey in graceful profusion./ (A. A. R.).

8438-9*

कति सन्ति लता विपिने कुसुम-
स्तवकानमिता: खलु पल्लविता: ।
प्रतिचम्पकचन्दननीपवनी-
नवपङ्कजिनीमधुसंवलिता: ॥
सुचिरं कुसुमेषु परिभ्रमता
न च मालति कापि तथा मिलिता ।
मधुपेन पुनर्मधुपानविधौ
हृदये न यथा भवती कलिता ॥

(आ) Vidy 152 (quoted as one *subhāṣita*) (a. Kṛṣṇapati Upādhyāya). Cf. No. 8440.

(*d*) नवपङ्कजनी° Vidy.

Toṭaka metre (or one *subhāṣita* in Ghoṭaka metre).

How many creepers are not there in the forest that are/ bent with bunches of flowers and are in sprout ?/ There are the *campaka*, sandal, *nīpa*-trees/ and fresh lotus flowers surrounded by bees/ Wandering for long among the flowers/ the bee, O *mālati*-flower, has not met/ in his bout of drinking honey, any one/ as thou, who are held in his heart/. (A. A. R.).

8440*

कति सन्ति लवङ्गलता ललिता
नवकोरकिता धरणीसुतले ।
कति बन्धुरगन्धभृतस् तरवो
गुरवो निवसन्ति गिरौ मलये ॥

(अ) Ava 360.

(आ) SR 239. 84, SSB 637. 6. Cf. Vidy footnote 1 to 152 and No. 8438-9.

(*c*) गतिब° Ava.

Toṭaka metre.

How many lovely close trees are these/ with fresh sprouts in the broad expanse of the earth ?/ How many sandal trees with pleasing fragrance/and leaders of their kind are in the Malaya mountain ? (A. A. R.).

8441*

कत्यक्षीणि करोटय: कति कति द्वीपिद्विपानां त्वच:
काकोला: कति पन्नगा: कति सुधाधाम्नश्च खण्डा: कति ।
किं च त्वं च कति त्रिलोकजननि त्वद्वारिपूरोदरे
मज्जज्जन्तुकदम्बकं समुदयत्येकैकमादाय यत् ॥

(आ) RJ 1399 (=10. 31) (a. Kalidāsa ; in other MS a. Śaṅkara).

(*c*) तद्वारि° RJ (my change to त्वद्वा° *metri causa*).

Śārdūlavikrīḍita metre.

How many are the eyes, skulls and leopard skins; how many ravens, snakes and digits of the moon ? Moreover, how many are you, O mother of the three

worlds ? In you, O ocean, groups of creatures plunge and emerge each taking one of them. (A. A. R.).

8442*

कत्यश्वा: कति धेनव: कति गजाः कत्यद्भुताः पादपाः
सुन्दर्यः कति सुभ्रुव: कति महारत्नान्यनर्घ्याण्यपि ।
जातैका किल कन्यका जलनिधेर्दातुं प्रसक्ता यदा
सर्वं तद् व्ययितं तदा परिणतौ नामैकमुच्छेषितम् ॥

(अ) Dik Any 57.

Śārdūlavikrīḍita metre.

How many the horses, cows, elephants and wonderful trees ; / how many lovely ladies with charming eyebrows,/and how many the great gems of inestimable value ? / (The ocean had all these). A single daughter / was born to him and when he attempted to give her / in marriage, all these (good things) were expended ; / and in the end, only his name was left to the Ocean./ (A. A. R.).

8443*

कथंचित् कालिदासस्य कालेन बहुना मया ।
अवगाढेव गम्भीर- मसृणौघा सरस्वती ॥

(आ) SKV 1722.

It took me a long time/to fathom, as it were,/the deep, sweet flood/of Kālidāsa's muse. (D. H. H. Ingalls).

8444

कथंचिदह्नि हृदये कुशलैर्विनिवेशिता ।
शिक्षा गौरखरेणेव राज्ञा विस्मार्यते निशि ॥

(अ) RT (Raj [S] 5. 319, RT [V] 5. 319, RT [T] 5.318, RT [C] 5.323). Cf. दिवसे संनिधानेन ।

(आ) IS 2802.

(*a*) कथञ्चिदह्नि Raj (var.).

(*c*) गोपखरे Raj (var.).

Instruction impressed on the king with pain by experienced men, during the day, he forgets during the night, like a gray ass does.

8445*

कथंचिन् नैदाघे दिवस इव कोपे विगलिते
प्रसत्तौ प्राप्तायां तदनु च निशायामिव शनैः ।
स्मितज्योत्स्नारम्भक्षपितविरहध्वान्तनिवहो
मुखेन्दुर्मानिन्याः स्फुरति कृतपुण्यस्य सुरते ॥

(आ) SKV 674, Kav 387.

(*b*) प्राप्ता° (missing) Kav.

(*d*) सुरभे Kav (MS).

Śikhariṇī metre.

Truly he is blessed with merit/that like summer's day her heat of anger passes/ and on her growing kind, as with the coming of the night,/her face, a moon, lighting with smiles for moonlight/the heaped up darkness of their altercation,/ shines forth upon his amorous exercise. (D.H.H. Ingalls).

कथं तु पुत्रः पितरं see No. 8451.

8446

कथं ते त्यक्तसद्वृत्ता: सुखं रात्रिषु शेरते ।
मरणान्तरिता येषां नरकेषूपपत्तय: ॥

(आ) VS 3277, ŚP 696, SH 829 (a. Dhanada).

(इ) SS (OJ) 224.

(*a*) व्यक्त° [त्य°] VS : °वृत्त SS (OJ) (var.).

(*b*) रतिषु SS (OJ) (var.).

Having given up the right deeds, how can people sleep with ease at night ? Their entry into hell is barred only by death. (Raghu Vira).

कथं ते व्यक्तदुर्वृत्ता: see No. 8446.

8447*

कथं त्वदुपलम्भाशा- विहताविह तादृशी ।
अवस्था नालमारोढुम् अङ्गनामङ्गनाशिनी ॥

(अ) KāD 3. 12.

(इ) KāD (T) 3.12 ; KāD (M) 3.12.

(*b*) तादृशीम् KāD (var.).

There being no chance of getting you, how will not this body-destroying state of emaciation attack this female frame of mine ? (K. Ray).

कथं त्वया न सेव्यन्ते see No. 8449.

8447A

कथं न रमते चित्तं धर्मेऽनेकसुखप्रदे ।
जीवानां दुःखभीरूणां प्रायो मिथ्यादृशो यतः ॥

(आ) SPR. 380. 18 (a. Tattvabhṛt 56).

Why does not the mind take delight in righteousness which confers on one all happiness ? Obviously, because men, who dread suffering, generally, have false vision. (K. V. Sarma).

8448*

कथं न लज्जितस्तादृक् सविता तेजसां निधिः ।
ब्रह्माण्डखण्डिकां प्राप्य कुर्वन् पादप्रसारिकाम् ॥

(आ) VS 547. Cf. संतोऽपि सन्तः क्व किरन्तु ।

How is the (great) sun, the treasure-house of effulgence, not ashamed to spread his legs (*i.e.* rays) (like a lowly insect) when he reaches the huge candied sugar [*viz.*, the universe]. (K. V. Sarma).

8449

कथं नाम न सेव्यन्ते यत्नतः परमेश्वराः ।
अचिरेणैव ये तुष्टाः पूरयन्ति मनोरथान् ॥

(अ) H (H) 2. 26, HS 2. 27, HM 2. 28, HP 2.24, HN 2. 24, HH 43. 23-4, HC 58.4-5.

(आ) SR 146. 173 (a. H), SSB 468.61, SRK 122.4 (a. Prasaṅgaratnāvali), IS 1511, SH 1258, SRM 1.2, 122, SPR 871.5.

(*a*) त्वया [नाम] IS.

(*b*) यत्नतस्ते नरेश्वराः SH.

(*c*) अचिरेणापि HP ; संपुष्टा [ये तु°] HP.

(*d*) पूरयति HH.

How, forsooth ! are not these mighty lords to be diligently served, who, when pleased, fufil without delay the wishes of the heart ? (F. Johnson).

8450*

कथं नु तं बन्धुरकोमलाङ्गुलिं
करं विहायासि निमग्नमम्भसि ।
अचेतनं नाम गुणं न लक्षयेन्
मयैव कस्मादवधीरिता प्रिया ॥

(अ) Śāk 6. 14 (in some texts 6. 15 or 6.13). Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 82.

(*a*) कथं प्रियाया मम कमलाङ्गुलं Śāk (var.) ; °कोमलबन्धुर् [ब°] Śāk (var.).

(*b*) आशु [°आसि] Śāk (var.).

(*c*) गुणान् Śāk (var.) ; वीक्षते [ल°] Śāk (var.) ; लक्षये (°क्ष्ययेे) Śāk (var.).

Vasantatilakā metre.

Hear me, thou dull and undiscerning bauble ! For so it argues thee, that thou could'st leave/the slender fingers of her hands sink/beneath the waters. Yet what marvel is it/that thou should'st lack discernment ? let me rather/heap curses on myself, who, though endowed/with reason, yet rejected her I loved. (Sir Monier Monier-Williams).

8451

कथं नु पुत्राः पितरं हन्युः कस्यांचिदापदि ।
भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः ॥

(अ) R (R [Bar] 2. 91. 6, R [B] 2. 97. 16, R [G] 2. 107. 6, R [L] 2. 11. 6).

(*a*) तु पुत्रः (त्रं) or नु पुत्रः or सुपुत्रः or सुतस्तुः R (var.); पु° पि° Tr. R (var.).

(*b*) हन्यात् R (var.)., अर्थपरायणः [क°] R (var.).

(*c*) पितरं [भ्रा° second] R (var.).

(*d*) प्रियमा° or प्रियदर्शनः or प्रियवादिनं [प्रा°] R. (var.).

O Lakṣmaṇa ! will ever sons think of murdering their father even in times of adversity, or a brother of cutting the throat of a brother, which is nothing

but killing one's own self ? (T. S. Raghavacharya).

8452

कथं न्याय्यमनुष्ठानं मादृशः प्रतिषेधतु ।
कथं वाभ्यनुजानातु साहसैकरसां क्रियाम् ॥

(अ) Uttara 5. 21.

(*b*) ह्रीढमनुष्ठानं Uttara (var.).

How can one like me forbid a righteous proceeding or how can I approve an action of which rashness is the only essence ? (C. N. Joshi).

8453*

कथं न्विदं कमलविशाललोचने
गृहं घनैः पिहितकरे निशाकरे ।
अचिन्तयन्त्यभिनववर्षविद्युतस्
त्वमागता सुतनु यथा प्रभावती ॥

(अ) Nāṭ 16. 61 (in P. Regnaud's edition 16. 58).

(*a*) चिदाकुलितविशा° Nāṭ (Regnaud).

(*b*) °करे missing Nāṭ (Regnaud) ; निशाचरे Nāṭ (Regnaud).

(*d*) समागता Nāṭ (Regnaud).

Rucirā metre.

Fair one, with eyes as large as a lotus, how have you come like a radiant being to this house (of mine) when the rays of the moon have been covered by clouds and you have not cared for the impending rains and lightning ?[1] (M. Ghosh).

1. In Nāṭ quoted as an example of the Prabhāvatī metre.

8454*

कथं चैषा तन्वी प्रकृतिसुकुमाराङ्गलतिका
प्रगल्भव्यापारं रतिकलहखेदं विषहते ।
नलिन्यास्तिग्मोऽपि प्रभवति सुखायैव सविता
प्रकृष्टे प्रेम्ण्येवं किमिव न सहन्ते युवतयः ॥

(अ) VS 2130.

Śikhariṇī metre.

How does this young lady, so slim and having limbs that are naturally tender, endure the onslaughts of impetuous love sports ? Lo ! the sun may be hot, but it gives pleasure to the lotus; when love has waxed strong what hardships will not young ladies then endure ? (A. A. R.).

कथं प्रत्यक्षमुत्सृज्य see No. 9131.

8455-6

कथं प्रियाया अनुकम्पितायाः
सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु च स्नेहसितः शिशूनां
कलाक्षराणामनुरक्तचित्तः ॥
पुत्रान् स्मरंस्ता दुहितृर्हृदय्या
भ्रातॄन् स्वसॄर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञोरुपरिच्छदांश्च
वृत्तीश्च कुल्याः पशुभृत्यवर्गान् ॥

(अ) Bh Pn 7. 6. 11-2.

Upajāti metre (Upendravajrā and Indravajrā).

How can a person forego the sweet company of the tender-hearted wife, as also the dalliances and the charming conversation that he holds with her ? (How can a person being tightly bound by the bonds of friendship relinquish the company of his friends ?) What man whose heart is captivated by lisping infants can persuade his mind to be deprived of such charming association of theirs ?

What being, remembering his sons, his beloved daughters absent at their fathers-in-law's place, his brothers, his sisters, his poor parents, his house decorated with handsome and valuable furniture, his family profession, his servant and the possession of domestic beasts that he may have reared up, can ever renounce them ? (J. M. Sanyal).

8457-8

कथं भार्यामृते धर्मम् अर्थं वा पुरुषः प्रभो ।
प्राप्नोति काममथ वा तस्यां त्रितयमाहितम् ॥
तथैव भर्तारमृते भार्या धर्मादिसाधने ।
न समर्था त्रिवर्गोऽयं दाम्पत्यं समुपाश्रितः ॥

(अ) Mārk-pur 21. 70-1.

(आ) IS 1517-8, Pr 366.

How without a wife does a man attain to religion, or wealth, or love, my lord ? In her the three are set.

So also, without a husband, a wife is powerless to fulfil religious and other (duties). This three-fold group resides in wedded life. (F. E. Pargiter).

8459*

कथं ममोरसि कृतपक्षनिःस्वनः
शिलीमुखोऽपहितदिति (?) जल्पति प्रिये ।
निवृत्य किं किमिति ब्रुवाणयानया
ससाध्वसं कुपितममोचि कान्तया ॥

(अ) RŚ 2.75.

(*b*) खलगदिति RŚ (var.).

(*c*) विवृत्य RŚ (var.); किमिदमिति or किमेतदि RŚ (var.) ; ब्रुवाणायां (°या; °ना) RŚ (var.).

(*d*) साद्यसं RŚ (var.).

Rucirā metre (defective).

'How does this arrow (or bee) fall on my chest making a buzzing noise with its feathers (or wings) ?' When the lover had said this much, the beloved turned round making anxious queries and left off her anger. (A. A. R.).

8460*

कथं मुग्धे कथं वक्रे कान्तायास् ते विलोचने ।
कथं जनानुरागाय कथं जनविपत्तये ॥

(आ) VS 1223.

How is it, beloved, that your eyes are innocently charming and also crooked (in side glances) ? How is it that they generate love in people, and also contribute to the calamity of men ? (A. A. R.).

8461

कथं यतेत मनुजो भिन्नैव प्रकृतिर्यतः ।
एकस्थानसमुत्पन्न- सुधाक्ष्वेडमिवा स्मृता ॥

(आ) Nīsam 1. 95.

How is a man to act, for Nature is contradictory; for, the same is the origin for both nectar and poison.[1]

1. *viz.* the Milky ocean from which both have come out.

8462

कथं राजा स्थितो धर्मे परदारान् परामृशेत् ।
रक्षणीया विशेषेण राजदारा महाबल ॥

(आ) R (R[Bar.] 3. 48. 6, R [B] 3. 50. 6-7, R [G] 3. 56. 14, R [L] 3. 55. 5), IS 1510.

(*a*) तथा [क°] R (var.), स्थिते R (var.).

(*b*) प्रधर्षयेत् or परामृशन् R (var.).

(*c*) प्रयत्नेन [वि°] R (var.).

(*d*) पर° or राम° [राज°] R (var.); महायशः or महात्मना or महीभुजां (महा°; °जा) or महीभृतां R (var.).

O mighty one,[1] how can a sovereign who persists in *dharma* violate a woman. There again, O mighty, the wife of a sovereign must be guarded above all others.

1. Ravāṇa.

8463*

कथं विलोकेयममुं युवानं
कुमुद्वतीबन्धुमिवोज्जिहानम् ।
भर्तुः स्वसा भाद्रचतुर्थिकेव
कलङ्कयत्यर्धविलोकनेऽपि ॥

(आ) PV 439 (a Mādhava).

(*a*) युवानां PV (MS).

Upajāti metre (Upendravajrā and Indravajrā).

How can I direct my glance at this youth who comes into view like the friend of lilies [the moon] ? For here is the sister of my husband who darkens him, directing on him half a glance as does the fourth lunar day of the month of *Bhādrapada* [July-August]. (A. A. R.).

8464*

कथं वीथीमस्मानुपदिशसि धर्मप्रणयिनीं
प्रसीद स्वां शिष्यामतिखलमुखीं शाधि मुरलीम् ।
हरन्ती मर्यादां शिव शिव परे पुंसि हृदयं
नयन्ती धृष्टेयं यदुवर यथा नाह्वयति नः ॥

(आ) PG 292 (a. Samāhartṛ=Rūpa Gosvāmin).

(*b*) शिक्षायति° PG (var.).

(*c*) हरन्तीं PG (var.).

(*d*) नयन्तीं दृष्टोऽयं PG (var.) ; दुष्टेयं PG (var.).

Śikhariṇī metre.

How is it, O Kṛṣṇa, that you advise us to follow the path of righteousness ? Please curb effectively your own disciple, the flute that has a wicked mouth, for that slut deprives us of all decorum, and draws our hearts towards men other than our husbands. Please see that she does not (tempt us) with her call. (A. A. R.).

8465

कथं संबोध्यते राजा सुग्रीवस्य च का प्रिया ।
निर्धनाः किं च वाञ्छन्ति किं कुर्वन्ति मनीषिणः ॥

(आ) SuM 12. 16.

How is the king addressed ? Who is the beloved wife of Sugrīva, (the monkey chief) ? Who do poor men desire ? What do the intelligent people do ? (A. A. R.).

Riddle.

8466*

कथं स दन्तरहितः सूर्यः सूरिभिरुच्यते ।
यो मीनराशिं मुक्त्वैव मेषं भोक्तुं समुद्यतः ॥

(आ) VS 553 (a. Paṇḍita-Pājaka).

How is the sun said by wise men [astrologers] as devoid of teeth ? For he leaves off shoals of fish and busies himself to eat a goat; (actually, transits from the segment of Pisces to that of Aries). (A. A. R.).

कथं सुतस्तु पितरं see No. 8451.
कथं सुपुत्रः पितरं see No. 8451.
कथं ह्रीढमनुष्ठानं see No. 8452.
कथञ्चिदह्नि हृदये see No. 8444.

8467

कथनेन विनाप्याशां पूरयन्ति हि साधवः ।
प्रतिगेहं भासते हि विवस्वान् कथनं विना ॥

(आ) Nīsam 2.24.

Even without being requested, good people fulfil the desires of others. Indeed, in every home the sun shines without a request being made. (A. A. R.).

8468

कथमगणितपूर्वं द्रक्ष्यते तं नरेन्द्रः
कथमपुरुषवाक्यं श्रोष्यते सिद्धवाक्यः ।
कथमविषयवन्ध्यं धारयिष्यत्यमर्षं
प्रणिपतति निरुद्धः सत्कृतो धर्षितो वा ॥

(अ) Pratijñāyaugandharāyaṇa, 1.11.

Mālinī metre.

How shall the king look at him whom erstwhile he ignored ? Perfect in speech, how shall he listen to cowardly taunts ? How shall he restrain his wrath made impotent by capture ? A prisoner is humiliated, be he well treated or insulted. (A. C. Woolner and L. Sarup).

8469

कथमद्य कथं च श्व इति जीवनचिन्तया ।
या कृथा हा वृथा दैन्यम् आयुरन्तं प्रयच्छति ॥

(आ) SH 576.

How to live today, how tomorrow ? Do not make yourself miserable with this useless thought on livelihood. For, if life be, it will bring you subsistence. (A. A. R.).

8470*

कथमपि कृतप्रत्यापत्तौ प्रिये स्खलितोत्तरे
विरहकृशया कृत्वा व्याजं प्रकल्पितमश्रुतम् ।
असहनसखीश्रोत्रप्राप्ति विशङ्क्य ससंभ्रमं
विवलितदृशा शून्ये गेहे समुच्छ्वसितं पुनः ॥

(अ) Amar (Amar [D] 63, Amar [RK] 89, Amar [K] 74, Amar [S] 76, Amar [POS] 76, Amar [NSP] 75).[1]

(आ) Skm (Skm [B] 689, Skm [POS] 2. 43. 4), Kāvyālaṅkāra-sāra-saṁgraha (BSS 79) 82. 18-21 (a. Amar), Abhinavagupta on Dhv 3.7 (KM 175. 13-15), SR 276.49 (a. Amar), SSB 104.51, IS 1512, Pr 366.

(*a*) पुनः प्र° [कृत°] Amar (var.) ; °वृत्तौ or °वृत्ते or सत्तौ (Skm) [°पत्तौ] Amar (var.); ह्याने [प्रि°] Amar (var.).

(*b*) व्याजप्र° Kāv, Dhv ; अश्रुतत् (°यत्) Amar (var.).

(*c*) °गोत्र° [°श्रोत्र°] Amar (var.) ; °प्राप्तिप्रमाद-ससंभ्रमं, (°प्रसाद° ; °मे Skm) Amar (var.), Skm, Kāv, Dhv (var.), SRSSB.

(*d*) प्रचलित° Amar SR, SSB ; विगलित°, विचलित° Amar (var.), Skm ; ततः [पु°] Skm, Kāv, Dhv.

Hariṇī metre.

1. Western (Arj.) 75, Southern (Vema) 76, Ravi 73, Rāma 88, Br MM 86, BORI I 91, BORI II 89.

When the lover was somehow persuaded to come back, he was confused in his answers ; but she who had wasted away in separation, feigned as if she had not heard him ; fearing, however, that his words might have reached the ears of her intolerant friends, she hurriedly allowed her restless eyes to look around, and then finding that the apartment was empty, she again heaved sighs of relief ! (C. R. Devadhar).

8471*

कथमपि तव वृन्दारण्यमाहात्म्यवृन्दं
न हि कथयितुमुच्चैरीश्वरोऽप्यीश्वरः स्यात् ।
अपि च तृणफलानां यस्य लुब्धो रसाय
प्रभुरमृतभुजामप्याश्रयद् वत्सभावम् ॥

(आ) PG *ad* 125.

Mālinī metre.

Even with difficulty your innumerable points of greatness cannot be described in words even by the great god, O forest of the sacred basil [*Vṛndāraṇya*]. Moreover, being covetuous of tasting your juicy grass and fruits, even the lord of gods (Indra) who habitually enjoys nectar, has taken the form of a calf (to graze in your grounds). (A. A. R.).

8472*

कथमपि न निषिद्धो दुःखिना भीरुणा वा
द्रुपदतनयपाणिस् तेन पित्रा ममाद्य ।
तव भुजबलदर्पाध्मायमानस्य वामः
शिरसि चरण एष न्यस्यते वारयैनम् ॥

(अ) Veṇī 3.40.

(आ) Sar 5.523.

(*c*) °दर्पाद्धचाय° Sar.

Mālinī metre.

The hand of Drupada's son was not prevented by my father somehow, whether through grief or cowardice. But today here is this left foot of mine placed on the head of your own self swelling with the pride of the strength of your arms. Prevent it ! (S. Rama Sastri).

8473*

कथमपि परिचितमुद्रा
भुजमुद्रासङ्गतं स्वप्ने ।
उषसि निमीलितनयना
शयनान्तः कान्तमामृषति ॥

(आ) SH 2003.

Upagīti-āryā metre.

Familiar with hand postures she obtained him in her dream within the fold of her arms ; closing her eyes, at early dawn she touches her lover at the edge of the bed. (A. A. R.).

कथमपि पुनः प्रत्यावृत्ते see No. 8470.

8474*

कथमपि सखि क्रीडाकोपाद् व्रजेति मयोदिते
कठिनहृदयस्त्यक्त्वा शय्यां बलाद् गत एव सः ।
इति सरभसध्वस्तप्रेम्णि व्यपेतघृणे स्पृहां
पुनरपि हतव्रीडं चेतः करोति करोमि किम् ॥

(अ) Amar (Amar [D] 14, Amar [RK] 15, Amar [K] 15, Amar [S] 14, Amar [POS] 14, Amar [NSP] 15).[1]

(आ) ŚP 3546 (a. Amar), VS 1143, SSSN 235.1 (wrongly marked 235.2), SR 309.8 (a. Amar), SSB 160.10 (a. Amar), JS 293.2 (a. Amar), SRK 136.50 (a. SP), IS 1513.

(*b*) त्य° श° tr. Amar (var.) ; लज्जां भयेत् VS (var.).

(*c*) °भसं ध्व° Amar (var.) ; भसत्यक्तप्रे° SSSN जने [स्पृ°] Amar (var).

(*d*) प्रयाति [क° first] Amar (var.).

1. Western (Arj) 15, Southern (Vema) 14, Ravi 12, Rāma 12, Br MM 15, BORI I 17, BORI II 15.

Hariṇī metre.

Hardly had I, Oh dear friend, spoken in playful anger, "Leave me", when the heartless left the bed, and tore himself away violently. What can I do, now that my shameless heart yearns after him who has violently trampled upon love and has cast off all sense of pity ? (C. R. Devadhar).

8475*

कथमपि हि भवन्ति क्षेत्रसद्बीजयोगाज्
जगदुपकृतिहेतोर्नात्मवृत्त्यै फलन्ति ।
दधति फलसमृद्ध्या दूरमानम्रभावं
ननु जगति सुशूकाः साधवः शालयश्च ॥

(आ) JS 54.25 (a. Maṅgalārjuna).

(*d*) सशूकाः JS (var.).

Mālinī metre.

Somehow by association with *kṣetra-sadbīja* [good seeds in the fields or born in a noble family], good sheaves of corn (and good people) flourish in the world for the welfare of the people and not for selfish purposes ; they bend their heads in humility when they have a profusion of fruits [wealth] for others' use. (A. A. R.).

8476*

कथमप्यधिगतरन्ध्रैर्
अध्युषिता यदि गुहाखुभिः क्षुद्रैः ।
इयतैव किं मृगाधिप
निजविक्रमनिर्विदं वहसि ॥

(आ) JS 86.3 (a. Śrī-Vallabhadeva).

Āryā metre.

If a few worthless mice have somehow got into the small holes in your cave, is that any reason, O lion, the lord of animals, that you should be considered devoid of valour ! (A. A. R.).

8477

कथमर्थं निषेधन्तु श्रुतयः स्मृतयोऽपि वा ।
यासामेकं पदमपि न चलत्यर्थतो विना ॥

(अ) Sabhā 89.

How can scriptures and law books prohibit the acquisition of wealth ? For, without the power of wealth even a single step of theirs cannot be taken. (A. A. R.).

8478*

कथमवनिप दर्पो यन्निशातासिधारा-
दलनगलितमूर्ध्ना विद्विषां स्वीकृता श्रीः ।
ननु तव निहतारेरप्यसौ किं न नीता
त्रिदिवमपगताङ्गैर्वल्लभा कीर्तिरेभिः ॥

(आ) Kpr. 5.134, KāP 160. 1-4, KHpt 50. 136, SR 136.36, SSB 448.36 (a. Kpr.).

Mālinī metre.

How can you be proud, O king, though you have cut off the heads of your enemies with your sharp sword, and taken their wealth ? For, is it not they who have taken away your spouse, Lady Fame, to heaven, decapitated though they were by you a killer of foes. (K. V. Sarma).

8479

कथमसौ न भजत्यशरीरतां
हतविवेकपदो हतमन्मथः ।
प्रहरतः कदलीदलकोमले
भवति यस्य दया न वधूजने ॥

(आ) KavR 13.43 (75. 11-14) Cf. No. 8480.

Drutavilambitā metre.

How could he not have suffered the loss of the (body), this wretched God of Love, who is without understanding and who strikes and has no pity for young women, delicate like leaves of the banana tree ?

8480

कथमसौ मदनो न नमस्यतां
स्थितविवेकपदो मकरध्वजः ।
मृगदृशं कदलीललितं वपुर्
यदभिहन्ति शरैः कुसुमोद्भवैः ॥

(आ) KāVR 13.44 (p. 75. 15-18), cf. No. 8479.

Drutavilambitā metre.

How can this (God of) Love, in the form of a dolphin, be not adored, who is firm in his understanding (and) who strikes with his arrows made of flowers the body of gazelle-eyed girls, tender as the banana leaf ?

8481

कथमियति वनान्ते कश्चिदेको न तादृग्
वरवनतरुरुच्चैः पुष्पवल्लीफलाढ्यः ।
जगदसुखविधातुर्दग्धधातुर्नियोगा-
द्धवखदिरपलाशाः केवलं वृद्धिभाजः ॥

(आ) VS 808.

(*b*) वनवरतरु° VS (var.).

Mālinī metre.

How in all this forest there is not a single tree that is majestic and rich in flowers and fruits ? By the command of wretched Fate, which distributes unhappiness to the world, only the worthless *dhavakhadhira* and *palāśa* trees are in glory. (A. A. R.).

8482*

कथमिव तव संमतिर्भवित्री
सममृतुभिर्मुनिनावधीरितस्य ।
इति विरचितमल्लिकाविकासः
स्मयत इव स्म मधुं निदाघकालः ॥

(अ) Kir 10.36.

(आ) SR 336.13 (a. Kir).

Puṣpitāgrā metre.

'How will esteem come to you along with [or like] other seasons as you have been disregarded by the sage (Creator) ?' —thus did summer seem to smile at the spring through blossomed jasmine flowers. (A. A. R.).

8483

कथमिह मनुष्यजन्मा
संप्रविशति सदसि विबुधगमितायाम् ।
येन न सुभाषितामृतम्
आह्लादि निपीतमा तृप्तेः ॥

(अ) Cr 1301.

(आ) ŚP 140 (a. C), SR 29.12 (a. ŚP), SSB 47.13 (a. C), JS 36.3 (a. Vallabhadeva), RJ 1403 (a. Trivikrama), SRK 2.12 (a. ŚP), SH 383.

(*b*) संप्रविशतु JS ; सं° om SH ; °गणनायाम् JS [स°] SH.

(*d*) आस्वदि तयाननं तया तृप्तेः SRK.

Āryā metre.

How can one born here as a human being enter an assembly of wise men, if by him the nectar of delectable *subhāṣita-s* has not been drunk to full satisfaction ?

8484-5

कथमुत्पद्यते धर्मः कथं धर्मः प्रवर्धते ।
कथं च स्थाप्यते धर्मः कथं धर्मो विनश्यति ॥
सत्येनोत्पद्यते धर्मो दयादानैर्विवर्धते ।
क्षमया स्थाप्यते धर्मः क्रोधलोभैर्विनश्यति ॥

(आ) IS 1574-5, Subh 162, SuB 1.3, SPR 569.12-3 (a. MBh 12.1.18 ; but does not occur in MBh [Bh]).

(*a*) उत्पाद्यते धर्मः Subh.

(*b*) धर्मो विवर्धते SPR.

(*c*) कथं स्थापयते Subh.

(*d*) विनश्यते Subh.

(*e*) सत्यदुप° SuB.

(*f*) °दानाद् वि° SuB ; °दामेन SPR.

(*g*) तिष्ठति [स्था°] SuB ; धर्मो Subh, क्षमयं··· धर्मो SPR.

(*h*) क्रोधाद् धर्मो वि० SuB ; विनश्यते Subh ; लभद् धर्मो SPR.

How does *dharma* arise ? How does *dharma* grow ? How does *dharma* endure ? How does *dharma* disappear ?

Dharma arises from Truth. Through compassion and offerings it grows. Through forbearance it endures. Through anger and greed it disappears.

8486*

कथमुपरि कलापिनः कलापो
विलसति तस्य तलेऽष्टमीन्दुखण्डम् ।
कुवलययुगलं ततो विलोलं
तिलकुसुमं तदधः प्रवालमस्मात् ॥

(आ) Sāh *ad* 694 (a. Viśvanātha Kavirāja), SR 363. 16 (a. Sāh) SSB 252. 17.

Puṣpitāgrā metre.

How is it that the peacock's tail shines above, and beneath it, the lunar digit of the eighth night, next to it a tremulous couple of blue lotuses, below it the *tila*-flower, and still lower a tender leaf ? (Translation in Bibl. Ind. 9).

8487

कथमेतत् कुचद्वन्द्वं पतितं तव सुन्दरि ।
पश्याधः खनने मूढ पतन्ति गिरयोऽपि च ॥

(अ) Śṛṅgāratilaka of Kālidāsa (?) (Gildemeister's ed., 19). Cf. No. 3212.

(आ) IS 1576.

(*c*) खनना or क्षणने Śṛṅg° (var.).

(*d*) गिरयो न पतन्ति किं Śṛṅg (var.).

"Oh beautiful one, how is it that your breasts are fallen ?" "Oh fool, do the mountains not tumble if they are undermined."

8488*

कथय कथमिवाशा जायतां जीविते मे
मलयभुजगवान्ता वान्ति वाताः कृतान्ताः ।
अयमपि खलु गुञ्जन् मञ्जु माकन्दमौलौ
चुलुकयति मदीयां चेतनां चञ्चरीकः ॥

(अ) BhV (BhV [POS] 2.27, BhV [C] 2.26), Rasagaṅgā 665. 1-4.

(*c*) बत [खलु] Rasagaṅgā ; गुञ्जत्यालि Rasagaṅgā.

(*d*) मनसिजमहिमानं मन्यमानो मिलिन्दः Rasagaṅgā.

Mālinī metre.

How indeed, tell me, can there be produced any hope for my life ; since the winds, emitted by snakes of the Malaya mountain, blow, (killing) like the god of death ; and even this bee, humming sweetly on the top of a mango tree, takes away[1] my consciousness ? (H.D. Sharma).

1. Lit. drinks up.

8488A

कथय कथमुरोजदामहेतोर्
यदुपतिरेष चिनोति चम्पकानि ।
भवति करतले यदस्य कम्पः
प्रियसखि मत्स्मृतिरेव मत्सपत्नी ॥

(आ) SG 280 (a. Bhānu°).

Dear friend, tell me, why should this lord of the Yadus (Kṛṣṇa) pluck the *campaka* buds (which resemble the tips of a lady's breasts), to make a garland for my breasts ? And, see the tremour of his hands. Oh, my recollection (of his dalliance with me) seems to be my co-wife.[1]

1. Words of Radha, the sweetheart of Kṛṣṇa.

Puṣpitāgrā metre.

8489*

कथय किमपि दृष्टं स्थानमस्ति श्रुतं वा
व्रजति दिनकरोऽयं यत्र नास्तं कदाचित् ।
इति विहगसमूहान् नित्यमेवास्ति पृच्छन्
रजनिविरहभीतश्चक्रवाको वराकः ॥

(आ) Any 70, 145, ASS 2.9 *ab* only.

Mālinī metre.

'Tell me is there any place seen or heard of in which the sun does not set at any time. Thus the poor ruddy goose, afraid of separation from his mate at night, continues to ask every day of the flock of other birds. (A. A. R.).

8490*

कथय किमिदं जात्या ख्यातं किमस्य वराटकैः
कतिभिरथवा लभ्यं चैतत् प्रयोजनमस्य किम् ।
प्रतिपदमिति ग्रामीणानां गणेन लघूकृतं
बत करतले रत्नं कृत्वा विषीदति वाणिजः ॥

(आ) Skm (Skm [B] 1726, Skm [POS] 4.181) (Vaidya-Gadādhara).

(*a*) किमस्य om Skm [B].

Hariṇī metre.

'Tell us, is this stone of a costly kind ? By how many cowries[1] can one purchase this ? Of what use is this ?' Thus slighted by groups of villagers at every step, the precious stone rests, alas ! in the palm of the lapidary, and he feels sorry for it all. (A. A. R.).

1. Small coins.

8491*

कथयत इव नेत्रे कर्णमूलं प्रयाते
सुमुखि तव कुचाभ्यां वर्त्म पश्यावनीं वा ।
स्खलति यदि कथंचित् ते पदाम्भोजयुग्मं
तव तनुतरमध्यं भज्यते नौ न दोषः ॥

(आ) Any 144.20, SG 120.

(*a*) कथयितुमिव SG.

(*b*) तरुणि SG ; पश्यावनीं वा SG, पश्यावरुद्धम् Any (var.).

(*c*) पदाम्भोजयुग्मं कथंचित् SG.

(*d*) तनुतरतनुमध्यं SG.

Mālinī metre.

When the eyes had extended upto the ears of the damsel they seemed to tell her : 'Charming one, inspect the ground (when walking), leaning over your bosom (as they obstruct your view), for, if perchance your lotus feet stumble in the road, your extremely then waist may break ; it would then be none of our fault (for we have warned you) ? (A. A. R.).

8492*

कथयत कथमेषा मेनया विप्रदत्ता
शिव शिव गिरिपुत्री वृद्धकापालिकाय ।
इति वदति पुरंध्रीमण्डले सिद्धिलेश-
व्ययकृतवरवेषः पातु वः श्रीमहेशः ॥

(आ) SR 5.42, SSB 7.31, RJ 27.

(*d*) °वरवेशः SSB.

Mālinī metre.

"Say, how did Menā [mother of Pārvatī] give the daughter of the mountain, alas ! alas ! to an old bearer of a skull [Śiva] ?"—When the groups of ladies were discussing thus, the great lord transformed himself into a handsome bridegroom by using a little of his miraculous powers. May that great Śiva give you protection. all. (A. A. R.).

8493*

कथय निपुणे कस्मिन् दृष्टः कथं नु कियच्चिरं
किमभिलिखितं किं तेनोक्तं कदा स इहैष्यति ।
इति बहुविधप्रेमोल्लासप्रकल्पितविस्तराः
प्रियतमकथाः स्वल्पेऽप्यर्थे प्रयान्ति न नष्टताम् ।।

(आ) JS 165. 2, VS 1420, ŚP 3512, SR 292.3 (a. ŚP), SSB 132. 5, RJ 1027, SuSS 610 (a. Amaruka), SG 416.
(*a*) निपुणं VS.
(*b*) किमभिलषि° JS (var.), VS ; कान् [किं] JS (var.).
(*c*) प्रपञ्चितवि° ŚP, SR, SSB.
(*d*) स्वप्ने° VS ; नेष्टताम् VS ; निर्मिताम् JS (var).
Hariṇī metre.

Tell me, clever girl, where was he seen, how and for how long, what has he written, what has he said, when will he return ?—these elaborate enquiries of various kinds, prompted by affection concerning the whereabouts of the lover, though of small import, are not lost. (A. A. R.).

कथयन्ति न याचन्ते see **बोधयन्ते न याचन्ते**

8494*

कथयानिमिषोऽस्म्यहं कथं ते
वपुरालोकनमात्र एव जातः ।
अधरामृतपायिनां भवत्या
सुरतावाप्तिरराल‌केशि युक्ता ।।

(आ) SSSN 231.6.
Aupacchandasika metre.

Tell me how I have become grown unwinking at the mere sight of your form. Indeed, O damsel of curled locks, for those who drink your lips, meet is dalliance with you.

कथयितुमिव नेत्रे see No. 8491.

8494A*

कथाभिर्देशानां कथमपि च कालेन बहुना
समायाते कान्ते सखि रजनिरर्धं गतवती ।
ततो यावल्लीलाप्रणयकुपितास्मि प्रकुपिता
सपत्नीव प्राची दिगियमभवत् तावदरुणा ।।

(आ) SkV 1642, Skm (Skm [B] 680, Skm [POS] 2.415).
(*c*) °लाकलहकु° Skm ; प्रियतमे [प्र°] Skm.
Śikhariṇī metre.

When after many days my love returned,/he talked of foreign lands for half the night,/then while still I feigned my anger/ the East, as if a rival wife,/turned angry red in earnest. (D.H.H. Ingalls).

8495

कथासु ये लब्धरसाः कवीनां
ये नानुरज्यन्ति कथान्तरेषु ।
न ग्रन्थिपर्णप्रणयाश्चरन्ति
कस्तूरिकागन्धमृगास् तृणेषु ।।

(अ) Vikram 1.17.
Upajāti metre (Upendravajrā and Indravajrā).

Those who have enjoyed the relish of poetic compositions do not find pleasure in other compositions. The musk-deer, fond of the *granthiparṇa* plant, do not graze on grass. (S. C. Banerji).

8495A

कथितावधिजीवितावधिर्
गणयन्ती दिवसाननुक्षणम् ।
दयिताश्रुभरेण जीव्यते
बत रेखा कतिचिद्विलुम्पता ।।

(आ) SG 714 (a. Anaṅgalekha).

Viyoginī metre.

The promised time (of his return) is the limit of (my) life : Every moment, thus counting the days (of separation), the (love-lorn) wife hangs on to life drawing a line (for each day that had passed by) with tears swelling (in her eyes). (K.V. Sarma).

कथ्यते वै वासनया see No. 9738.

8496

कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।
निर्विद्येत गृहान्मर्त्यो यत् क्लेशनिवहा गृहाः ॥

(आ) BhPṇ 4.13.46.

(आ) SRRU 493.

(*c*) निविद्येत SRRU.

It is better to have a useless son than a good one who is a source of worry ; a man may depart from a home in disgust when life in the house is full of trouble. (A. A. R.).

8497*

कदम्बवृक्षसारस् तु विद्युत्पातनिवारणः ।
विद्युत्पातस्य नो भीतिर् देवराजेऽति कीर्तनात् ॥

(आ) ŚP 3025 (a. Nanāsaṁhitā).

The juice of the *kadamba* tree is the remedy for lightning stroke. There would be no fear of being struck by lightning if one chants the name of the king of gods [Indra]. (A. A. R.).

8498

कदर्थितस्यापि हि धैर्यवृत्तेर्
न शक्यते धैर्यगुणः प्रमार्ष्टुम् ।
अधोमुखस्यापि कृतस्य वह्नेर्
नाधः शिखा यान्ति कदाचिदेव ॥

(अ) P (PT 1. 31, PTem 1. 28, PS 1. 32, PN 2. 24, PRE 1. 31), H (HJ 2. 67, HS 2. 66, HM 2.67, HP 2. 61, HN 2.60, HK 2.68, HH 50. 9-10, HC 66. 1-2), Cr 230 (CR 3. 39, CPS 62.34), GP 1. 110. 16, BhŚ 226.

(आ) ŚP 227 (a. BhŚ), VS 316 and 528 (The latter a. Bhadanta Aśvaghoṣa), SRHt 126. 7 (a. P), SSSN 149. 6, SR 77. 8 (a. H), SSB 351. 8, SSH 1. 25, SSj 237, Sama 1 क 9, Kav p. 29, SRK 51. 4 (a. ŚP), IS 1519, Ru 28, SRM 1. 3. 27, SH 543, SSSN 149. 6, SK 2. 88, SSV 389, Su 1448, J Sub 173, SSD 2/996, Saśa 210. 50. *Cf.* JSAIL 24. 125.

(इ) Old Syriac 1. 20. 35, SRN (T) 36.

(*a*) च [हि] HJ, HM, HK, HH, BhŚ (var.), SRHt ; न [हि] BhŚ [var.]. महायशस्य [हि धै°] Cr, VS 316 ; हि दैन्यवृ° Cr (var.).

(*b*) बुद्धिविनाशो (बुद्धेरु H) न हि शंकनीयः PN, H, Sama; धैर्यगुणं (°णात्) PT, PTem, BhŚ (var.); सर्वगुणा (न्) (°णः) [धै°] Cr, GP, VS 316; सत्त्वगुणान् [°णः] GP (var.), VS 528; प्रभा SH.

(*c*) अन्धः कृतस्यापि तनूनपातो (°दो) (°तः) PN, H, BhŚ (var.), SSg, Sama; अधः खलेनापि GP; तनूपतो SRK; हुताशनस्य BhŚ (var.).

(*d*) याति PN, HJ, HS, HM, HK, HH, SSg, Sama, Cr, BhŚ, SRHt; कथंचिद् BhŚ (var.); न वैकद° [कद°] SSB.

Upajāti metre (Upendravajrā and Indravajrā).

The quality of fortitude cannot be destroyed in a man whose nature contains it, even though he be used despitefully.[1] Though a light be turned downwards, its flames never, by any chance, go down. (F. Edgerton).

1. In H in the first part in F. Johnson's translation we have : Loss of understanding is not to be apprehended in one of resolute habits, although calumniated.

8499

कदर्यमाक्रोशकमश्रुतं च
वराकसम्भूतममान्यमानिनम् ।
निष्ठूरिणं कृतवैरं कृतघ्नम्
एतान् भृशार्तोऽपि न जातु याचेत् ॥

(अ) MBh (MBh [Bh] 5. 37. 32, MBh [R] 5.37.36, MBh [C] 5.1369). *Cf.* 8524.

(आ) IS 1520, Saśa 48. 174.

(*b*) वराकसंधूर्तं° or वनौकसं धूर्तं or वराकि° MBh (var.).

(*c*) सुनिष्ठुरं or नैष्ठुरिणं MBh (var.) ; दृढवैरं MBh (var.) ; कष्ट° MBh (var.).

(*d*) चैतान् [ए°] MBh (var.) ; यायात् or रक्षेत् [या°] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A person, however distressed, should never solicit a miser for alms, or one that is unacquainted with the *śastra-s*, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. (P. C. Roy).

8500

कदर्योपार्जितं वित्तं भोग्यं भाग्यवतां भवेत् ।
दन्ता अदन्ति कष्टेन जिह्वा ग्रसति लीलया ॥

(आ) IS 1521, Subh 196. Cf. यादमी दशन्ति दशना

(*b*) भोग्यो Subh.

(*c*) दन्ताः दलति Subh.

Wealth piled up by a miser is usually cherished by his happy heirs ; what the teeth masticate with difficulty, the tongue tastes with ease.

8501*

कदली कदली करभः करभः
करिराजकरः करिराजकरः ।
भुवनत्रितयेऽपि बिभर्ति तुलाम्
इदमूरुयुगं न चमूरुदृशः ॥

(अ) Jayadeva's Prasannarāghav 1.37.

(आ) SR 269. 398 (a. Prasa°), SSB 91.11 (a. Kpr.). *Cf.* 8504A.

Toṭaka metre.

A banana is but a banana, the sloping palm of the hand or trunk of an elephant is just the same ; in all the three worlds there is nothing that bears comparison (in charm) to the thighs of the deer-eyed damsel. (A. A. R.).

8502

कदलीकन्दवद्धर्मो न रोहति बहिर्गतः ।
छादितस्तु फलं चारु सूते पनसमूलवत् ॥

(अ) Sabhā 83.

Dharma does not grow when exhibited (in ostentation) outside, even as the corm of the banana tree. However, when concealed [practised without bragging] it produces excellent fruit like the lower trunk of a jack tree. (A. A. R.).

8503*

कदलीकरभसमानां
कलयति यो रूपक्लृप्तिम् अतिरुचिराम् ।
सोपायाद् दृढयोगं
गमितोरसिकोपकरणविषयतया ॥

(अ) Ras 8.

(*a*) *Version A* : कद् अलीक-रभस-मानां ;
Version B : कदली-करभ-समानां

(*b*) *Version A* : यो रूपक्लृप्तिम् ;
Version B : या ऊरूपक्लृप्तिम् ;

(*c*) *Version A* : सोऽपायाद् ;
Version B : सा उपायाद् ;

(*d*) *Version A* : गमितोऽरसिकोऽपकरणविषयतया ;
Version B : गमिता उरसि कोपकरणविषयतया

Gīti-āryā metre.

First version : The man who realises that the objects of senses which appear enjoyable comprise only empty pleasures and are the source of ego, gets disinterested in them and, by practising *yoga*, is saved from danger.

Second version : The damsel, who considers her thighs to be charming and similar to the banana trunk and the sloping side of the palm, has been cleverly made to come to the lover's breast by the ruse getting angry. (A. A. R.).

8504*

कदलीप्रकाण्डरुचिरोरुतरौ
जघनस्थलीपरिसरे महति ।
रशनाकलापकगुणेन वधूर्
मकरध्वजद्विरदमाकलयत् ॥

(अ) Śiś 9.45.

Pramitākṣarā metre.

To the tree of her thighs, charming like the trunk of a banana tree, and near the region of her broad hips the young lady tied the elephant of Cupid, with the rope of her girdle. (A. A. R.).

8504A*

कदली बत जङ्घायाः सादृश्यं लभते कथम् ।
शैत्यं हि सहजं तत्र तत्र कालानुरूपता ॥

(आ) SG 146. *Cf.* 8501.

How can the banana trunk gain equality with the (damsel's) shanks ? For, the former is invariably cold while in the latter it is variable according to the season, (cool in summer and warm in winter). (K. V. Sarma).

8505

कदलीवनमध्यस्थो वह्निर्मन्दपराक्रमः ।
अविवेकिजनस्थाने गुणवान् किं करिष्यति ॥

(अ) Cr 231 (CSr 3.6).

(आ) IS 7492.

(*a*) कदलीवनवधास्थो (°मध्येस्थो) CSr (var.).

(*b*) वह्नि CSr (var.); मन्दपराक्रम CS (var.).

(*c*) अविचारं जनस्थानं CSr (var.); अविवेकिजनस्थाने (अविवेकी°; अविवेको° ; °क°) CSr (var.).

As the all-devouring fire loses its power amidst an arbour of plantains, so is a learned man put to the foil among a group of thoughtless vulgar. (B.C. Dutt)

8506

कदलीसारनिःसारे मृगतृष्णेव चञ्चले ।
स्थावरे जंगमे सर्वे भूतग्रामे चतुर्विधे ॥

(अ) SkP, Āvantyakh., Revākh. 133.5).

Weak like the inner core of a banana tree and transcient like a mirage are all the four kinds of things in the world, be they movable or immovable. (A. A. R.).

8507*

कदा कान्तागारे परिमलमिलत्पुष्पशयने
शयानः कान्तायाः कुचयुगमहं वक्षसि वहन् ।
अये कान्ते मुग्धे कुटिलनयने चन्द्रवदने
प्रसीदेत्याति क्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(अ) Śṛṅgārarasāṣṭaka 2 (KSH 510).

(आ) SR 279.74 (a. Śṛṅgārara°), SSB 109, 78, SRK 129.3 (a. Sphuṭaśloka), IS 1522, Sama 1 क 29. Cf. Nos. 8508-9, 8526-7, 8531-3, 8535, 8537, 8539.

(*b*) श्यामायाः [का°] SR, SSB, SRK.

(*c*) का° मु° tr. Sama ; स्निग्धे [का°] SR, SSB, SRK ; चपलनयने [कु°] SR, SSB, SRK.

(*d*) प्रसीदेति क्रोशन् IS निमीषम् Śṛṅg.

Śikhariṇī metre.

In a fine mansion, lying in a bed of fragrant flowers, bearing the bosom of of the beloved on my chest, and cooing, 'O beloved, charming one, possessing eyes that cast side-glances, moon-faced, be pleased'—when shall I pass thus the days as if they lasted but for a moment. (A. A. R.).

8508*

कदा कार्योद्योगं सकलमपि संन्यस्य सहसा
स्मरन् नित्यं शान्तं हृदयवचनागोचरमहः ।
विभो मायातीत प्रथम परमानन्दनिबिड
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 525.6 (a. Kṛṣṇarāma). Cf. Nos. 8507, 8509, 8526-7, 8529, 8531-3, 8535, 8537-39.

Śikhariṇī metre.

When, after giving up all fatiguing activities and becoming a recluse, remembering always the eternal, peaceful effulgence that is beyond speech and mind, and praying aloud, 'O Lord beyond all illusions, the foremost, the abode of supreme bliss, be pleased' - shall I spend the days as if they lasted but for a moment ? (A. A. R.)

8509

कदा गण्डादञ्चन्मदलुलितसिन्दूरसुभगं
नमस्कुर्वन् पद्मामलमधुरमूर्ति गणपतिम् ।
गजास्य श्रीशम्भोःसुत सुमुख लम्बोदर विभो
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524.1 (a. Kṛṣṇarāma). Cf. Nos. 8507-8, 8526-7, 8529, 8531-3, 8535, 8537, 8539.

Śikhariṇī metre.

Making obeisance to Lord Gaṇapati, whose form is sweet and pure like that of a lotus, and charming with the red-lead mixed with the ichor flowing from his temples, and praying to him aloud 'O elephant-faced one, son of the great god Śiva, O auspicious-faced one, O god with a protruding belly, O great master, be pleased'—When shall I spend my days thus as if they lasted but for a moment ? (A. A. R.).

8510

कदाचन महाकार्ये लघुरेवोपयुज्यते ।
किं दूरीकृत्य दीर्घादि दूर्वा क्षेमाय नादृतः ॥

(आ) SuM 9.33.

(*a*) महत्कार्ये SuM (var.).

(*cd*) दीर्घादि/न दूर्वा क्षेमाय चाप्तिता SuM (var.).

Sometimes, in some great undertaking, only the insignificant useful. Is not the (long) *dīrghā* grass sometimes discarded and the (short) *dūrvā* grass made use of ! (K. V. Sarma).

8511

कदाचित् कवचं भेद्यं नाराचेन शरेण वा ।
अपि वर्षशताघाते ब्राह्मणाशीर्न भिद्यते ॥

(आ) NBh 126.

An armour may at times be pierced by an arrow or an iron stile, but a blessing conferred by a (good) Brāhmaṇa never gets broken even when struck for a hundred years. (A. A. R.).

8512

कदाचित् कष्टेन द्रविणमधमाराधनवशान्
मया लब्धं स्तोकं निहितमवनौ तस्करभयात् ।
ततो नित्ये कश्चित् क्वचिदपि तदाखुर्बिलगृहे-
ऽनयल्लब्धोऽप्यर्थो न भवति यदा कर्म विषमम् ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 20.

(*c*) नैजे [नित्ये] Vi° (var.).

Śikhariṇī metre.

Once when I obtained a little money with difficulty by serving some low fellow, I buried it in the earth for fear of thieves; but a rat took it away daily, little by little, to its hole; thus the wealth, even though acquired, did not become available when a difficulty arose. (A. A. R.).

8513*

कदाचित् कालिन्दीतटविपिनसङ्गीतकरवो
मुदाभीरीनारीवदनकमलास्वादमधुपः ।
रमाशम्भुब्रह्मामरपतिगणेशार्चितपदो
जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥

(आ) Sama 1 क 10.
Śikhariṇī metre.

Sometimes acting the bee in making music in the woods of the river Jumna and joyfully tasting the honey from the lotus of the faces of cowherdesses, having his feet worshipped by Lakṣmī, Śiva, Brahmā, the lord of the gods (Indra) and Gaṇeśa—when will this lord of the universe, Kṛṣṇa, my master, come, in this posture, within the range of my sight? (A. A. R.).

8514*

कदाचित् पाञ्चाली विपिनभुवि भीमेन बहुशः
कृशाङ्गि श्रान्तासि क्षणमिह निषीदेति गदिता ।
शनैः शीतच्छायं तटविटपिनं प्राप्य मुदिता
पुरः पत्युः कामाच्छ्वशुरमियमालिङ्गति सती ॥

(आ) SR 182. 45, SSB 525. 3.
Śikhariṇī metre.

Once Draupadī was repeatedly addressed by Bhīma in the woods, 'O slim one, you are tired; be seated here for a moment'. But as she slowly reached a tree that had cool shade on the bank of a river and felt happy, that chaste lady embraced longingly her father-in-law in front of her husband.[1] (A. A. R.).

1. The 'father-in-law' is the wind, the divine father of Bhīma.

8515

कदाचित् साधुतामेति पुरः शिशुरसन्मतिः ।
प्राक् पाण्डुपत्राः कुत्रापि चीयन्ते चारुभूरुहाः ॥

(आ) SMH 2. 52.

(*c*) पाण्डुपुत्राः SMH (var.).

A child, formerly spoilt, sometimes becomes well conducted even as some plants which have pale leaves at first, grow at times, (into fine trees and bear excellent fruits). (K. V. Sarma).

8516

कदाचिदपि संजातम् अकार्यादिष्टसाधनम् ।
यदनिष्टं तु सत्कार्यान् नाकार्यप्रेरकं हि तत् ॥

(अ) Śukranīti 3. 75 *cd*-76*ab*.

(आ) Saśa 88. 64.

Sometimes some beneficial result may accrue from a wrong act, and an undesirable result from a good act. But this should not prompt one to act wrongly. (A. A. R.).

8517*

कदाचिदारोहति सौधमुन्नतं
कदाचिदायाति धरातलं पुनः ।
कदाचिदास्यं विनिवेश्य जालके
प्रियं नवोढा तु सलज्जमीक्षते ॥

(आ) Janśṛṅg 3.
Vaṁśasthā metre.

Sometimes the newly wedded wife goes up to the top of the mansion, sometimes she comes down to the ground floor and, sometimes she presses her face against the railings of the window—all to gaze bashfully at her loved one. (A. A. R.).

8518

कदा ते सानन्दं विततनवदूर्वाञ्चिततटी-
कुटीरे तीरे वा सवनमनु मन्वादिकथितैः ।
कथाबन्धैरन्धङ्करणकरणग्रामनियमाद्
यमादुज्झन् भीतिं भगवति भवेयं प्रमुदितः ॥

(आ) Skm (Skm [B] 179, Skm [POS] 1.36.4) (a. Gopīcandra), AB 53.

Śikhariṇī metre.

When shall I become happy, O goddess Gaṅgā, sitting joyfully at your bank or in a hut made of fresh *dūrvā*-grass, having taken a bath (in your holy waters) and listening to the wholesome words uttered by Manu and other great sages, and restraining the group of senses that have a blinding influence and thus leaving off all fear of the god of death ? (A. A. R.).

8519*

कदा द्रक्ष्यामि नन्दस्य बालकं नीपमालकम् ।
पालकं सर्वसत्त्वानां लसत्तिलकभालकम् ॥

(आ) PG 104 (a. Mādhavendrapurī).

When shall I see the youthful son of Nanda, the boy adorned with a garland of *nīpa* flowers, who gives protection to all living beings and whose forehead shines with the *tilaka*-mark ? (A. A. R.).

8520*

कदाधरदले बाले दन्तकेसरशोभिते ।
भवामि त्वन्मुखाम्भोजे रसिको मधुपो यथा ॥

(आ) VS 1318.

When shall I, dear girl, enjoy the sweetness in the lotus petal of your lip, shining with filaments in the form of teeth, in the lotus of your face, as does a bee (in a lotus flower) ? (A. A. R.).

8521*

कदा नु कन्यागमनप्रवादं
प्रक्षालयेयं जगति प्ररूढम् ।
इतीव भास्वान् परिवृद्धतापस्
तुलां विशुद्ध्यर्थमिवारुरोह ॥

(आ) JS 226.6 (a. Bhāskara).

Upajāti metre (Upendravajrā and Indravajrā).

When shall I efface the scandal which has spread in the world of being mixed up with an unmarried girl ? [OR, When shall I get rid of the unpleasant talk of the people of my remaining in the month of Kanyā, [as it is the hottest part of the year]?] Thinking thus the intensely hot Sun [became remorseful and] climbed into the *tulā* [the balance for trial by ordeal OR the month of *tulā*], as if for the purpose of purifying himself (OR to become cool).[1] (A. A. R.).

1. Pun on the words Kanyā (=an unmarried girl/the month of Kanyā), and Tulā (=balance/the month of Tulā). In the 'trial by ordeal through the balance', the suspected person is weighed twice and if he weighed differently, considered guilty.

8522*

कदा नु चारुबिम्बोष्ठं तस्याः पद्ममिवाननम् ।
ईषदुन्नम्य पास्यामि रसायनमिवातुरः ॥

(अ) R (R [Bar] 6.5.13 ; R [B] 6.5. 13, R [R] 6.15, 13).

(आ) VS 1194 (a. Bhagavad Vālmīki-muni).

(*ab*) कदा न्वहं सुदन्तोष्ठं/मुखं पद्मदलेक्षणम् VS.

(*d*) °मिवोत्तमम् VS.

When shall I drink her *bimba*-like lip, raising her lotus face a little, as a sick person would drink an elixir of life ? (A. A. R.).

8523*

कदा नौ संगमो भावी- त्याकीर्णे वक्तुमक्षमम् ।
अवेत्य कान्तमबला लीलापद्मं न्यमीलयत् ॥

(अ) KāD 2.261. Cf. संकेतकालमनस

(आ) Sar 3.143, KHpk 66.56, IS 1523.

(इ) KāD (T) 2.258 ; KāD (M) 2.258.

(*c*) अवेक्ष्य KāD.

(*d*) न्यमीमिलत् Sar.

Unable to inform (her lover) amidst the crowd of people "When our union

shall be", the delicate lady looked at her lover and closed the petals of the lotus which she sported (in her hand), (indicating that it shall be at nightfall when lotus flowers close). (K. V. Sarma).

कदा न्वहं समेष्यामि see No. 8541.

कदा न्वहं सुदन्तोष्ठं see No. 8522.

8524

कदापि नाश्रयेत् प्राज्ञो- ऽकरुणं मिष्टभाषिणम् ।
प्रच्छन्नमसहिष्णुं वा गुडमिश्रं विषं यथा ॥

(इ) NM (T) 6.23. *Cf.* 8499.

The wise man shall never resort to one who speaks sweetly but has no affection, who conceals (what is in his mind) and who is jealous, like poison covered with molasses. (K. V. Sarma).

8525

कदापि नोग्रदण्डः स्यात् कटुभाषणतत्परः ।
भार्या पुत्रोऽप्युद्विजते कटुवाक्यात् प्रदण्डतः ॥
पशवोऽपि वशं यान्ति दानैश्च मृदुभाषणैः ॥

(अ) Śukranīti 3.85-86.

(आ) Saśā 90.68.

(*b*) कट्वा° Saśā.

At no time should one be severe in punishment, or indulge in harsh words; even one's wife and children become restive when punished with harsh words, while even animals come well under one's control through gifts and gentle speech. (A. A. R.).

8525A

कदापि वेश्या न गुणार्थिनी स्याद्
रूपार्थिनी नैव हितार्थिनी च ।
विद्यार्थिनी नापि न मन्यसे चेद्
वार्तां शृणु त्वं कयवन्नकस्य ॥

(आ) SPR 1013.4 (a. Hiṅgulaprakaraṇa, Veśyāprakaraṇa 5).

Upajāti metre (Indravajrā and Upendravajrā).

Never shall a harlot look for qualities (in the man she entertains), never beauty, never goodness, never knowledge : if you disagree, listen to the advice of Kayavannaka. (K. V. Sarma).

8526*

कदा पुण्यक्षेत्रे करकलितरुद्राक्षवलयो
दधत् स्वान्ते शान्तेऽखिलशिवपदं श्रीशिवपदम् ।
महेश श्रीकण्ठ स्मरहर हर त्र्यम्बक शिव
प्रसीदेत्याक्रोशान् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524. 3 (a. Kṛṣṇarāma). Cf. Nos. 8507-9, 8527, 8529, 8531-3, 8535, 8537, 8539.

Śikhariṇī metre.

When shall I spend my days in a holy place, —the days as if they lasted but for a moment, holding the rosary of *rudrākṣa* beads in my hand, having in my peaceful heart the name of Lord Śiva who is the abode of all auspicious things, reciting aloud the holy name of Śiva, such as 'O great lord, auspicious-necked one, the destroyer of Cupid, the lord of dissolution, the three-eyed one, the auspicious god ?' (A. A. R.).

कदाप्यहं समेष्यामि see No. 8541.

8527*

कदा ब्रह्मेशानत्रिदशपतिमुख्यैः सुरगणैः
स्तुतं विष्वक्सेनं जितदनुजसेनं हृदि भजन् ।
अये विष्णो जिष्णो गरुडरथ विश्वम्भर हरे
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 5244 (a. Kṛṣṇarāma). Cf. Nos. 8507-9, 8526, 8529, 8521-33, 8535, 8537, 8539.

Śikhariṇī metre.

When shall I spend my days as if they lasted only for a moment, calling aloud the names of Lord Viṣṇu, who is praised by groups of major gods such

as Brahmā, Śiva, and the lord of gods (Indra); the god who has his armies everywhere, who vanquished the army of demons, loudly calling to him, 'O Lord Viṣṇu, the Conqueror, the god who has for his mount Garuḍa the king of birds, the supporter of the universe and the remover of all sorrows?' (A. A. R.).

8528*

कदा भागीरथ्या भवजलधिसंतारतरणेः
स्खलद्वीचीमालाचपलतलविस्तारितमुदः ।
तमःस्थाने कुञ्जे क्वचिदपि निविश्याहृतमना
भविष्याम्येकाकी नरकमथने ध्यानरसिकः ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 22.
Śikhariṇī metre.

When shall I, with joy increased by the tossing waves of the Ganges which is the boat that helps in crossing the ocean of worldly existence, and seated in a shady bower somewhere all alone, remain with my mind happily fixed in meditation on Kṛṣṇa, the destroyer of Naraka? (A. A. R.).

8529*

कदा भिक्षाभक्तैः करकलितगङ्गाम्बुतरलैः
शरीरं मे स्थास्यत्युपरतसमस्तेन्द्रियसुखम् ।
कदा ब्रह्माभ्यासस्थिरतनुतयारण्यविहगाः
पतिष्यन्ति स्थाणुभ्रमहृतधियः स्कन्धशिरसि ॥

(अ) Śānt 4. 18, BhŚ 442.

(आ) SR 368. 56 (a. Śānt), SSB 264. 56, Nīsam 88, Skm (Skm [B] 2296, Skm [POS] 5. 60. 1) (a. BhŚ), SRK 295. 13 (a. Sphuṭaśloka), IS 1524.
See Nos. 8507-9, 8526-27, 8531-3, 8535, 8537, 8539.

(*a*) भिक्षाभक्ष्यैः Śānt (var.), BhŚ, Skm; °गणित° [°कलित°] Śānt (var.); °गलित° [°कलित°] Skm; °भिक्षाम्बु Śānt (var.); °तरणैः or °भरणैः Śānt (var.).

(*c*) ब्रह्माभ्यो ये Śānt (var.); °स्थिरतरतया (°स्थितत°; °रदृशो) Śānt (var.); °वश्य° [°रण्य°] Śānt (var.).

(*d*) स्वानु° or स्थानु° Śānt (var.); स्कन्द° Śānt (var.).

Śikhariṇī metre.

When will my body remain with all desires for sensory pleasures stilled and contented with the food secured as alms and holding the Ganges water in my palm? When will the birds of the forest fall (roost) on my head and shoulders under the delusion that I am a *Sthāṇu* [tree trunk or Lord Śiva] on account of my body being perfectly still due to the constant contemplation on *Brahman*? (A. A. R).

8530*

कदा मुखं वरतनु कारणादृते
तवागतं क्षणमपि कोपपात्रताम् ।
अपर्वणि ग्रहकलुषेन्दुमण्डला
विभावरी कथय कथं भविष्यति ॥

(अ) Māl 4. 16 (in some texts 4. 15). Cf. A. Scharpé's Kālidāsa-Lexicon I. 2: p. 47.

(आ) Almm 131, RAS 142.
Rucirā metre.

Fair one, when did your face without reason pass even for a moment under the power of anger? Tell me, how shall the night have the circle of the moon obscured by Rāhu, except at the appointed time? (G. H. Tawney).

कदायोध्यारण्ये विमल° see No. 8532.

8531*

कदा वाराणस्याममरतटिनीरोधसि वसन्
वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।
अये गौरीनाथ त्रिपुरहर शम्भो त्रिनयन
प्रसीदेति क्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(अ) BhŚ 227, Cr. 1303 (CRBh II 5. 21).

(आ) Skm (Skm [B] 2299, Skm [POS] 5.60. 4) (a. Kuval or Viśveśvara), Kuval *ad* 120. 171 (p. 270), Sāh *ad* 3. 240 (p. 93), SR 369. 59 (a. Sāh), SSB 264. 59, SRK 297. 28 (a. BhŚ), IS 1525, Sama 1 क 28, EK 102. 9-12, SK 7.21, SSD 4 f, 30 a.

See Nos. 8507-9, 8526-7, 8529, 8532-3, 8535, 8537, 8539.

(*a*) Cr (var.) begins with : कदा वा……मुद्रांगतमोरुमुद्रोंनालोकयिमि (*sic !*); °स्यामिह सुरधुनी Sāh, Sama; इह सुरधुनी [भ्रम°] IS; मरतक° [भ्रम°] G_5 in BhŚ; °नीतीरनिवसन M_5 in BhŚ.

(*b*) कौपीने IS; विदधानो $W_{1\ c,2c,3}$ G_1 in BhŚ; विनिधाय M_3 in BhŚ.

(*c*) त्रिणयन G_{3t} in BhŚ; कपुरथो [त्रि°] CR BH II.

(*d*) प्रसीदेत्याक्रो° WXY_3T_{1b} in BhŚ, SR, SRK, Sama, EK; नेग्यामि Cr (var.); दिवतं Cr (var.).

Śikhariṇī metre.

When shall I pass (my) days as a moment dwelling in Vārāṇasī here on the bank of the Divine River,[1] wearing a waist-cloth, holding my hand joined on my head and crying out—'O Lord of Gaurī, Destroyer of Tripura, Three-eyed Śambhu. The propitious !' (Translation in Bibl. Indica 9).

1. Gaṅgā.

8532*

कदा वा साकेते विमलसरयूतीरपुलिने
चरन्तं श्रीरामं जनकतनयालक्ष्मणयुतम् ।
अये राम स्वामिन् जनकतनयावल्लभ विभो
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SR 369. 58, SSB 264. 58, SRK 297. 27 (a. Sphuṭaśloka), Sama 1 क 26.

See Nos. 8507-9, 8526-7, 8529, 8531, 8533, 8535, 8537, 8539.

(*a*) कदायोध्यारण्ये वि° Sama ; साकेत SRK ; °शरयू° SRK.

(*b*) वसन्तं [च°] Sama.

Śikhariṇī metre.

When shall I spend my days as if they lasted only a moment praying aloud to the lord Śrī Rāma, who walks on the sands of the limpid Sarayū-river in the city of Ayodhyā, accompanied by Sītā and Lakṣmaṇa, saying, 'Be pleased, O Rāma, my master, the beloved husband of Sītā, the daughter of Janaka, O Lord ?' (A. A. R.).

8533*

कदा वृन्दारण्ये नवघननिभं नन्दतनयं
परीतं गोपीभिः क्षणरुचिमनोज्ञाभिरभितः ।
गमिष्यामस् तोषं नयनविषयीकृत्य कृतिनो
वयं प्रेमोद्रेकस्खलितगतयो वेपथुभृतः ॥

(आ) SR 368. 55, SSB 264. 55.

Śikhariṇī metre.

When shall we have the pleasure of seeing in the woods of the holy basil (Vṛndāvana), Śrī Kṛṣṇa who is dark in colour like a fresh cloud, the son of Nanda, surrounded by cowherdesses, charming like lightning, and experience the tremor of excitement when we stumble when our gait is affected by intense love for him ? (A. A. R.).

8534*

कदा वृन्दारण्ये मिहिरदुहितुः सङ्गमहिते
मुहुर्भ्रामं भ्रामं चरितलहरीं गोकुलपतेः ।
लपन्नुच्चैरुच्चैर्नयनपयसां वेणिभिरहं
करिष्ये सोत्कण्ठो निविडमवसेकं विटपिनाम् ॥

(अ) Stava-mālā of Rūpa-Gosvāmin p. 415.

(आ) PG 105 (a. Samāhartṛ = Rūpa-Gosvāmin).

(*a*) °दुहितुस्तीरमहिते PG (var.); सङ्गसहिते PG (var.).

(*b*) चरितमसकृद् PG (var.),

(*d*) निविडमभिषेकं (°मुपसेकं) PG (var.).

Śikhariṇī metre.

When shall I wander frequently in the woods of the holy basil, which is charming by the proximity of the river Yamunā, reciting aloud the wonderful exploits of Kṛṣṇa, the lord of cowherds, water the plants therein with a stream of tears shed in my deep longing ? (A. A. R.).

8535*

कदा वृन्दारण्ये विमलयमुनातीरपुलिने
चरन्तं गोविन्दं हलधरसुदामादिसहितम् ।
अये कृष्ण स्वामिन् मधुरमुरलीवादन विभो
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SR 368. 57, SSB 264. 57, Sama 1 क 27, SRK 297. 26 (a. Sphuṭaśloka). See 8507-9, 8526-7, 8529, 8531-3, 8537, 8539.

(*c*) °दनपटो Sama.

Śikhariṇī metre.

When shall I spend my days as if they lasted only a moment, praying aloud to Lord Kṛṣṇa, who walks in the woods of the holy basil (Vṛndāvan), in the sands of the limpid river Yamunā, accompained by Balarāma and Sudāman (Kucela), reciting aloud his holy names, 'O Kṛṣṇa, O master who plays sweetly on the flute' ? (A. A. R.).

8536*

कदा शयानो मणिकर्णिकायां
कर्णे जपाम्यक्षरमिन्दुमौलेः ।
अवाप्य मुद्रां गतमोहमुद्रां
नालोकयिष्यामि पुनः प्रपञ्चम् ॥

(अ) Cr 1305 (CRBh II 5.2).

(*b*) °पस्त्य CRBh II ; °मौलौ CRBh II.

Upajāti (Upendravajrā and Indravajrā).

When shall I remain lying in the grounds of Maṇikarṇikā (at Banaras), muttering gently into the ear the syllables consisting of the name of Lord Śiva, the moon-crested god, and having obtained the mystic symbols (of the fingers) which free one of all bondage of delusion, never again experience the travails of worldly life ? (A. A. R.).

8537*

कदा श्रीमत्पङ्केरुहवनविकाशिप्रसृमर-
प्रथापुञ्जं तेजः किमपि कलयन्नौपनिषदम् ।
ग्रहेश श्रीभानो मिहिर तरणे सूर्य सवितः
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524.5 (a. Kṛṣṇarāma). Cf. Nos. 8507-9, 8526-7, 8529, 8531-3, 8535, 8539.

Śikhariṇī metre.

When shall I pass my time as if they lasted just a moment praying aloud to the Sun god, with the words of the *upaniṣads* treasured in my heart, the god who is all effulgence, spreading his rays to blossom clusters of beautiful lotus flowers, and recite the prayer, 'O lord of planets, possessed of rays, O dispeller of mist, O god that helps to overcome troubles, and the god who is the cause of all life ?' (A. A. R.).

8538*

कदा संसारजालान्तर् बद्धं त्रिगुणरज्जुभिः ।
आत्मानं मोचयिष्यामि शिवभक्तिशलाकया ॥

(अ) Cr 1305 (CRBh II 5. 19).

(आ) VS 3401.

(b) °जालन्त CRBh II

When shall I free myself from the bondage of being confined in the interior of the cage of worldly life, and bound by ropes of the three qualities, (cutting it) with the sharp instrument of devotion to Lord Śiva ? (A. A. R.)

8539*

कदा सम्यग् ध्यायन्ननुपमचरित्रं मणिगण-
स्फुरद्भूषाचित्रं पुररिपुकलत्रं किमपि तत् ।
शिवे दुर्गे कात्यायनि जननि भक्तप्रणयिनि
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ।।

(आ) SSB 524. 2, (a. Kṛṣṇarāma). (Cf. Nos. 8507-9, 8529, 8531-3, 8535, 8537.

Śikhariṇī metre.

When shall I spend my days as if they lasted only for a moment, praying aloud to the goddess Pārvatī, deeply meditating on her whose life is unequalled, resplendent with jewels shining with a cluster of precious gems, the wife of Lord Śiva, and reciting aloud, 'Be pleased, O wife of Śiva, O Durgā, O Kātyāyanī, O mother (of the universe) and friendly to devotees ?' (A. A. R.).

8540

कदा हि मूर्खो वचनेषु भीतः
खलो न कुत्रापि छलेष्वदक्षः ।
अन्धेन काचिद् युवती हि दृष्टा
कस्यात्र कामेषु भवेच्च लज्जा ।।

(अ) Cr 1306 (CRT 8. 38).

(*c*) अन्धेन का नाम युवती दृष्टा CRT (*contra metrum*).

(*d*) कस्य हि [कस्यात्र] CRT (*contra metrum*).

Upajāti metre (Upendravajrā and Indravajrā).

When indeed is a fool afraid of using (abusive) words ? A wicked person is never inefficient in doing mischief. Can the blind ever see a damsel ? Will anybody feel ashamed when overcome with passion ? (K.V. Sarma).

8541**

कदा ह्यहं समेष्यामि भरतेन महात्मना ।
शत्रुघ्नेन च वीरेण त्वया च रघुनन्दन ।।

(अ) R (R [Bar] *ad* 3. 15 [283* *b* 3-4], R [B] 3. 16. 40.

(आ) SRHt 94.7 (a. R).

(*a*) कदा न्वहं R (var.), SRHt कदाप्यहं R (var.).

(*d*) पुरुषर्षभ [र°] SRHt.

When shall I be united with Bharata, the great-souled one, with Śatrughna, the hero, and with you, O delighter of the Raghu race ? (A. A. R.).

8542*

कनकं सुगन्धि तव तन्वि वपुर्
मधुरो मणिश्च सखि तेऽप्यधरम् ।
निगडं सुखस्य करणं भवतीं
सृजतो विधेर्निरवधिर्महिमा ।।

(आ) PV 281 (a. Bindu).

(*b*) मधुरं मणि च PV.

Pramitākṣarā metre.

Limitless, indeed, is the capacity of the Creater, for he has created, O slim girl, your body which is fragrant gold, your lips, O friend, which is a sweet ruby, and your bodily frame which is a chain of pleasure. (K.V. Sarma).

8543*

कनककमलकान्तैः सद्य एवाम्बुधौतैः
श्रवणतटनिषक्तैः पाटलोपान्तनेत्रैः ।
उषसि वदनबिम्बैरंससंसक्तकेशैः
श्रिय इव गृहमध्ये संस्थिता योषितोऽद्य ।।

(अ) Ṛtu 5. 13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 193).

(*a*) चारुताम्राधरोष्ठैः [स° ए°] Ṛtu (var.).

(*b*) °नियुक्तैः [°निषक्तै] Ṛtu (var.).

Mālinī metre.

Girls, with round faces which are like gold lotus/lately bathed in dew, with eyes red at their corners/which brush the tips of their ears, to whose shoulders their curls cling,/stand grouped in their houses like goddesses of fortune. (L. C. Van Geyzel).

8544*

कनककमलकान्तैराननैः पाण्डुगण्डैर्
उपरिनिहितहारैश्चन्दनार्द्रैः स्तनान्तैः ।
मदजनितविलासैर्दृष्टिपातैर्मुनीन्द्रान्
स्तनभरनतनार्यः कामयन्ति प्रशान्तान् ॥

(अ) Ṛtu 6. 30 (in some editions 6. 28 to 6.31). (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 : p. 198).

(*b*) उपनिहितसुहारैश् Ṛtu (var.) ; स्तनाग्रैः Ṛtu (var.).

(*c*) मदनजनितलासैः सालसैर् दृष्टिपातैर् Ṛtu (var.).

(*d*) मुनिवरमपि नार्यः कामयन्ते वसन्ते Ṛtu (var.).

Mālinī metre.

Young women gracefully bent under the weight of their breasts inspire with passion even the most austere of calm sages, with their faces with pale-white cheeks beautiful like golden lotuses, with their breasts smeared (wet) with sandal-paste and surmounted with necklaces, and with their glances graceful on account of the intoxication of passion. (V. R. Nerurkar).

8545*

कनककलशश्रेणी यत्र प्रभाकरचुम्बनैर्
अतिखरकराघातैर्मध्यन्दिने शिथिलीकृता ।
द्रवति भजते दार्ढ्यं सिक्ता समीरणकम्पित-
ध्वजपटसमानीतस्वर्गापगाजलबिन्दुभिः ॥

(आ) JS 377.4 (a. Vaidya-Bhānupaṇḍita).

Hariṇī metre.

The series of golden pots (on the top of the tall edifice) were loosened at midday by being kissed by the sun and struck by his very hot rays[1] ; they become soft thereby. But later they become hard as they are sprinkled with water drops from the heavenly Ganges, brought by the lofty flags (which reach up to the heaven) when shaken by a breeze. (A. A. R.).

1. The words *cumbana*, *karāghāta*, etc. suggest the idea of the dalliance of a pair of passionate lovers.

कनककलशस्वच्छे see. No. 8551.

8546*

कनककुण्डलमण्डितभाषिणे
शकरिपुर्विषयान् दश विद्विषः ।
मगधकेकयकेरलकोशलान्
करिशतं च मदालसलोचनम् ॥

(आ) Skm (Skm [B] 2143, Skm [POS] 5. 29. 3) (a. Amar), Kav p. 23.

Drutavilambitā metre.

To the poet who spoke so well, and was adorned with large golden ear rings, the enemy of Śakas gave a gift of ten provinces of the enemy as also the sovereignty over the regions of Magadha, Kekaya, Kerala and Kosala and a hundred elephants whose eyes were charmingly (indolent) with the flow of ichor. (A. A. R.).

8547*

कनकक्रमुकायितं पुरस्ताद्
अथ पङ्केरुहकोरकायमाणम् ।
क्रमशः कलशायमानमास्ते
सुदृशो वक्षसि कस्य भागधेयम् ॥

(आ) PV 210 (a. Prabhākarabhaṭṭa), Subhāṣitatārāvalī 1672, SR 265.286, SSB 85.41 (a. Śrī Harṣa), SH 1707.

(*a*) कनककोरकायितं PV (var.).

(*c*) अनुतालफलायमा° SH

Aupacchandasika metre.

At first they resembled golden *areca-nuts*; then they assumed the shape of the buds of a lotus; gradually they grew into the size of (golden) pots: Whose good luck is it (that grows) on the bosom of the damsel of bewitching eyes? (A.A.R.).

8548*

कनकच्छत्रमम्बायाः कुरुते कुतुकं महत् ।
विशदेव दृशोरन्तर् यन्निर्गच्छति मूर्धनि ॥

(अ) Stutimālikā of Akabarī-Kālidāsa 47.

(आ) PV 46 (a. Akabarī-Kālidāsa).

(*d*) मुर्धनि PV (MS).

The parasol of goddess Pārvatī appears wonderful; it appears to enter into the interior of the eyes and come out over the head. (A. A. R.).

8549*

कनकद्रवकान्तिकान्तया
मिलितं राममुदीक्ष्य कान्तया ।
चपलायुतवारिदभ्रमान्
ननृते चातकपोतकैर्वने ॥

(अ) BhV Appendix 10.21-2 (in Bergaigne's ed 2. 114). Cf. RO 2.102-3 (see in particular footnote 1 on p. 103), Rasagaṅgā 354.13-4 (in PJKS 63.138). See 8550.

Aupacchandasika metre.

By the beloved (Sītā), charming with the brightness of molten gold, was met dear Rāma, (of dark hue) in the forest, at which the young ones of the *Cātaka*-birds began to dance under the mistaken notion that it was the association of lightning with a (fresh) cloud. (A. A. R.).

8549A*

कनकद्रवगौरमम्बरं
दधतोरुद्वितयेन सुन्दरम् ।
उदयन्मणिनूपुरप्रभा-
सरणिश्रेणिजटालजानुकम् ॥

(अ) Paṇḍitarāja Jagannātha's *Karuṇā-laharī* 49.

Aupacchandasika metre.

(Lord Viṣṇu appeared) splended with an yellow silken garment, brilliant as molten gold, covering his thighs, and his ankles appearing hairy on account of the radiance emanating from his gem-set anklet. (K. V. Sarma).

8550*

कनकनिकषभासा सीतयालिङ्गिताङ्गो
नवकुवलयदामश्यामवर्णाभिरामः ।
अभिनव इव विद्युन्मण्डितो मेघखण्डः
शमयतु मम तापं सर्वतो रामचन्द्रः ॥

(आ) SR 21.79, SSB 3.45, SH 58. See 8549.

(*b*) °शाम° SH.

Mālinī metre.

May that Śrī Rāma, handsome in the hue of a garland of fresh blue lilies who attained, when embraced by Sītā of the brilliance of gold, the resemblance of a spot of fresh cloud streaked with lightning, destroy my sufferings from all sides. (K. V. Sarma).

8551*

कनकनिकषस्वच्छे राधापयोधरमण्डले
नवजलधरश्यामामात्मद्युतिं प्रतिबिम्बिताम् ।
असितसिचयप्रान्तभ्रान्त्या मुहुर्मुहुरुत्क्षिपञ्
जयति जनितव्रीडानम्रप्रियाहसितो हरिः ॥

(आ) SkV 147 (a. Vaiddoka), Kav 49 (a. Vaiddoka), JS 13.31, Amd 64.120, Sar 3.160 and 5.17, KHpk 115.110, SB 7. 315, and 3. 316, Subhāṣita-

ratnakośa (MS BORI 93 of 1883-84) 6.600, SR 22.131 (a. Sar.), SSB 38.47.

(*a*) कनककलशस्वच्छे Amd, JS, Sar, KHpk, SR, SSB.

(*b*) °स्मच्युति Amd (var.).

(*d*) °व्रीडाहास: (°सप्रि°) Amd, JS, Sar, KH, SR, SSB ; °सहितो Kav.

Hariṇī metre.

Victorious is Hari/who, thinking it the black border of her garment/tries to wipe away/the reflection of his face as dark as raincloud/from the golden globe of Rādhā's breasts,/whence being laughed at by his mistress,/he drops his head in shame. (D. H. H. Ingalls).

8552*

कनकभङ्गपिशङ्गदलैर्दधे
सरजसारुणकेशरचारुभि: ।
प्रियविमानितमानवतीरुषां
निरसनैरसनैरवृथार्थता ॥

(अ) Śiś 6.47.

(आ) SR 344. 35 (a. Śiś), SSB 220. 42 (a. Māgha).

(*b*) °केसर° SR, SSB.

Drutavilambitā metre.

With their petals yellowish brown like cut-gold and charming with their filaments red with pollen, the *asana*-flowers proved themselves true to their name, by banishing the anger of jealous ladies who had been irked by the indifference of their lovers. (A. A. R.).

8553

कनकभूषणसंग्रहणोचितो
यदि मणिस् त्रपुणि प्रतिबध्यते ।
न स विरौति न चापि न शोभते
भवति योजयितुर्वचनीयता ॥

(अ) P (PT 1.36, PTem 1.32, PS 1.35, PN 2.26, PP 1.63, Pts 1.75, PtsK 1.85, PRE 1.36), H (HJ 2.71, HS 2.71, HM 2.72, HP 2.65, HN 264, HK 2.72, HH 50.18-21, HC 66.12-3 (cf. HJ 2.72, HS *ad* 2.71, HM 2.73, HK 2.73, HH 50.22-3, HC 66.14-5).

(आ) VS 898 (a. P), SkV 1672, Cr 232 (CRr 3.46, CPS 14-5), GP 1.110-14, Skm 4.16.1 (a. Acala), SRHt 31.32 (a. Bhallaṭa), Any 89.36, SR 175.939, SSB 512.939 (a. P), SRK 240.91 (a. Sabhātaraṅga), SSM 2.83, Sama 1 क 18, Kav p. 18, IS 1526 ; Cf. Ru 29; JSAIL 24.118.

(इ) Old Syriac 1.24.

(*a*) कनकभूषणसं° (°संक्र°, °श्रयणो°) CR (var.), SRHt, PS (but NAB as above).

(*b*) त्रपुषि Cr (cf. Cr 232) ; त्रिपुणीं प्रतिविद्यतं PS (var.) ; त्रिगुणो CR (var.), CPS; तु पदे [त्र°] GP ; प्रणिधीयते H, SR, SSB, SRK, SSK, Sama ; प्रतिरुध्यते SkV (var.), Skm, HP (var.), HS (var.) ; प्रणिवीयते IS.

(*c*) किं मणिर्न हि शोभते तत: GP ; न वि° न चा° स शो° GPy ; स (न first) PS (var.) ; च [स] PS, SRHt ; न [स] PS (var.) ; विरोच्यति (°यति) ह न PS ; विरोधि न (°नि ; स) चापि हि (न) शो° PS (var.) ; विभासते PP (var.) ; तथापि न शोभते HP (var.) ; चाप्युपशोभते Ptsk ; याति [चा°] SRHt विशोभते (दि°) Cr ; हि शो° VS, SR, SSB, SRK ; स शो P (var.) ; च शो° HP (var.) ; पलायते [न शो°] SkV.

(*d*) अयं भवतव्यमयं जड: PP (var.) ; यर्जयतुं CR (var.), VS (var.) ; व्यसनीय्यतां PS (var.) ; वचनीकृतन् HP (var.).

Drutavilambita metre.

If a gem worthy to be set in an ornament of gold be set in tin, it makes no complaint nor cease to be resplendent; (but) blame falls on him who puts it to such use. (K. V. Sarma).

8554*

कनकमृगमुदस्य स्वां कुटीं संप्रविष्टः
क्वचिदपि न वधूटीं नोददर्शाङ्गनादौ ।
तदपि स रघुवीरः पर्णशालागृहान्तर्
न विशति हृदयाशातन्तुनाशातिभीरुः ॥

(आ) Pad 85.6 (a. Lakṣmaṇa), Vidy 401. Cf. No. 8558.

(*a*) °मृगमपास्य Vidy.

(*b*) कथमपि [क्व°] Vidy ; or संदद° Pad, °णादौ Vidy.

(*c*) पर्णशालामुखान्तर् Vidy.

Mālinī metre.

Having destroyed the golden deer, the lord of the Raghus entered the precincts of the hut and not seeing his wife anywhere in the courtyard, etc. he did not go inside the hut, afraid as he was that the thread of hope in his heart might be broken. (A. A. R.).

8555-6**

कनकरसमसृणवर्तित-
हयगन्धामूलमिश्रपर्युषितम् ।
माहिषमिह नवनीतं
गतबीजे कनकफलमध्ये ॥
गोमयगाढोद्वर्तित-
पूर्वं पश्चादनेन संलिप्तम् ।
भवति हयलिङ्गसदृशं
लिङ्गं कठिनाङ्गनादयितम् ॥

(अ) Ratirahasya 15.40-1.

(आ) ŚP 3231-2.

(*b*) अनेकशो लि° ŚP.

Āryā metre.

Placing butter made from buffalo milk inside a *kanakaphala* (*dattūra* fruit) from which all seeds had been removed, and mixing it with the root of *aśvagandha*, turning it smoothly with liquid gold, this paste should be applied over the *liṅga* a number of times, having first smeared it thickly with cow-dung ; then it becomes strong like that of a horse and dear to the toughest of women (in love sports). (A. A. R.).

8557**

कनकस्य तु पञ्चाङ्गं कर्पूरं केतकीरजः ।
आत्मशुक्रेण संयुक्तं वश्यकृद् भक्षितं स्त्रिया: ॥

(आ) ŚP 3198.

Gold with a fifth part of camphor and the pollen of *ketakī*-flowers mixed with his own energy, if swallowed by a woman, he becomes the controller of that woman. (A. A. R.).

8558*

कनकहरिणं हत्वा रामो ययौ निजमाश्रमं
जनकतनयां प्राणेभ्योऽपि प्रियामविलोकयन् ।
दृढमुपगतैर्बाष्पापूरैर्निमीलितलोचनो
न विशति कुटीमाशातन्तुप्रणाशभयादसौ ॥

(आ) SR 362.31, SSB 251.31, RJ 1328, (a. Gadādhara). (Cf. No. 8554).

Hariṇī metre.

Having killed the golden deer Śrī Rāma went to his own hermitage and not seeing Sītā, dearer than his own life, closed his eyes as they were filled with a stream of tears but he did not enter the hut, as he was afraid of the destruction of his hopes. (A. A. R.).

8559*

कनकाचलकान्तिचौर्यभाजो:
कुचयो: कुङ्कुमपङ्कपूजनानि ।
अनिबन्धनमेव बन्धनं ते
कृशताभागिनि किं नु मध्यभागे ॥

(आ) PdT 152.

(*d*) मध्यभाग: PdT (var.).

Aupacchandasika metre.

Of your bosom which steal the beauty of the golden mountain, there is worship done with thick paste of saffron ; but oh damsel with a slim middle, is not their being untied a hindrance to you. (A. A. R.).

8560*

कनकाचलजित्वरस्तनीनां
रमणीनां खलु यत्र सन्निवेशः ।
मनसः परमाणुतां वदन्तः
कथमद्यापि न तार्किकास् त्रपन्ते ॥

(आ) Vidy 503 (a. Kalyāṇopādhyāya), Almu 50.15-6.

(*b*) तरुणीनामपि Almu.

Aupacchandasika metre.

When one's mind has its dwelling place in damsels possessing bosoms that vanquish (the huge) golden mountain, are not the logicians ashamed to hold even now that the mind is (tiny like) an atom ? (A. A. R.).

कनिष्ठस्तत्र see 8562.

8561**

कनिष्ठाङ्गुलिवत् स्थूलं पूर्वार्धकृतकुञ्चितम् ।
अभावे दन्तकाष्ठस्य प्रतिषिद्धदिनेऽपि च ।
अपां द्वादशगण्डूषैर् मुखशुद्धिर्भविष्यति ॥

(आ) NBh 232.

The toothbrush should be of the thickness of the little finger, with its forepart bent ; when such a twig is not available to serve as toothbrush or on prohibited days the mouth will become clean by gargling with water a dozen times. (A. A. R.).

कनिष्ठास्तं नमस्येरन् see ज्येष्ठो भर्ता

8562

कनिष्ठेषु च सर्वेषु समत्वेनानुवर्तते ।
समोपभोगजीवेषु यथैव तनयेषु च ॥

(अ) Cr 1309 (GP 1. 114. 65).

(*a*) कनिष्ठस्तत्र सर्वेऽपि GP.

(*d*) तनयस्तथा GP.

He conducts himself (even) towards persons younger than himself as if they were equal to him, and, towards those equal to him in status, as towards his own sons (—ultimately to his own advantage). (K. V. Sarma).

8562A*

कनीनिकाकान्तिभिरञ्जनं दृशोः
स्मितत्विषा चन्दनचर्चनं हृदः ।
कटाक्षभाभिर्नवमुत्पलं श्रुतेस्
तदा वधूनामिति भूषणान्यभान् ॥

(आ) SG 540 (a. Bālabhārata). *Cf.* 8845A.

Vaṁśasthā metre.

Ornamentation of ladies formed as follows : Collyrium for the eyes by the charm of their pupils, smearing of sandal paste on the chest by the brilliance of the smile, and lotuses stuck at the ears by the side glances (of their lotus-like eyes). (K. V. Sarma).

8562B

कनीनिकेव नेत्रस्य कुसुमस्येव सौरभम् ।
सम्यक्त्वमुच्यते सारं सर्वेषां धर्मकर्मणाम् ॥

(आ) SPR 392. 16 (a. Adhyātmasāra Prabandha 4. 5).

Even as the pupil to the eye, and fragrance to the flower, equanimity is said to be the essence of all acts of duty. (K. V. Sarma).

8563

कन्थां वहसि दुर्बुद्धे गर्दभैरपि दुर्वहाम् ।
शिखायज्ञोपवीताभ्यां भारः कस्ते भविष्यति ॥

(आ) JS 308. 15.
(*b*) दुर्भराम् JS (var.).

You bear a load of (dirty) clothes, misguided one, too heavy to be carried even by an ass. What burden then will it be to you if you were to wear a tuft and sacred thread ? (A. A. R.).

कन्थाखण्डमिदं प्रयच्छ see वासः खण्डमिदं

8563A**

कन्दमूलानि ये मूढाः सूर्यदेवे जनार्दने ।
भक्षयन्ति नराः पार्थ ते वै नरकगामिनः ॥

(आ) SPR 129. 17 (a. Mahābhārata, Prabhāsapurāṇa, Govindakīrtana).

O Pārtha (Arjuna) the dull-witted who consume corms and roots (during daytime) when the Sun, the beneficent deity, (is shining) will go to hell. (K. V. Sarma).

8564*

कन्दर्पकण्डूलकटाक्षबन्दीर्
इन्दीवराक्षीरभिलष्यमाणान् ।
मन्दस्मिताधारमुखारविन्दान्
वन्दामहे वल्लवधूर्तपादान् ॥

(अ) Kṛṣṇakarṇāmṛta 3. 21.
(*b*) °लषमाणाम् Kṛṣṇa° (var.).

Indravajrā metre.

I bow to that prince of adulterers of cowherdesses, whose lotus face is bedecked with a sweet smile, who finds delight in the lotus-eyed damsels (of *Gokula*) looking maddened by the shafts of the God of Love. (M. K. Acharya).

8565*

कन्दर्पकन्दलि सलीलदृशा लुनीहि
कोपाङ्कुरं चरणयोः शरणातिथिः स्याम् ।
पश्य प्रसीद चरमाचलचूलचुम्बि
बिम्बं विधोर्लवलपाण्डुरमस्तमेति ॥

(आ) SkV 668, Kav 381.
(*a*) °लद्° missing Kav.
(*b*) °यो: शरण° missing Kav.
(*d*) °पाण्डर° Kav.

Vasantatilakā metre.

Emblem of Love, mow with your gentle glance / the stalk of anger as I lie before your feet. / See where the lunar sphere, as pale as parrot-plum,/kisses the western hill in setting. (D. H. H. Ingalls).

8566*

कन्दर्पज्वरसंज्वराकुलतनोराश्चर्यमस्याश्चिरं
चेतश्चन्दनचन्द्रमःकमलिनीचिन्तासु संताम्यति ।
किं तु क्लान्तिवशेन शीतलतरं त्वामेकमेव क्षणं
ध्यायन्ती रहसि स्थिता कथमपि क्षीणा क्षणं प्राणिति ॥

(अ) GG 4.9.11 (in some texts 5.31).
(आ) SR 290.89 (a. GG), SSB 128.95.
(*a*) °ज्वरातुरतनो° GG (var.).
(*b*) यत्ताम्यति [स°] GG (var.).
(*c*) किन्तूत्क्रान्ति° (°न्तु क्र°) or किंतु क्षान्ति° GG (var.), SR, SSB; शीतलतनुं GG (var.), SR, SSB ; °वमेकं SR, SSB ; प्रियं [क्ष°] GG (var.); SR. SSB.
(*d*) क्षणमपि क्षीणा क्षणं [स्थि° क° क्षी°] GG (var.); कथमसौ SR, SSB.

Śārdūlavikrīḍita metre.

In the very height of love's scorching fever, she abhors, strangely enough, the cooling unctuous sandal, the cool rays of the moon and the cool breeze from the lotus pond wafting the scent from the neighbouring flowery thickets; her agony is indeed aggravated thousand-fold by these cooling medicaments. More strangely still, in the secret recesses of her heart, she fondly dotes on the cool delight that thy limbs alone can engender through soft caresses ; and thus nouri-shing herself with the feeble hope of

clasping thy form again to her bosom, she clings, though for a moment only, fast to life. (S. Lakshminarasimha Śāstri).

8567*

कन्दर्पदर्पकलिताङ्गमनोहराणां
प्रेम्णा स्वयं सुरतमन्दिरमागतानाम् ।
अङ्गानि कोमलतराणि मनोरमाणां
धन्या नराः सरभसं हि परिष्वजन्ते ॥

(अ) Janśṛṅg 76.

Vasantatilakā metre.

Of pleasing damsels possessing bodies that excite the pride of the god of love, who have come of their own accord to the chamber of love sports prompted by love, —fortunate persons embrace in haste their highly tender limbs. (A.A.R.).

8568*

कन्दर्पदेवस्य विमानसृष्टिः
प्रासादमाला रसपार्थिवस्य ।
चैत्रस्य सर्वर्तुविशेषचिह्नं
दोलाविलासः सुदृशां रराज ॥

(अ) Vikram 7. 15.

(*a*) दोलाविलासः Vikram (var.).

Indravajrā metre.

The swing-sport of the ladies with beautiful eyes looked beautiful like the aerial car of lord Cupid, a series of palaces of the king of the erotic sentiment and the special symbol of all the seasons in (the month of) Caitra. (S. C. Banerji).

8569*

कन्दर्पप्रतिभूनिवेशितवलीरेखावलीशोभिते
लीलोदञ्चितबाहुपाशयुगलापातैश्च भोः कामुकाः ।
वेश्यानां विपुले नितम्बफलके शारैः कटाक्षैरितो
यद्वः क्रीडितमत्र दास्यति पुरो दारिद्र्यमेवोत्तरम् ॥

(अ) Mugdhopadeśa (KM VIII 125) 34, GVS 127.

Śārdūlavikrīḍita metre.

O passionate young men, if you play with harlots as in a dice play, in the board of their broad hips, which are marked with lines in the form of the folds of the skin that act as the surety of the god of love, prompted by dice-pieces in the form of their side glances and with the throws of dice with hands that are thrown by them (round your neck), it will leave you only in poverty in the future. (A. A. R.).

8570*

कन्दर्पप्रतिमल्लकान्तिविभवं कादम्बिनीबान्धवं
वृन्दारण्यविलासिनीव्यसनिनं वेषेण भूषामयम् ।
मन्दस्मेरमुखाम्बुजं मधुरिमव्यामृष्टबिम्बाधरं
वन्दे कन्दलितार्द्रयौवनवनं कैशोरकं शार्ङ्गिणः ॥

(अ Kṛṣṇakarṇāmṛta 3. 5.

Śārdūlavikrīḍita metre.

I salute the boyhood of Kṛṣṇa intermixed with the freshness of youth, fascinating in form like that of cupid, blue like clouds, sighing for damsels of Brindavan, and bedecked with ornamentations, whose lotus-face is filled with sweet smiles, and whose lips are delicious unto perfection. (M. K. Acharya).

8571*

कन्दर्पश्च रतिश्च कुङ्कुममृदालेपेन भूषाद्वयं
कुर्वाते रससाधनाय विधिवत् कस्तूरिकामुद्रया ।
अन्तर्दर्पकबाणतापितयुवप्रेमोष्मभूयस्तया
निर्याता रसबिन्दवो बहिरितो हारस्य मुक्ताच्छलात् ॥

(अ) Śatakatraya of Dhanadarāja, Śṛṅgāradhanada (KM VIII. 33) 7.

Śārdūlavikrīḍita metre,

Cupid and (his sweetheart) Rati have fashioned a pair of crucibles with clay in the form of saffron paste in order to produce *rasa* [mercurial compound or, ecstacy of love] in the prescribed manner, sealing them with musk, with the application of heat in the form of young men's passion rendered hot by the fire of love in their hearts. Thence came out drops of *rasa* [mercurial compound or sweat] in the guise of the pearls of her necklace. (A. A. R.).

8572

कन्दर्पस्य जगत्त्रयीविजयिनः साम्राज्यदीक्षागुरुः
कान्तामानशिलोञ्छवृत्तिरखिलध्वान्ताभिचारे कृती ।
देवस्त्र्यम्बकमौलिमण्डनसरित्तीरस्थलीतापसः
शृङ्गाराध्वरदीक्षितो विजयते राजा द्विजानामयम् ॥

(आ) Skm (Skm [B] 358, Skm [POS] 1. 72.3) (a. Viśveśvara).
(c) °मण्डल° Skm (var.).

Śārdūlavikrīḍita metre.

The king of *dvija-s* [chief priest or the moon] is all triumphant, who is in vows in the sacrifice in the form of love, who is the anointing preceptor in crowning the god of love, who conquers all the three worlds, who reduces to beggary the jealous anger of sweethearts, who is efficient in bamboozling all darkness, and who acts as a sage residing on the bank of the river (Ganges) which forms the ornament to the head of the three-eyed god Śiva. (A. A. R.)

8573*

कन्दर्पादपि सुन्दराकृतिरिति प्रौढोत्सलद्रागया
वृद्धत्वं वरयोषितोऽनयदिति त्रासाकुलस्वान्तया ।
मारस्यापि शरैरभेद्यहृदिति श्रद्धाभरप्रह्वया
पायाद् वः स्फुटबाष्पकम्पपुलकं रत्या जिनो वन्दितः ॥

(आ) SkV 14 (a. Trilocana), Kav 14 (Trilocana).

Śārdūlavikrīḍita metre.

The Man of Victory[1] is praised by Kāma's wife/with swelling passion, for he is fairer than her Love, / with fearful heart, for he brought fair women to old age, / yet bowing low in faith, for even Māra's shafts/pierced not his heart. May he protect you whom she thus/adores with tears and trembling and with eager blush. (D. H. H. Ingalls).

1. The Buddha.

8574*

कन्दर्पादपि सुन्दरो रविमहाः प्रत्यर्थिसीमन्तिनी-
वक्त्राम्भोजसुधाकरोऽतिविभवो युद्धेषु पार्थोपमः ।
रक्षाकृज्जगतः स्वकीर्तिविदितो रामोऽस्तु युक्तो मुदा
दानी शङ्करसेवको वरगुणो नीत्युत्तमः सर्वदा ॥

(आ) SSB 567. 19.

Śārdūlavikrīḍita metre.

More handsome than Cupid, possessing the effulgence of the sun, the moon to the lotus faces of the wives of rival kings, of great power, equal to Arjuna in battle, the protector of the world, well known by his own fame, a liberal donor, the worshipper of Śiva, possessing excellent qualities, the foremost in meting out justice —May that Śrī Rāma be united always with joy (towards us all). (A.A.R.).

8575*

कन्दर्पे नलकूवरे कुमुदिनीकान्तेऽप्यवज्ञावतां
त्वत्सौन्दर्यकथासु तासु मरुतां वृत्तासु कौतूहलात् ।
प्राप्ता तानवमुर्वशी रतिरतिक्लान्ता हता रोहिणी
जाता किंच खरस्मरज्वरभरा रम्भापि रम्भातनुः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I. 22) 23.
(आ) VS 2616 (a. Śambhukavi).
a) नडकूबरे VS.

Śārdūlavikrīḍita metre.

[O king !] when your beauty which eclipsed the charms of Cupid, Nalakūbara

[son of Kubera] and the moon [the lord of lilies], was being described in divine circles out of curiosity, Urvaśī [the celestial courtesan] became emaciated, Rati, the wife of Cupid, became languid, and Rohiṇī, the wife of Moon, became sad; what more, even Rambhā, the celestial courtesan [famed for her loveliness], became affected by the powerful fever of love and took to a bed of banana stems. (A. A. R.).

8576*

कन्दर्पककृपाणवल्लरि वने कस्माद् अकस्मादियं
हे कालागुरुबालमञ्जरि हहा मोहादिह प्ररुहः ।
सह्यन्तामुपजातसौरभपरिष्वङ्गैस्
तवङ्गैरिमाः
कान्तैः कान्तपुरंध्रिकुन्तलभरच्छायैः कुठारच्छिदः ॥

(अ) Any 54.

Śārdūlavikrīḍita metre.

O tender sprouts of fragrant black *aguru*, O powerful weapons of the god of love, alas ! why have you grown here unexpectedly, out of delusion, in the forest. Suffer now the cuts inflicted by the axe [of the woodcutter] on your limbs [branches] growing fragrant by embraces and possessing the sheen of the charming tresses of beautiful young ladies. (A. A. R).

8577

कन्दलयत्यानन्दं
निन्दति मन्दानिलेन्दुचन्दनकम् ।
मन्दयति मन्दभावं
संधत्ते संपदोऽपि सत्सङ्गः ॥

(अ) VCsr. 18. 2.

(*b*) नन्दति VC (var.).

(*c*) मन्दहासं or चन्द्रभासं VC (var.).

(*d*) हि[ऽपि] VC (var.).

Gīti-āryā metre.

Contact with good people engenders happiness, puts to shame (even the pleasure produced by) the gentle breeze, the moon and the sandal paste, slows down (and eradicates) ignorance and produces riches, as well. (K. V. Sarma).

8577A*

कन्दलीषु कुटजेषु मालती-
जालकेषु नवकेतकीषु च ।
कन्धरासु मधुना सुकेकिनां
संविभक्त इव वारिदोदयः ॥

(आ) SSSN 217. 23.

Rathoddhatā metre.

In thickets and bowers, in the interstices of the *mālati*-creepers and the newly growing *ketākī* plants, and also in the throats of the peahens, it seems as if (the pleasure at) the advent of the clouds has been distributed by the spring season. (K. V. Sarma).

8578**

कन्दाग्रात् प्रोत्थितः प्राणः सदा वहति देहिनाम् ।
हृद्गतं जीवमाश्वास्य बहिर्गत्वा निवर्तते ॥

(आ) ŚP 4318 (a. Yoyarasāyana).

The vital breath rising from the (*kanda*) roots, constantly courses through the body of embodied beings; having vivified the life inside the heart, it goes out (into atmosphere) and returns (into the body refreshed). (A. A. R.).

8579

कन्दुको भित्तिनिःक्षिप्त इव प्रतिफलन् मुहुः ।
आपतत्यात्मनः प्रायो दोषोऽन्यस्य चिकीर्षितः ॥

(अ) KSS 3. 20. 213.

(आ) IS 1527, SRRU 785.

(*a*) भित्तिनिक्षिप्त KSS (AKM), SRRU.

(*c*) आत्मनि KSS (NSP), SRRU.

Often the harm that one wishes to do to another, recoils on one's own self, even as a ball thrown against a wall bounds back. (K. V. Sarma).

8580

कन्दे सुन्दरता दले सरलता वर्णस्य संपूर्णता
स्कन्धे बन्धुरता फले सरसता कस्यापरस्येदृशी ।
धन्यस्त्वं सहकार खिन्नपथिकाधार स्थितः सत्पथे
दीर्घायुर्भव साधु साधु विधिना मेधाविना निर्मितः ॥

(आ) SuM 9. 18, Any 121. 107.

(*a*) सरसता [स°] SuM (var.); वर्णेऽपि [व*] Any.

(*c*) एकस्त्वं [ध°] Any; °काधारः SuM (var.).

(*d*) साना [सा° सा°] SuM (var.) (contra metrum).

Śārdūlavikrīḍita metre.

There is beauty in your root, softness in your leaves, perfection in your hue, soft curves in your stem, juicy sweetness in your fruits—who else has such wealth ? You are fortunate, O mango tree, the support of all fatigued travellers on good roads ; may you live long. Well done by the Creator who has fashioned you intelligently. (A. A. R.).

8581

कन्दैः कन्दलितं वनैः किशलितं वल्लीभिरुज्जृम्भितं
वृक्षैः पल्लवितं जनैः प्रमुदितं धाराधरे वर्षति ।
भ्रातश्चातक पातकं किमपि ते सम्यग् न जानीमहे
येनास्मिन् न पतन्ति चञ्चुपुटके द्वित्राः पयोबिन्दवः ॥

(आ) SuM 7.18.

(*c*) तत् [ते] Sum.

Śārdūlavikrīḍita metre.

The roots of plants have proliferated, the woods have put on tender leaves, the creepers have blossomed forth, the trees have put forth sprouts and the people are joyous as the clouds rain ; what your sin is, brother Cātaka, we cannot discern, that not even two or three drops of water fall into your open beak. (A. A. R.).

8582*

कन्धरां समपहाय कं धरां
प्राप्य संयति जहास कस्यचित् ।
मां किलानमयतः स्वपूर्तये
दुर्भरात् किमुदराद्वियोगतः ॥

(आ) SSg 111, SR 96. 4, SSB 383. 5, SRM 1. 2. 593.

Rathoddhatā metre.

In the battle the head of someone left the neck, dropped to the ground and laughed : Is it because you have made me salute you to your satisfaction or because I have got separated [for good] from the belly which it is difficult to support [with food] ? (A. A. R.).

8583*

कन्धरावनतस्योर्वी गतस्याधोमुखस्य ते ।
लज्जा न नाम निर्लज्जा गर्वो न गलितः कथम् ॥

(आ) VS 3219.

(*a*) कंधरा° VS.

To you who have bent your neck in submission, with your face cast down to the very ground, it is not shame that you have, but shamelessness, for your pride has not disappeared. (A. A. R.).

8584*

कन्यां कामप्युदूह्य प्रविजहदुदयद्यौवनामज्ञ एनां
द्रव्याशापाशकृष्टो भ्रमति चिरतरं हन्त देशान्तरेषु ।
अन्योन्याश्लेषवाञ्छाविगलितवयसोरात्तमालिन्यमत्योर्
दंपत्योर्व्यर्थकृतैवं हतविधिरुभयोर्लोकयोः शोकयोगम् ॥

(अ) Viśvaguṇādarśa 92.

(आ) SR 100.33, SSB 387.36, SRK 65.15 (a. Viśvaguṇādarśa).

(*d*) कृतं वै SR, SSB.

Sragdharā metre.

Having married a girl, the fool abandons her in her budding youth, and wanders for long in far off countries, drawn by the strings of desire for making money. Now, having brought them together again at an age when the desire for mutual embrace no longer exists and when their minds are full of bitterness, adverse fate has made the couple experience sorrow in this world as well as in the next.[1] (A. A. R).

1. There is no hope of heaven after death for those devoid of a son to perform religious rites for the manes.

8584A**

कन्यां छत्रं फलं पक्वं दीपमन्नं महाध्वजम् ।
मन्त्रं वा लभते यो हि तस्य चिन्तितसिद्धय: ॥

(आ) SPR 1273 (a. Ratnacūḍakatha 33).

A virgin, parasol, ripe fruit, lamp, food, big flag or charm (*mantra*)—one who sees these (in a dream) shall have all his desires fulfilled. (K.V. Sarma).

8585*

कन्यां भुङ्क्ते रज:काले ऽग्नि: शशी लोमदर्शने ।
स्तनोद्भवेषु गन्धर्वास् तत् प्रागेव प्रदीयते ॥

(आ) SkP, Nāgarakh, 40. 40.

When a virgin attains the menstrual age, she is enjoyed by Fire, on the appearance of (pubic) hair, by the Moon and at the flourish of breasts, by the Angels. Hence she is (to be) given away (in marriage) before (any of these occur). (K. V. Sarma).

8586

कन्यां रूपवतीं दृष्ट्वा मोहं गच्छेन् महानपि ।
चण्डाल्यामप्यरुन्धत्यां वसिष्ठो मोहितोऽभवत् ॥

(आ) Purāṇarthasaṅgraha, Rājanīti 32. Cf. MBh (Bh).

On the sight of a goodlooking girl, even a great man loses his decorum; even though Arundhatī was an outcaste girl, the (great sage) Vasiṣṭha became enamoured of her. (A. A. R.).

8587**

कन्याकर्तितसूत्रेण बद्धापामार्गमूलिका ।
ऐहाहिकज्वरं हन्ति शिखायामतिवेगत: ॥

(आ) ŚP 2988.

The root of the *apāmarga*-plant, tied to a string cut by a maiden and bound on the (fore)head removes in no time the one-day fever in a person. (A. A. R.).

8588**

कन्या काचिदिहापि कर्मणि पण: स्यादित्यसूयाचलत्-
सीतापाङ्गमयूखमांसलमुखज्योत्स्नाविलुप्तीं दिवम् ।
कुर्वाणेन रघूद्वहेन चकृषे नारायणीयं धनु:
संधायाथ शरश्च भार्गवगतिच्छेदादमोघीकृत: ॥

(आ) Amd 19. 19.

(*a*) च यत् सीतोपां° Amd (var.).
Śārdūlavikrīḍita metre.

'A girl may be the wager in this activity also', thus thinking and making the sky bright with moonlight from the face of Sītā casting long side-glances from intolerance (of the unhappy situation), Rāma drew the bow of Nārāyaṇa and fixed an arrow, and it was fruitful for it broke the *gati* [gait or fate] of Paraśurāma.[1] (A. A. R.).

1. The context is when Lord Rāma, on his way to his capital Ayodhyā after winning the hand of Sītā by breaking Śiva's bow, faces the challenge thrown by Paraśurāma holding the bow of Nārāyaṇa.

8589

कन्या कौतुकमात्रकेण विधवा संमर्दमात्रार्थिनी
वेश्या वित्तलवेच्छया स्वगृहिणी गत्यन्तरासंभवात् ।
वाञ्छन्तीत्थमनेककारणवशात् पुंभि: स्त्रिय: संगमं
शुद्धस्नेहनिबन्धना परवधू: पुण्यै: परै: प्राप्यते ॥

(आ) VS 2238.

Śārdūlavikrīḍita metre.

A virgin out of curiosity, a widow for close contact, a harlot for gaining wealth, one's own wife as there is no other alternative—for these several reasons women desire union with men ; the sincere attachment of another man's wife is obtained only by fortuitous fortune. (A. A. R.).

8590**

कन्यागते सवितरि तिष्ठन्ति पितरो गृहे ।
शून्यं प्रेतपुरं तत्र यावद् वृश्चिकदर्शनम् ॥

(अ) Sama 2 य 47.

When the Sun has come to the month of Kanyā the manes remain in their homes ; then the city of the God of Death is empty till the arrival of the month of Vṛścika. (A. A. R.).

8590A

कन्या-गो-भूम्यलीकानि न्यासापहरणं तथा ।
कूटसाक्ष्यं च पञ्चेति स्थूलासत्यानि संत्यजेत् ॥

(आ) SPR 59. 6.

Avoid the five, *viz.*, speaking falsehood about virgins, cows and land, appropriation of a trust and false witness, and also apparent lies. (K.V. Sarma).

8590B**

कन्यागोशङ्खभेरीदधिफलकुसुमं पावको दीप्यमानो
नागेन्द्रोऽश्वो रथो वा नृपतिरभिमुखः पूर्णकुम्भो ध्वजो वा।
उत्क्षिप्ता नैव भूमिर्जलचरयुगलं सिद्धमन्नं शतायुर्
वेश्यास्त्री मद्यमांसो हितमपि गदितं मङ्गलं प्रस्थितानाम् ।

(आ) SPR 1225. 2 (a. Dharmakalpadruma 35.173).

Sragdharā metre.

A virgin, cow, sound of conch, drum beat, curd, fruits, flowers, burning fire, big elephant, horse, chariot, approaching king, water-filled pot, flag, non-rising ground, a pair of water animals, cooked food, a centenarian, a harlot, wine and flesh, pleasing speech—all these are auspicious for those who set out (on a journey). (K. V. Sarma).

8591

कन्यादात्रे तु ह्यधनं दस्यवे सधनं नरम् ।
गुप्तं जिघांसवे नैव विज्ञातमपि दर्शयेत् ॥

(अ) Śukranīti 3.101.

One should not point out/reveal, even if he knows, a pauper to one who desires to give away his daughter, a rich man to a thief and one in hiding to one who wants to kill him. (K.V. Sarma).

8592

कन्या निष्कासिता श्रेष्ठा वधूः श्रेष्ठा प्रवेशिता ।
अन्नं संकलितं श्रेष्ठं धर्मः श्रेष्ठो दिने दिने ॥

(आ) SR 166.571, SSB 499.571.

A girl is excellent when sent away (to her in-laws), a daughter-in-law when taken in, food when mixed (with condiments) and righteousness when practised day by day. (K. V. Sarma).

कन्यापयोगमात्रेण see No. 9270.

8593*

कन्याप्रसूतस्य धनुःप्रसङ्गाद्
अङ्गाधिकासावितविक्रमस्य ।
धनंजयाधीनपराक्रमस्य
हिमस्य कर्णस्य च को विशेषः ॥

(आ) SR 346. 11, SSB 222. 14, SRK 242. 6 (a. Sphuṭaśloka).

(*a*) धनुष्प्र° SSB.

Upajāti metre (Indravajrā and Upendravajrā).

What distinction is there between snow and Karṇa (the Mahābhārata hero)—Both are born of Kanyā (snow in

the month of Kanyā and Karṇa from Kuntī when she was a maiden, kanyā); both have their prowess manifested in the context of Dhanus, snow growing in size in the month of Dhanu and Karṇa by attaining the kingship of the Aṅga country by exhibiting his dexterity with the bow; and both having their valour depending on Dhanañjaya (snow in putting out fire and Karṇa in fighting the Pāṇḍava brother Arjuna). (K. V. Sarma).

8594*

कन्यायाः किल पूजयन्ति पितरो जामातुराप्तं जनं
सम्बन्धे विपरीतमेव तदभूदाराधनं ते मयि ।
त्वं कामेन तथाविधोऽप्यपहृतः सम्बन्धबीजं च तद्
घोरेऽस्मिन् मम जीवलोकनरके पापस्य धिग जीवितम् ॥

(अ) Uttara 4.17.
(*b*) °तमेव Uttara (var.).
Śārdūlavikrīḍita metre.

Ordinarily the parents of the girl honour the near relations of their son-in-law; in our connection that was inverted, thou didst strive to please me; though being such, thou hast been snatched away by Death, and (Sītā) also, the cause of our connection; a curse on this my life, a sinner in this horrible hell of a world. (C.N. Joshi).

8595

कन्या वरयते रूपं माता वित्तं पिता श्रुतम् ।
बान्धवाः कुलमिच्छन्ति मिष्टान्नमितरे जनाः ॥

(अ) P (Pts 4. 68, PM 4. 48), *ad* Naiṣ 10.1 (p. 408. 3-4), Śukranīti 3. 172.
(आ) SR 387. 401 (a. Naiṣ) and 165. 543, SSB 498. 543, IS 1528, SSg 127, SRS 1.22, Saśā 96. 92, SRM 1. 1. 86.
(इ) PrŚ (C) 85, Nītiveṇbā 80.
(*a*) वरं वरयते कन्या P, SSB.

The girl chooses (i.e., looks for) a good figure; the mother—wealth; the father—learning; the relatives—a good family; others—a tasty meal.

8595A**

कन्याविक्रयिणश्चैव रसविक्रयिणस्तथा ।
विषविक्रयिणश्चैव नरा निरयगामिनः ॥

(आ) SPR 169. 4 (a. Upadeśaprasāda 9. 123).

Those that sell their daughters, those who sell mercury and those that sell poison—all go to hell. (K.V. Sarma).

8596*

कन्ये समालोकय कान्यकुब्जम्
अकुब्जकीर्तिं नरनाथमेनम् ।
ककुब्जये यस्य धरापरागैर्
भवन्ति वारांनिधयः स्थलानि ॥

(अ) Vikram 9.98.
(आ) AIR 192.
Upajāti metre (Indravajrā and Upendravajrā).

O girl, look at this king of Kānyakubja, of unstunted fame, in whose world-conquest the oceans become land with the dust of earth (raised by his armies on the march). (S. C. Banerji).

8597

कपटं च बहुतरं न जानाति हि कश्चन ।
कौलिको विष्णुरूपेण भुञ्जति राजकन्यकाम् ॥

(आ) IS 1529, Subh 130, Pr 366. Cf. सुप्रयुक्तस्य दम्भस्य.
(*a*) कपटं बहुतरं चैव Subh (*contra metrum*).
(*b*) के च न Subh.
(*d*) भुज्यते Subh.

No one notices a big fraud: a weaver in Viṣṇu's form enjoyed the daughter of a king.

कपटं बहुतरं च (चैव) see No. 8597.

8598*

कपटकलितनिद्रं मन्दमालोकयन्ती
प्रियमधरमधूनि स्वेच्छया पातुमैच्छत् ।
मदनमदमनोज्ञा लज्जयाकृष्टचित्ता
मुकुलितमुखपद्मा चित्रसंस्थेव तस्थौ ॥

(आ) PV 309 (a. Veṇīdatta).

(*a*) °मन्द्रं [°निद्रं] PV (MS).

Mālinī metre.

When the dear lover pretended to be asleep, the charming wife overcome with love gently looked at him and desired, of her own accord, to drink the honey of his lip, but overcome with shyness (on finding that he was awake) her lotus-like face assumed the shape of a bud and she remained as if painted in a picture. (A. A. R.).

8599*

कपटनटनकोटेर्धूर्जटेः सन्नटस्योद्-
भटविकटजटाभिस्ताडिताः शैलकूटात् ।
खरतरकरघातैरुत्थिता दिक्स्थितास्ते
नभसि निरवलम्बं दन्तिनः संचरन्ति ॥

(आ) PV 822 (a. Kavirāja).

(*d*) निखलवं PV (MS) ; देतिनः [द°] PV (MS).

Mālinī metre.

Struck by the matted hair of the excellent dancer, Lord Śiva, when he was dancing violently on the mountain top, (even the heavy) elephants of the quarters are thrown up in the sky by the fierce onslaughts of his waving arms and fly across the sky without any support. (A. A. R.).

8600

कपटपटुता द्रोहे चित्तं सतां च विमानने
मतिरपनये शाठ्यं मित्रे सुतेष्वपि वञ्चना ।
कृतकमधुरा वाक् प्रत्यक्षं परोक्षविघातिनी
कलियुगमहाराजस्यैताः स्वराज्यविभूतयः ॥

(आ) SRHt 48.19 (a. P), VS 3070.

(*a*) विमानना SRHt, ed. correction to विमानने

Hariṇī metre.

Cleverness in deceit, the mind engaged in evil thoughts, dishonouring the good, intelligence in crooked policy, perfidy towards friends, deception even of one's own sons, words full of false sweetness before persons but harming their interests from behind, such are the (accepted) accomplishments during the reign of the great king called Kaliyuga (Iron age). (A. A. R.).

8601*

कपटवचनभाजा केनचिद् वारयोषा
सकलरसिकगोष्ठीवञ्चिका वञ्चितासौ ।
इति विहसति रिङ्खद्भृङ्गविक्षिप्तचक्षुर्
विकचकुसुमकान्तिच्छद्मना केलिकुञ्जः ॥

(अ) Bhānukara's Rasa 58.

(आ) SR 358.72, SSB 244.4.

Mālinī metre.

By some lover who resorted to deceitful words, a harlot who was clever in deceiving a whole group of enjoying audience has been deceived—thus laughs the sporting bower under the guise of blossomed flowers with eyes turned towards the humming bees. (A. A. R.).

8602

कपटशतनदीष्णैर्वैरिभिर्वञ्चितोऽपि
निकृतिकरणदक्षोऽप्यत्र संसारभीरुः ।
तनुवचनमनोभिर्वक्रतां यो न याति
गतमलमृजुमानं तस्य साधोर्वदन्ति ॥

(अ) AS 699.

(*b*) °भीतः AS (var.).

(*d*) °मृजिमानं or °भृजु मानं AS (var.).

Mālinī metre.

Though deceived by enemies who are clever in hundreds of tricks and though capable of retaliation, a good person, afraid of the ills of worldly life, does not become deceitful, either in body, words or mind ; people call this man as one free from all evil and as who is straightforward [or a simpleton]. (A. A. R.).

8603

कपटादपि रिपुहननं
कुर्यादिति नीतिरौशनसी ।
हननमृते च गुरुमते
बन्धादि विधीयते रिपोः कपटैः ॥

(आ) SMH 7. 38.

Udgīti-āryā metre.

The political code of Uśanas (Śukra) enjoins the killing of an enemy even by deceit. According to Guru (Bṛhaspati) capture etc. of enemies by deceit is approved, but not death. (K.V. Sarma).

कपटी नेखकः क्षान्तः see कुलिनः पण्डितो

8604

कपटेन पुनर्नैव व्यापारो यदि वा कृतः ।
पुनर्न परिपाकार्हा हण्डिका काष्ठनिर्मिता ॥

(आ) Nīsam 2.42.

One should not practise deceit in trade, for, if practised, there will be no more business for him ; a vessel made of wood cannot be used again for cooking. (A. A. R.).

8605*

कपर्दी भूतिसंपन्नो जगतीपतिरद्वयः ।
धिग्दैवमव्ययः सोऽपि भृङ्गी शुष्यत्यतो भृशम् ॥

(आ) Skm (Skm [B] 1653, Skm [POS] 4.3.3) (a. Amogha or Amoghadeva).

Lord Śiva of matted hair is full of *bhūti* [wealth or holy ashes], he is the lord of the universe without a second and he is indestructible. Fie on fate, for his attendant Bhṛṅgī gets very much emaciated. (A. A. R.).

8606*

कपाटमुद्घाटय चारुनेत्रे
कामोऽस्ति शत्रुर्मम पृष्ठलग्नः ।
आपूरितं तस्य शरैः शरीरं
चन्द्रानने त्वां शरणं प्रपन्नः ॥

(आ) RJ 1102. Cf. No. 8607.

Upajāti metre (Upendravajrā and Indravajrā).

Open the door, Oh maid of charming eyes, clinging to my back is my enemy, the god of love ; my body is wholly struck by his arrows ; O moon-faced one, I have come to you for succour ! (A. A. R.).

8607*

कपाटमुद्घाटय लोललोचने
कन्दर्पशत्रुर्मम पृष्ठलग्नः ।
आकृष्य बाणं शिथिलीकरोति
चन्द्रानने त्वां शरणागतोऽस्मि ॥

(आ) Vidy 962. Cf. No. 8606.

(*a*) कपाटमद्घाटय Vidy (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

O tremulous-eyed one, open the door, my enemy, the god of love, is clinging to my back ; drawing his arrow he shatters (my body) ; O moon-faced one, I seek refuge in you. (A. A. R.).

8608*

कपाटविस्तीर्णमनोरमोरः-
स्थलस्थितिश्रीललनस्य तस्य ।
आनन्दिताशेषजना बभूव
सर्वाङ्गसङ्गिन्यपरैव लक्ष्मीः ॥

(अ) Śiś 3.13.

(आ) KHpt 264.386, Sar 1.53.

(*c*) आलिङ्गिता° Sar.

Upajāti metre (Upendravajrā and Indravajrā).

Of him (Viṣṇu) who fondled Lakṣmī[1] who rested on his charming chest, broad like door panels, there was another altogether different Lakṣmī[2] which delighted all people and which clung to his body. (S. V. Dixit).

1. His wife.
2. Beauty.

8609

कपालं वृक्षमूलानि कुचेलससहायता ।
समता चैव सर्वस्मिन्न् एतन् मुक्तस्य लक्षणम् ॥

(अ) Mn 6.44, Agni-Pur 161.4 *cd*-162 *ab*, MBh (MBh [Bh] 12. 237.7, MBh [R] 12. 245. 7, MBh [C] 12.8921) (Cf. Vās 10. 9. 10, 13, 27, Vi 96. 10-1, G 3. 18-9, 25, B 2.11.19, 21 ; 2.17, 44 Āp 2. 21. 11).

(आ) PDhS 1.2 ; 194. 1-2.

(*a*) कपाले MBh (var.) ; वृक्षमूलं च Agni-pur.

(*b*) कुचैलम् MnJh, MBh (var.) ; कुचेल्यम् or कुलेचम् or कुवेनम् MBh (var.); असहायिता MBh (var.).

(*c*) उपेक्षा सर्वभूतानाम् MBh; ममता [स°] PDhS (var.).

(*d*) एतावद् भिक्षुलक्षणम् MBh.

A potsherd [instead of the alm-bowl], the roots of trees (for a dwelling), coarse worn-out garments, life in solitude, and indifference towards everything —these are the indications of one who has attained liberation. (K.V. Sarma).

8610-2

कपाल उपहारश्च संतानः संगतस् तथा ।
उपन्यासः प्रतीकारः संयोगः पुरुषान्तरः ॥
अदृष्टनर आदिष्ट आत्मामिष उपग्रहः ।
परिक्रयस् तथोच्छिन्नस् तथा च परदूषणः ॥
स्कन्धोपनेयः संधिश्च षोडशः परकीर्तितः ।
इति षोडशकं प्राहुः संधिं सन्धिविचक्षणाः ॥

(अ) KN 9. 2-4, H (HJ 4. 111-3, HS 4. 105-7, HM 4. 107-9, HK 4. 112-4, HP 4. 110-112, HN 4. 110-182, HH 117. 1-6, HC 157. 8-13), Agni-purāṇa 240. 6 *cd*-8 *cd*.

(आ) Sama 1 क 17.

(*f*) आत्मादिष्ट H (var.) ; आत्मापि स Agni-pur.

(*g*) °तथा छिन्नस् Agni-pur.

(*h*) परभूषणः H, KN (BI).

(*i*) संधयः षोदशेरितः Agni-purāṇa; षोडशैते H.

Kapāla, *Upahāra*, *Santāna* and *Saṅgata* , *Upanyāsa*, *Pratīkāra*, *Saṁyoga*, *Puruṣāntara*, *Adṛṣṭanara*, *Ādiṣṭa*, *Atmāmiṣa*, *Upagraha*, *Parikraya*, *Ucchinna*, *Paradūṣaṇa*, and *Skandhopaneya* : these sixteen kinds of peace are well known. Thus have they, who are learned in peace-making, named the sixteen sorts of peace. (M. N. Dutt).

8613

कपालसंधिर्विज्ञेयः केवलं समसंधिकः ।
संप्रदानाद् भवति य उपहारः स उच्यते ॥

(अ) NK (KN [ĀnSS] 9. 5 *cd*+9. 6 *ad*, KN [BI] 9. 5, H [H] 4. 114, HS 4.108 HM 4. 110, HK 4. 115, HP 4. 113, HN 4.113, HH 117.7-8, HC 157.14-5).

(आ) IS 1530.

(*a*) विक्षेयः H (var.).

(*b*) समसन्धितः KN (BI), H, Sama.

The peace of *Kapāla* is to be understood as made simply on equal terms, (and) that which springs out of a gift is termed *Upahāra*. (F. Johnson).

8614*

कपाले गम्भीरः कुहरिणि जटासंधिषु कृशः
समुत्तालश्चूडाभुजगफणरत्नव्यतिकरे ।
मृदुर्लेखाकोणे रयवशविलोलस्य शशिनः
पुनीयाद् दीर्घो वो हरशिरसि गङ्गाकलकलः ॥

(आ) SkV 53, Prasanna 11 a (a. Yogeśvara); Skm (Skm [B] 46, Skm [POS] 1.10, 1) (a. Yogeśvara), Kav. p. 78.

(*a*) कपोले SkV (var.).

(*b*) समुत्तानश् Skm ; °मणिबन्ध° [°फणरत्न°] Skm.

(*c*) नयवशः° Prasanna.

(*d*) पुनीताद् Skm ; खो [वो] Skm (var.) ; गङ्गाजलकण: Prasanna.
Śikhariṇī metre.

Deeply from within the hollow skull/ but thin from within the crevices of tangled locks ;/violent at the obstructing jewel/in the serpent's hood that forms his crest,/but gently flowing beneath the crescent moon/that sways within the current:/May the sounds of the Ganges flowing of Hara's head/for ever keep you pure. (D. H. H. Ingalls).

कपालेभ्यो बद्धः कथ° see No. 8617.

8615*

कपाले मार्जारः पय इति करान् लेढि शशिनः
तरुच्छिद्रप्रोतान् बिसमिति करी संकलयति ।
रतान्ते तल्पस्थान् हरति वनिताप्यंशुकमिति
प्रभामत्तश् चन्द्रो जगदिदमहो विप्लवयति ॥

(अ) KāVR 13.21.

(आ) Kpr 10.552, KāP *ad* 10.46 (p. 382), Cit 75. 17-20, Cits 166. 5-8, Amd 248. 687, Rasagaṅgā 360. 17-20, Sar 3. 114, ŚkB 2. 316 ; 3. 189, ŚP 3640 (a. Bhāsa), VS 1994 (a. Bhāsa), SkV 905, Prasanna 53 *b*, JS 263. 17 (a. Bhāsa), Skm (Skm [B] 382, Skm [POS] 1. 77, 2) (a. Rājaśekhara), SR 301. 79 (a. Kpr.), SSB 147. 82 (a. Bhāsa), SG 394 (a. Bhāsa), Bhojaprabandhīyaḥ Sārasaṃgraha (MS BORI 248 of Viśrāmbag) 35, IS 1531, Pr 366, Kav p. 83 and XI, SuMuñ 189. 11-14 (a. Bhāsa).

(*a*) कपोले Sar, ŚP, VS, SuMuñ ; मार्जारो ŚP ; करांल्लेढि Kpr, etc. (var.), KāP ; शशिनस् Kpr, etc. (var.).

(*b*) इव [इति] SkV ; करेणुं कलयति KāvR, JS.

(*c*) तल्पस्था Cits ; दयिता° [व°] Sar ; अंशुकधिय Skm (var.).

(*d*) विभ्रमयति [वि°] KāP, Cit, Cits, KāVR, Amd, Rasagaṅgā, Sar, विक्लवयति SkV ; विह्वलयति Skm.
Śikhariṇī metre.

The cat mistaking the moon's rays in the potsherd to be milk, laps them ; the elephant mistaking them, shooting through the breaks in the trees, to be lotus stalks, catches hold of them ; the woman taking them, at the close of dalliance, to be cloth, takes it up—How strange it is that the moon, intoxicated with resplendence, deludes the world ! (G. Jhā).

8616

कपाले यद्वदापः स्युः श्ववृतौ वा यथा पयः ।
आश्रयस्थानदोषेण वृत्तहीने तथा श्रुतम् ॥

(अ) MBh (MBh [Bh] 12. 37. 35, MBh [R] 12.36.42, MBh (C) 12. 1339).

(आ) SRHt 22. 1 (a. MBh), SSSN 26. 7 (a. MBh).

(इ) SS (OJ) 356.

(*a*) च [स्युः] MBh (var.).

(*b*) श्वदृतौ or स्वदनौ or च वृत्तौ MBh (var.) ; च [वा] MBh (var.); वृथा [यथा] SRHt.

(*c*) आश्रम° MBh (var.).

(*d*) वृत्तहीनं or वृत्तिहीने MBh (var.) ; यथा [त°] MBh (var.) ; कथा [त°] SS (OS) ; श्रुतः (°तिः) MBh (var.).

As water in a skull-pot, or milk in a bottle made of dog's skin, so learning turns foul in a man devoid of character. The fault is of the container. (Raghu Vira).

8617*

कपालैर्यो बद्धः कथमखिलविश्वप्रभुरसाव्
अनार्यैरस्माभिः परमियमपूर्वैव रचना ।
यबिन्दोः पीयूषद्रवमयमयूखोत्करकिरः
कलङ्को रत्नं तु प्रतिफणमनर्घं विषभृताम् ॥

(आ) SkV 1496 (a. Vittoka).

(*a*) कपालेभ्यो SkV ; वधा: SkV (var.).

Śikhariṇī metre.

How can one bound up with skulls/be he who rules the entire universe ! /But stranger yet is what we sinful men/have brought about : that to his moon,/which scatters rays of liquid nectar, there is given/a spot of black, whereas his poisonous snakes/are given a precious jewel in every hood. (D. H. H. Ingalls).

8618**

कपिकच्छूमूलेन च
निजचरणविलेपनाद् भवति ।
बीजस्तम्भः पुंसो
बहुशो दृष्टः प्रयोगोऽयम् ।।

(आ) ŚP 3221.

Upagīti-āryā metre.

If with (a paste of) the root of the *kapikacchū*-plant, one's feet are smeared, one's seed of energy is blocked ; this practice has been observed (*i.e.*, verified) many times. (A. A. R.).

8619**

कपिकच्छूमूलेन च
मदविह्वलछागमूत्रपिष्टेन ।
मिलनं स्तब्धीकरणं
मूलेन दुरालभायाश्च ।।

(आ) ŚP 3225.

Āryā metre.

Application of a paste (to the male organ) prepared from the root of the *kapikacchū*-plant as well as of *durālabhā*-plant prepared with the urine of a goat that is beside with intoxication of passion, will enable a man to block and withhold his energy in love sports. (A. A. R.).

8620

कपिकुलनखमुखखण्डित-
तरुतलफलभोजनो वरं पुरुषः ।
न पुनर्धनमदगर्वित-
मुखभङ्गकदर्थिता वृत्तिः ।।

(अ) Cr 233 (CRr 3. 52, CPS 68.46), BhŚ 444 (doubtful).

(*a*) कपिकुलन(थ)मुखमण्डित-CRr (var.), कपिकुलनखमुखविदलित BhŚ.

(*b*) तरुतलफलभोजनं वरं लोके (om. in CRC, CRP) CRr (var.), तरुतलनिपतितफलाशिनेपि (°भोजने न) वरम् BhŚ.

(*d*) मुखभङ्गिकदर्थिता CPS ; वृत्तः CRr (var.) ; भ्रूभङ्गविलासिनी (°विकारिणी) दृष्टिः BhŚ.

Āryā metre.

It is far better for a man to subsist on food, constituted by fruits lying on the ground, partly broken by the teeth and nails of monkeys, rather than a livelihood where he is insulted by the contorted face of a haughty rich man. (A. A. R.).

8621

कपिरपि च कापिशायन-
मदमत्तो वृश्चिकेन संदष्टः ।
अपि च पिशाचग्रस्तः
किं ब्रूमो वैकृतं तस्य ।।

(आ) SSSNL 46, Kuv ad 78. 145 (p. 163), AIS 210. 12-13, SR 235. 151 (a. Kuv), SSB 630. 4.

Āryā metre.

When a monkey is intoxicated with strong liquor and is bitten by a scorpion, and moreover is possessed of the devil, what shall we say of the antics that he world perform ? (A. A. R.).

8622

कपिलाक्षीरपानेन ब्राह्मणीगमनेन च ।
वेदाक्षरविचारेण स शूद्रो नरकं व्रजेत् ।।

(अ) Cr 234 (CSr 3. 83, CNPN 75, CKI 69).

(आ) IS 7493, NT 103.

(*a*) कपिलादोहने चैव CNPN.

(*b*) वाहने बन्धनेन च CNPN; ब्रह्मणिगमनेन (°णीसंगमेन NT) CSr (var), NT.

(*c*) वेदक्षेरविचारेण CSr (var).

(*d*) शूद्रो यातिष्यधोगतिः CNPN; स्वसुरो द्रनके व्रजेत् CSr (var.); शूद्रश्चाण्डालतां व्रजेत् NT; स शूद्रो IS; शूद्रो हि [स शू°] CSr (var.); समुद्रं [स शू°] CSr (var.)

A *śūdra*, no doubt, will discend to hell if he drinks the milk of the *Kapilā*-cow, if he associates with a *Brāhmaṇī* and if he discusses the Veda-s.

कपिलादोहने चैव see No. 8622.

8622A

कपिलानां सहस्राणि यो विप्रेभ्यः प्रयच्छति ।
एकस्य जीवितं दद्यान् न च तुल्यं युधिष्ठिर ॥

(आ) SPR 23. 4 (a. Mārkaṇḍeya-purāṇa 6. 13. 52).

Oh Yudhiṣṭhira, if one makes a gift of thousands of cows to a brāhman, that will not be equal to giving life (*i. e.*, saving the life) of a person. (K. V. Sarma).

8623**

कपीनां वसयाश्वानां वह्निदाहसमुद्भवा ।
व्यथा विनाशमभ्येति तमः सूर्योदये यथा ॥

(अ) P (PP 5. 59, Pts 5. 79, Pts K 5. 66, PM 5. 42).

(आ) IS 1532.

(*a*) सेदसा दोषो [व°] Pts.

(*b*) °वः Pts.

(*c*) अश्वानां नाशमभ्येति Pts.

Let monkey-fat be freely used; / like darkness before the dawn, / the pain that horses feel from burns, / will very soon be gone. (A. W. Ryder).

8624

कपेर्मध्यं शिशुर्बद्ध्वा यथोन्नतपदं व्रजेत् ।
तद्वद्रक्षकमाश्रित्य पदमुन्नतमाश्रयेत् ॥

(अ) Lau 87.

Just as a young monkey, holding on to the waist of its mother, reaches (the tops of) lofty (trees)/ so can one reach the highest resorting to a protector [teacher]. (K. V. Sarma).

कपोतगृध्रकाकोला see **गृध्रः क°**

8625*

कपोलं पक्ष्मभ्यः कलयति कपोलात् कुचतटं
कुचाभ्यां मध्यं मध्यान्नवमुवितनाभीसरसिजम् ।
न जानीमः किं नु क्व नु कियदनेन व्यवसितं
यदस्याः प्रत्यङ्गं नयनजलबिन्दुर्विहरति ॥

(आ) SkV 683, Kav 366, Skm (Skm [B] 615, Skm [POS] 2. 28. 5) (a. Narasiṁha). (Cf. Kav p. 50).

(*a*) करप्राणात् [कपोलात्] Skm (var.) (*contra metrum*).

(*b*) स्तननटं [°कु] Skm, स्तनान्नाभि नाभेर्घनजघनमेत्य प्रतिमुहुः Skm.

(*c*) क्व सुकृतमनेन or क्व नु कृतमनेन Skm (var).

Śikhariṇī metre.

From eyelash to cheek, from cheek it falls to breast, / from breast to waist and hence to the lotus of her navel. / I know not what nor where nor how long were its vows/that now her tears should travel in her every limb. (D. D. H. Ingalls).

8626*

कपोलकण्डूः करिभिर् विनेतुं
विघट्टितानां सरलद्रुमाणाम् ।
यत्र स्रुतक्षीरतया प्रसूतः
सानूनि गन्धः सुरभीकरोति ॥

(अ) Kum 1. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 16).

(आ) Sar 5. 103, AlR 613.

(*b*) संघ° [विघ°] Kum (var).

(*c*) स्नुत° [स्रुत°] Sar (var.).

(*d*) समीर:/गन्धै: [प्र° सा°] Kum (var.), AlR.

Upajāti metre (Upendravajrā and Indravajrā).

In this mountain the scent (produced) by the issue of the milk of *sarala*-trees which are rubbed against by elephants for assuaging the itching of their temples, perfumes the peaks. (H. H. Wilson).

8627*

कपोलपत्रान् मकरात् सकेतुर्
भ्रूभ्यां जिगीषुर्धनुषां जगन्ति ।
इहावलम्ब्यास्ति रतिं मनोभू
रज्यद्वयस्यो मधुनाधरेण ॥

(अ) Naiṣ 7. 60.

(आ) SR 262. 187 (a. Naiṣ), SSB 79. 69.

Upajāti metre (Upendravajrā and Indravajrā).

Cupid abides on her face[1] with Rati [or : pleasure] accompanied by an affectionate friend—the spring in the shape of her lips, and furnished with his emblem—the dolphin, in the shape of the ornamental designs painted on her cheeks and desirous of conquering the worlds with her eyebrows serving as his bow. (K. K. Handiqui).

1. Damayanti's.

8628*

कपोलपालीं तव तन्वि मन्ये
लावण्यधन्ये दिशमुत्तराख्याम् ।
विभाति यस्यां ललितालकायां
मनोहरा वै श्रवणस्य लक्ष्मी: ॥

(अ) BhV 2. 9.

(आ) SR 261. 134, SSB 75. 1, IS 7792, SRK 277. 1 (a. Sphuṭaśloka).

(*a*) °पालिं BhV.

Upajāti metre (Upendravajrā and Indravajrā).

O you, slender-bodied and blessed with beauty, your cheek is, I think, the quarter called the North, since in that place, where there are charming hair,[1] there surely shines the attractive beauty of the ear.[2] (H. D. Sharma).

1. Where there is the charming city of Alakā. Pun on the word *alaka*.
2. There shines the attractive wealth of Kubera (Vaiśravaṇa). Pun on the expression *vai-śravaṇa*.

8629*

कपोलफलकावस्या: कष्टं भूत्वा तथाविधौ ।
अपश्यन्ताविवान्योन्य- मीदृक्षां क्षमतां गतौ ॥

(आ) Udbhaṭa's Kāvyālaṃkāra-Sāra-Saṃgraha 3. 3*, Amd 265. 742, Sāh *ad* 10. 686 (p. 290), AR 75. 3-4, KHpk 349. 534, Kālā 3. 7. SR 275. 3 (a. Sāh), SSB 101. 4.

Alas, the cheeks of this lady, so fair, have attained the thinness, as if not seeing each other. (Translation in Bibl. Ind. 9).

8630*

कपोलयोरिन्दुञ्जितोरमुष्या:
प्रसर्पतोरेव मिथो जयाय ।
स्वयं स्वयंभू: कृतरोधमन्तर्
व्यधत्त नासामिह साम्यखण्डम् ॥

(आ) SH (II) fol 5a 43 (a. Amara).

Upendravajrā metre (defective).

The cheeks of this damsel, having conquered the moon, now spread their lustre to conquer each other ; (seeing this rivalry) the lord of creation has himself put an obstacle between them

in the form of the nose as a rod of impartiality. (A. A. R.).

8631*

कपोलव्यालोलश्रवणनवमाकन्दकलिका-
मरन्दव्यामिश्रास्तव वरतनु स्वेदपृषत: ।
रतिव्यत्यासस्य श्रममपलपेयुर्यदि भवेद्
अभेदोपक्रान्तक्वणितरशनादाम जघनम् ॥

(अ) Kṛkā 19.
Śikhariṇī metre.

O charming-bodied one, the drops of sweat that come out on your cheeks and ears, mixed with the honey from the fresh sprouts and buds of the mango tree, betray the physical exertion that you undergo in this love sport when you play the man, your hips resounding with tiny bells attached to your girdle. (A. A. R.).

8632*

कपोलादुड्डीनैर्भयवशविलोलैर्मधुकरैर्
मदाम्भ:संलोभादुपरि पतितुं बद्धपटलै: ।
चलद्बर्हच्छत्रश्रियमिव दधानोऽतिरुचिराम्
अविघ्नं हेरम्बो भवदघविघातं घटयतु ॥

(आ) SkV 93 (a. Vasukalpa), Prasanna 26*b* (a. Vasudatta), Skm (Skm [B] 142, Skm [POS] 1. 29. 2) (a. Vasukalpa), Kav p. 101.

(*b*) मदारंभैर्लोभा° Prasanna.

(*c*) भृंगं [ब°] Prasanna ; दधानाति° Prasanna.

(*d*) जगदघ° [भव°] Skm ; रचयतु [घठ°] Prasanna.

Śikhariṇī metre.

The bees fly up in hasty fear from Gaṇapati's cheek/but, greedy for the ichor, however thick above, / bright as an unfolding peacock's tail ; / thus parasoled may he remove the burden of your sins. (D. H. H. Ingalls).

8632A*

कपोलावुन्मीलत्पुलकनिकुरम्बौ मयि मनाङ्
मृशत्यन्त:स्मेरस्तबकितमुखाम्भोरुहरुच: ।
कथंकारं शक्या: परिगदितुमिन्दीवरदृशो
दलद्द्राक्षानिर्यद्रसभरसपक्षा भणितय: ॥

(अ) BhV 2. 61.

(*a*) °लन्नवपुलपाली BhV (var.); मनाक् BhV (var.).

(*b*) स्पृशत्यन्त: BhV (var).

(*d*) °समच्छा BhV (var.).

Śikhariṇī metre.

How is it possible to repeat the words (sweet) like a flood of juice coming out of (ripe) grapes breaking open, of the lotus-eyed one, whose lotus-like face resembling a bunch of flowers, had the beauty of a smile inside, when I slightly kissed her cheeks that become horripillated ? (H. D. Sharma).

कपोले गम्भीर: कुहरिणि see No. 8614.

8633*

कपोले जानक्या: करिकलभदन्तद्युतिमुषि
स्मरस्मेरं गण्डोड्डमरपुलकं वक्त्रकमलम् ।
मुहु: पश्यञ् शृण्वन् रजनिचरसेनाकलकलं
जटाजूटग्रन्थिं द्रढयति रघूणां परिवृढ: ॥

(अ) KāvR 17. 45, Han 1. 19.

(आ) SkV 1557, JS 318. 3 (a. Mahānāṭaka), ŚP 3990 (a. Mahānāṭaka), SR 360. 31 (a. Mahānāṭaka), SSB 247. 31 (a. Mahānāṭaka), SRHt 244. 7 (a. Mahānāṭaka), Sāh 7*ad* 601, KH 408. 685 ; Sar 6. 369, ŚB 3. 18 ; 3. 223; 3. 250 ; 4. 820, Als 38, RAS 196.

(*a*) °मुषी JS.

(*b*) °स्मेरस्फारोड्ड° [°र: स्फा°] Sāh, KāvR, Als ; गण्डोद्द्रुम° Daś.

(*c*) शृणवन् SR (printing error), श्रुत्वा [शृ°] SkV.

(*d*) रचयति [व्र°] Han; परिदृढं SkV (var).
Śikhariṇī metre.

He smiles with love, his cheek reddening with his passion/as he views his lotus face reflected/in the cheek of Jānakī, more lustrous than fresh ivory;/ and as he hears the uproar of the demon host/the scion of the Raghus looks to that glass again/and so binds up for battle his loosely falling hair. (D. H. H. Ingalls).

8634*

कपोले पत्रालीं पुलकिनि विधातुं व्यवसितः
स्वयं श्रीराधायाः करकलितवर्तिर्मधुरिपुः ।
अभूद् वक्त्रेन्दौ यन् निहितनयनः कम्पितभुजस्
तवेतत् सामर्थ्यं तदभिनवरूपस्य जयति ॥

(आ) SR 23. 137, SSB 38. 53.
Śikhariṇī metre.

To make decorative designs in Rādhā's cheeks that were bristling with pleasure, Śrī Kṛṣṇa himself attempted holding the brush in his hand; but when he directed his eyes on her moon-like face his hand shook; this cleverness of her fresh charm is (thus) victorious. (A. A. R.).

8635*

कपोले पत्राली करतलनिरोधेन मृदिता
निपीतो निःश्वासैरयममृतहृद्योऽधररसः ।
मुहुः कण्ठे लग्नस् तरलयति बाष्पः स्तनतटं
प्रियो मन्युर्जातस् तव निरनुरोधे न तु वयम् ॥

(अ) Amar (Amar [D] 67, Amar [RK] 95, Amar [K] 80, Amar [S] 58, Amar [POS] 85, Amar [NSP] 81].[1]

(आ) Skm (Skm [B] 720, Skm [P] 2. 49. 5), SkV 664, VS 1627, SR 306. 47 (a. VS), SSB 157. 49, Amd 26. 17-20, DhV *ad* 2. 39 (p. 128. 26-130. 2), Sar 5.489, Vakrokti-jīvita 2.200, Nāṭyadarpaṇa *ad* 123, ŚB 3. 96, 3. 123, 3. 320, 3. 393, 4. 414, 4. 575, 4. 990, 4, 868, IS 1533.

(*a*) पत्रालिः Amar (var).
(*b*) निश्व° or निस्व° Amar (var.) ; अमृतकल्पो Amar (var.).
(*c*) मुहुर्लग्नः कण्ठे त° Sar ; तरयति च Skm ; बाष्पस्त° Amd ; स्तनतटीं Amar (var.), Sar, Vak°.
(*d*) निरुपरधे Amar (var.).
Śikhariṇī metre.

1. Western 81, Southern 85 Ravi 87; Rāma 93, BrMM 92, BORI I 97, BORI II 95.

Your palm erases from your cheek the painted ornament/and sighs have drunk the ambrosial flavour of your lip;/the tears that choke you agitate your breast. / Anger has become your lover, stubborn one, in place of me. (D. D. H. Ingalls).

8636*

कपोले पाण्डुत्वं किमपि जलधारां नयनयोस्
तनौ कार्श्यं दैन्यं वचसि हृदि दावानलशिखाम् ।
अवज्ञां प्राणेषु प्रकृतिषु विपर्यासमधुना
किमन्यद् वैराग्यं सकलविषयेष्वाकलयते ॥

(आ) SR 276. 33, SSB 103. 35.
Śikhariṇī metre.

Paleness in her cheeks, flow of tears from the eyes, emaciation of the body, low-spiritedness in speech, the flames of a forest conflagration in her heart, disregard for life, and a total change in her nature is now seen. What else ? This indicates the absence of interest in all sensual pleasures. (A. A. R.).

कपोले मार्जारः (री°) पय इति see No. 8615.

8637*

कपोलेऽम्भोजाक्ष्याः प्रियदशनचिह्नं प्रियदृशो:
सरोजाक्षी वक्त्रच्युतभुजगवल्लीरसलवम् ।
सपत्नी दृष्ट्वाराद्रुतरविनिश्वासतरलो-
न्नतोरोजद्वन्द्वं रहसि शनकै रोदिति मुहुः ॥

(अ) Janśṛṅg 60.

Śikhariṇī metre.

On the cheek of the lotus-eyed charming wife, the co-wife possessing charming eyes, saw the teeth-marks of the husband and drops of the juice of the betel roll fallen from his mouth ; observing this from afar, her bosom heaved with a heavy long sigh and she cries again and again in privacy. (A. A. R.).

8638*

कपोलौ लोलाक्ष्या मधुमुकुललीलाविजयिना-
उरोजौ रेजाते कनककलशाभोगसुभगौ ।
दृशौ वातोत्खेलत्तरलतरनीलोत्पलरुचौ
वचो नो जानीमः किममृतमयं किं विषमयम् ॥

(आ) JS 181. 26, SH 1653.

(*a*) कपोलो SH; °जयिनो SH.

(*b*) परोजौ SH.

(*c*) वतान्दोल° SH; °तटनी° SH.

Śikhariṇī metre.

The cheeks of the damsel with sparkling eyes vanquish the beauty of the buds of *madhu* [Spring or Aśoka tree], her bosom shines, being attractive like a pair of golden pots, her eyes possess the charm of a pair of blue lilies that are moving playfully in a breeze ; as for her speech we know not whether it is nectarian in character or painful like poison [due to her hard-heartedness towards us]. (A. A. R.).

8638A**

कफमूत्रमलप्रायं निर्जन्तुर्जगतीतले ।
यत्नाद्यदुत्सृजेत्साधुः सोत्सर्गसमितिर्भवेत् ॥

(आ) SPR 710. 11 (a. Yogaśastra 1. 40).

In this world inanimate excretion from the human body consists mostly of phlegm, urine and excreta. And, whatever a *yogin* expurgates (through the anus etc. by the action of the *apāna-vāyu*) is called *utsarga*.

8639**

कबन्धः परिघाभासो दृश्यते भास्करान्तिके ।
जग्रास सूर्यं स्वर्भानुर् अपर्वणि महाग्रहः ॥

(आ) SRHt 160. 1 (a. MBh, but does not occur in the MBh (Bh) edition), SSSN 125. 1.

(*b*) °रान्तिकं SSSN.

A cloud, resembling a huge club of iron is seen in the vicinity of the sun ; it looks as if the great planet Rāhu swallows the sun at a juncture different from the new-moon day. (A. A. R.).

कमठकुलाचलदिग्गज° see दिग्गजकमठकुलाचल°

8640*

कमठपृष्ठकठोरमिदं धनुर्
मधुरमूर्तिरसौ रघुनन्दनः ।
कथमधिज्यमनेन विधीयताम्
अहह तात पणस् तव दारुणः ॥

(अ) Han. 1. 9.

(आ) RJ 796 (=5. 25), Subhāṣita-padya-saṁgraha 397.

(*d*) दारुण Han.

Drutavilambita metre.

The bow is hard to handle like the back of a tortoise; this scion of the Raghu-s (Rāma) has a tender body. How is this bow to be stringed by him ? Oh, alas ! father, cruel indeed is the price to pay (for the wager set). (A. A. R.).

8641

कमण्डलूपमोऽमात्यस् तनुत्यागी बहुग्रहः ।
नृपते किङ्क्षणो मूर्खो दरिद्रः किंवराटकः ॥

(अ) H (HJ 2. 91, HS 2. 87, HM 2. 91, HK 2. 90, HP 2. 81, HN 2. 83, HH 55. 4-5, HC 72.15.6).

(आ) SR 142. 23 (a. H), SSB 461. 3, IS 1535, Sama 1 क 14.

(*c*) नृपते: or नृपति: H (var,), SR, SSB, Sama ; किं क्षणो HH.

A minister, O king, (should be) like an ascetic's gourd, letting out little, taking in much. What's-a-moment[1] (is) a blockhead ; what's-a-cowrie[2] (will be) poor. (F. Johnson).

1. Mr. Wait-a-while.
2. Mr. 'Tis-but-a-penny.

8642*

कमनीयतानिवास:
कर्णस् तस्या विचित्रमणिभूष: ।
सविधप्रसूतरत्नं
शङ्खनिधिं दूरतरमकरोत् ॥

(आ) SR 260. 124, SSB 75. 2.

Āryā metre.

Her ears were the residing place of all charm, adorned as they were with wonderfully nice gem ornaments; they eclipsed by far the *śaṅkha*-treasure which produced gems in close proximity. (A. A. R.).

8642A*

कमनीयतारहारा
चन्दनपरिहसितचारुनीहारा ।
परिचितपाण्ड्यविहारा
कमलमुखीयं कराञ्चदुपहारा ॥

(अ) Śāradātilaka-bhāṇa 146.

Āryā metre.

This woman with lotus-like face, born in Pāṇḍya country, who carries an offering in her hands, is wearing a bright pearl necklace and surpasses the white morning mist by her sandal paste. (F. Baldissera).

8643*

कमनेकतमादानं
सुरतनरजतुच्छलं तदासीनम् ।
अप्यतिमानं खमते
सोऽगनिकानं नरं जेतुम् ॥

(अ) RK 4.13.

(आ) SSB 568.3 (a. Rudraṭa).

Āryā metre.

Meaning of the verse in Sanskrit :

O your rake, your manliness is not seen in the battlefield. O empty-headed one, whom will he, that you so extol, conquer ? Is it a person of obscure origin and full of deceit having the pride of Varuṇa, the god of waters, and looking like the mountain Mandara ?

Meaning of the verse in Paiśācī :

That man, the benefactor of harlots, does not tolerate the absence of gratitude on the part of the harlots, who were given opportunity to enjoy with lovers and whose servants were decked in gold and silver. (A. A. R.).

8644*

कमलं कवलीकृतं न वा
सलिलं वा न सलीलमाहृतम् ।
करिणा परिणामदारुणो
ददृशे विन्ध्यवने मृगाधिप: ॥

(आ) Vidy 54.

Viyoginī metre.

The (delicious) lotuses were not made into a mouthful, nor was the waters (of the lake) entered into for sports ; (obviously), the lord of animals (a lion), cruel in his formidable size, has been seen by the elephant in the forest of the Vindhya. (A. A. R.).

8645*

कमलं तव पदकमले
विमले मम देहि चञ्चरीकत्वम् ।
नान्यत् किमपि च काङ्क्षे
पश्चाद् गानं किमस्ति भिक्षाया: ॥

(अ) LoK 11.

Gīti-āryā metre.

O dear one, there is the lotus in your charming feet, without any blemish. Give me the privilege of the black bee [to suck honey therefrom] ; I desire not anything else ; is there any song (sung by a beggar) after he has received alms ? (A. A. R.).

8646*

कमलं भवनं रजोऽङ्गरागो
मधु पानं मधुराः प्रियाप्रलापाः ।
शयनं मृदु केसरोपधानं
भ्रमरस्याम्भसि का न राजलीला ॥

(आ) VS 728, SRRU 943, SSH 2.91.
(*b*) प्रियाः प्र॰ SSH.
Aupacchandasika metre.

The lotus is his mansion, the pollen of the flower is the face-powder, there is the drink of *madhu* (honey); sweet are the chants of the beloved she-bees, a bed is provided therein with filaments for pillows ; what comforts of a king does not the bee enjoy in the (lotus growing in) water ? (A. A. R.).

8646A*

कमलदृशोऽधिकपोलं
वशनक्षतपङ्क्तिराभाति ।
यूनो वशयितुमिच्छोर्
जपमालेवातनोः प्रवालमयी ॥

(आ) SG 94.
Upagīti-āryā metre.

On the cheeks of the lotus-eyed damsel appear the row of teeth-marks (of her lover), resembling the rosary chain of the Formless (God of Love) intent to attract youths (towards her). (K. V. Sarma).

8647*

कमलनयन युष्मद्विप्रयोगातुरा सा
सरसि सरसिजान्तः स्नातुकामा ममज्ज ।
द्रुततरमनुयायाद् यावदूर्ध्वं कृशाङ्गी
हरि हरि हरिणाक्षी पङ्कमग्ना बभूव ॥

(आ) PV 695, SuSS 586.
Mālinī metre.

O lotus-eyed Sir, worried by separation from you, she [your beloved] desiring a bath (to cool her frame) plunged into a lake of lotuses; by the time that I followed quick (to her rescue) the slim one, the gazelle-eyed one, alas, alas ! had got sucked up in the mud. (K. V. Sarma).

8648*

कमलनयनाकर्णाभूषे स्फुरन्मणिमञ्जुले
त्रिभुवनतले दृष्ट्वामोदं प्रयाति न को युवा ।
शमभटशिरश्छेत्तुं सज्जीकृते बत वेधसा
न किमु कुमते रज्जूत्क्षिप्ते विबोधसि चक्रके ॥

(आ) SSB 276. 7 (a. Saṁgrahītuḥ).
Hariṇī metre.

Which young man in the three worlds does not feel joy on seeing (girls) with lotus eyes extending upto the ears and charming with sparkling gems ? When preparations are made by the Creator to cut off the head of the soldier of tranquillity, O perverted one, will you not wake up in the torturing wheel (of the god of Death) when the noose has been thrown on you ? (A. A. R.).

8649

कमलपल्लववारिकणोपमं
किमिव पासि सदा निधनं धनम् ।
कलभकर्णचलाञ्चलचञ्चलं
स्थिरतराणि यशांसि न जीवितम् ॥

(आ) Suvṛ *ad* 2.18 (41) (a Kṣemendra).
Drutavilambita metre.

Why do you always guard the wretched riches which are transitory like the water drops on a lotus petal ? It is glory that lasts longer and not life which is fickle like the moving scarf on a young elephant's ear.[1] (Sūryakanta).

1. In Suvṛ quoted as an example of a Druta-vilambita metre.

8650*

कमलभूतनया वदनाम्बुजे
वसतु ते कमला करपल्लवे ।
वपुषि ते रमतां कमलाङ्गजः
प्रतिदिनं हृदये कमलापतिः ।

(आ) SR 104. 112, SSB 395. 122, SSg 55.

Drutavilambitā metre.

May the daughter of Brahmā [Sarasvatī, Learning] reside in your lotus-like mouth [speech]; let the goddess of prosperity live in your tender hands; let the son of Lakṣmī [Cupid] take delight in your body; and may the Lord Viṣṇu [the husband of Lakṣmī] be in your heart always. (A. A. R.).

8651

कमलमधुनस् त्यक्त्वा पानं विहाय नवोत्पलं
प्रकृतिसुभगां गन्धोद्दामामपास्य च मालतीम् ।
शठमधुकराः क्लिश्यन्तीमे कटाम्बुषु दन्तिनां
सुलभमपहायैवं लोकः कटेषु हि रज्यते ॥

(अ) P (PT 1. 111, PTem 1. 103, PS 1. 99, PN 2.77, PP 1.290, PRE 1. 110). Cf. ABORI 15. 55; Cf. Ru 62.

(इ) Old Syriac I 71.

(*a*) नवोत्फलं PTem (var.).

(*b*) प्रकृतिसुरभि PP; गन्धोद्धामामपास्य PTem (var.); गन्धैराढ्याम् PN.

(*c*) सततमलयः क्लिष्यन्तीमे कटांबुषु PN; जलमधुकराः PP; श्लिष्यन्तीमे PT, PS; यदाम्बुषु [क°] PS.

(*d*) सुलभमवहायोयं PN; °हायायं PS; खटेषु PTem (var.); खलेषु [क°] PS; खलेष्वनुरज्यते PP; निहन्यते [हिर°] PT, PTem.

Hariṇī metre.

The faithless bees give up drinking the honey of the water-rose, desert the newly-opened blue-lotus blossom, and reject the heavily fragrant jasmine with its native charm, only to come to grief in (seeking) the liquid of the temples of (rutting) elephants. So, men turn their backs on what is theirs for the asking, and madly seek the lucky throws of the dice. (F. Edgerton).

8652*

कमलमनम्भसि कमले
च कुवलये तानि कनकलतिकायाम् ।
सा च सुकुमारसुभगेत्य्
उत्पातपरम्परा केयम् ॥

(आ) Kpr. 10. 449, Amd 229. 615, VyVi *ad* 2. 69 (387), Sar 4.101, and 5.484 KāP 341. 19-20, AR 84. 2-3, Dhv *ad* 3. 91 *ab* (p. 494), Rasagaṅgā 586. 9-10, Kuv *ad* 44. 99 (p. 123), JS 169. 16 (a. Śrī-Śaṅkaragaṇa), VS 1516 (a. Saṁkaragaṇa), SR 363. 10 (a. VS), SSB 252.11 (a. Kpr), SuMañ 120.3-6 (a. Śaṅkaragaṇa).

(*b*) बकुलव° Amd (var.); च om VyVi (*contra metrum*), कुवलयमेतानि JS, ISR, SSR, Kuv; कु° ता° च° tr. VS, SuMañ, Sar; च कु° tr. KāP; क्ष कु° ता° च क° Dhv.

Āryā metre.

Lotus in a place without water! A couple of lotuses again in the lotus! All these again in a golden creeper! And this too soft and lovely! What a series of strange phenomena! (G. Jhā).

8653*

कमलमिव चारु वदनं
मृणालमिव कोमलं भुजायुगलम् ।
अलिमालेव च नीला
तवैव मदिरेक्षणे कबरी ॥

(अ) RK 8. 6.

(आ) Amd 235. 637, Sar 4.9.

(*b*) मूलकमिव Amd (var.).
(*c*) सुनीला [च नी°] RK, Sar.
Ārya metre.

Your face is charming like a lotus, your hands are tender like lotus stalks, O charming eyed one, your tresses alone are dark like a garland of black bees. (A. A. R.).

8654-6

कमलमुकुलमृद्वी फुल्लराजीवगन्धः
सुरतपयसि यस्याः सौरभं दिव्यमङ्गे ।
चकितमृगदृशाभे प्रान्तरक्ते च नेत्रे
स्तनयुगलमनर्घ्यं श्रीफलश्रीविडम्बि ।।
तिलकुसुमसमानां बिभ्रती नासिकां च
द्विजगुरुसुरपूजां श्रद्दधाना सदैव ।
कुवलयदलकान्तिः कापि चाम्पेयगौरी
विकचकमलकोशाकारकामातपत्रा ।।
व्रजति मृदु सलीलं राजहंसीव तन्वी
त्रिवलिवलितमध्या हंसवाणी सुवेषा ।
मृदु शुचि लघु भुङ्क्ते मानिनी गाढलज्जा
धवलकुसुमवासोवल्लभा पद्मिनी स्यात् ।।

(अ) Ratirahasya 1. 11-13, VCsr VI. 6-8. *Cf.* JAOS 84. 4 : p. 412 see also 3146-47 and सुगतिरनतिदीर्घा and तनुरतनुरपि स्यात् .
(*a*) °वगन्धी (°न्धाः) VC.
(*b*) यस्यां or मोहा VC (var.).
(*c*) दृगाभे (°शभ्ये) VC.
(*d*) अनर्घं VC (var.).
(*e*) °समानं VC (var.) ; ना° बि° tr. VC (var.) ; नासिकं (°का ; °यिका) VC (var.); या (or याः or यो or य्य or स्वं) [च] VC.
(*f*) सुरगुरु tr. VC (var.) ; °पूजाश्र° VC ; तदै तथै VC (var.).
(*g*) का च or शलि [काच] VC (var.) ; °गन्धिः [गौरी] VC (var.).
(*h*) निकच° VC (var.); °कामिनी° VC (var.) ; °कान्तपत्रा VC (var.).
(*j*) त्रिवलिललि° (°ललनु°) VC.
(*k*) शु° ल° tr. VC (var.); माननी or राजहंसी सुकेशी (°सीव तन्वी) VC (var.) ; गूढ° or रूढ° VC (var.).
(*l*) ध°कु° tr. VC (var.) ; °वासा° or °हासा° VC (var.) ; °दुर्लभा [°व°] VC)var).
Mālinī metre.

She is delicate as a lotus-bud, with the perfume of a full-blown blue-lotus ; in her body, rich in delights of love, is a divine fragrance ;[1] her eyes are like the eyes of a frightened gazelle, and crimson at the edges ; her faultless pair of breasts surpass the beauty of *bilva*-fruits.

(She is a *padminī*) whosoever has a nose like a sesame blossom, who constantly and devotedly pays honour to brāhmaṇas, her elders and the gods ; who has the loveliness of a water-lily petal and the brilliancy of a *cāmpeya*-flower ; whose form, like the sheath of a full-blown lotus, is as a parasol to save from the heat of desire.

She is a *padminī* who moves gently and gracefully like a slender royal swan ; whose waist is charming with the three folds ;[2] whose voice is like a swan's ; who is beautifully arrayed ; who eats daintily, gracefully, and cleanly ; who is jealous, and very bashful ; a charmer clad in garments like brilliant flowers. (F. Edgerton).

1. genital odour.
2. above the navel.

8657*

कमलमुखि सर्वतोमुख-
निवारणं विदधदेव भूषयति ।
रोधोरुद्धस्वरसासु
तरङ्गिणीसु तरलनयनाश्च ।।

(अ) ĀrS 2.156.

Āryā metre.

Lotus-faced one, it is the all round avoiding (of free contact with men) that serves as ornament to young women who are possessed of tremulous eyes and who do not indulge in the exhibition of sentiments beyond decorum as in the case of a river which does not overflow its banks. (K. V. Sarma).

8658*

कमलवदना पीनोत्तुङ्गं घटाकृति बिभ्रती
स्तनयुगमियं तन्वी श्यामा विशालदृगञ्चला ।
विशददशना मध्यक्षामा वृथेति जना: श्रमं
विदधति मुधा रागादुच्चैरनीदृशवर्णने ।।

(अ) Vijñānaśataka (in BhŚ p. 212) 60.

(*c*) मध्ये क्षामा Vi° (var.).

Mālinī metre.

She is lotus-faced, she bears breasts that are stout and towering, and shaped like (golden) pots, she is slim and youthful and has long corners of eyes, her teeth are sparkling, thin is her waist; thus, in vain, do people take the trouble to describe a woman in glorious terms out of passionate love, when, really, she is not so. (A. A. R.).

8659*

कमलवनचिताम्बु: पाटलामोदरम्य:
सुखसलिलनिषेक: सेव्यचन्द्रांशुहार: ।
व्रजतु तव निदाघ: कामिनीभि: समेतो
निशि सुललितगीते हर्म्यपृष्ठे सुखेन ।।

(अ) Ṛtu 1. 28. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 3 : p. 180).

(*b*) °जाल: or °हार: Ṛtu (var.).

(*d*) °गीतैर् Ṛtu (var.).

Mālinī metre.

You whose song is so charming, may summer which has/its retinue of amorous women go by/agreeably for you on your balcony at night ! / Summer when water gathers in the lotus beds !/Summer that's sweet with the fragrance of trumpet-flowers !/ When plunging in pools gives so much delight, Summer/when man must resort to moonbeams and ropes of pearl ! (L.C. Van Geyzel).

8660*

कमलशरधिरंभासैकतानुक्रमाढ्यं
कनककलशभाराक्रान्तसौदामिनीकम् ।
किसलयितमृणालं हारगर्भप्रवालं
कुवलयितशशाङ्कं कौशलं सा विधातु: ।।

(आ) JS 191.103 (a. Sūktisahasra), SH 1798 (a. Sūktisahasra).

(*a*) कमलशरीरं भानुक° SH.

(*e*) क्रांस सौदामिनीकं SH (sub-metric).

(*d*) °शशांककौ° SH.

Mālinī metre.

To shape the feet like the lotus, the legs like quivers, the thighs like banana stems, the hips like sand-banks, the bosom like golden pots, the neck like lightning, the fingers and hands like tender sprouts and lotus stalks, teeth like pearls and lips like corals, eyes like blue lilies, and the face like the moon—such is the cleverness of the Creator. (A. A. R.).

कमलशरीरं भानुक° see No. 8660.

8661*

कमला: पाकविनम्रा
मूलतलाघ्रातसुरभिकह्लारा: ।
पवनाकम्पितशिरस:
प्राय: कुर्वन्ति परिमलश्लाघाम् ।।

(आ) SG 593 (a. Bhojaprabandha, but does not occur in Ballāla's text).

Āryā metre.

(Red) lotuses bent by fullness and (white) lotuses drawing their scent from their bases, both with their (petallic) crowns wafted by breeze, spread fragrance all around. (K. V. Sarma).

8661A*

कमलाकुचकनकाचल-
जलधरमाभीरसुन्दरीमदनम् ।
अधिततशेषफणावलि-
कमलवनीभृङ्गमच्युतं वन्दे ॥

(आ) Pad 5. 24 (a. Bhānukara), SR 14. 12, SSB 24.12, RJ 57 (a. Bhānubhāskara; in Regnaud's edition 33 (a. Bhānukara).

(*d*) °वन° SR, SSB.

Gīti-āryā metre.

I bow to Lord Viṣṇu who is the cloud that rests on the golden mountain of the bosom of Lakṣmī, who intoxicates the beautiful cowherdesses, and who acts as the bee to the lotuses in the form of the rows of the broad hoods of serpent Śeṣa. (A. A. R.).

8662*

कमलाक्षि विलम्ब्यतां क्षणं
कमनीये कचभारबन्धने ।
दृढलग्नमिदं दृशोर्युगं
शनकैरद्य समुद्धराम्यहम् ॥

(आ) SR 312. 33, SSB 166. 33, SRK 285. 6 (a. ŚP), IS 7793 (a. ŚP), SuMañ 215.12-3.

Viyoginī metre.

O lotus-eyed one, just wait for a moment; in the knot of your charming profusion of tresses my eyes are firmly imprisoned. Let me slowly extricate them. (A. A. R.).

8663*

कमलाचिबुकोन्नायी
कृष्णस्य करः करोतु कल्याणम् ।
मुकुर इव नीलवृन्तो
भाति नितान्तं तदाननं येन ॥

(आ) PV 28 (a. Mohana Ojhā).

(*c*) मुकुरमिव नीलवृन्तं PV.

Āryā metre.

May the hand of Śrī Kṛṣṇa give you welfare, the hand that was raising the chin of Lakṣmī, for then her face shone very much like a flower-bud attached to its black foot-stalk [or like a mirror with a black handle attached]. (A.A.R.).

8664*

कमलानि पानमधुभाजनानि नः
पिदधाति यः स विधुरेष गोचरः ।
इति रोषणैरिव मधुव्रतैर्धुतं
दधती मुखं सुरभिचारुमारुतम् ॥

(आ) PV 267 (a. Amaracandra).

Mañjubhāṣiṇī metre.

That moon has now come before our eyes, he who closes the lotuses which are our cups for drinking honey : thus getting angry, the honey bees fly towards the (moon-like) face (of the damsel) that had a fragrant breath. (A. A. R.).

8665*

कमलाभ्यां सुधासिन्धु- वदनेक्षणयोस् तुलाम् ।
कलयन्तु परे किं तु क्वेमे पङ्केरुहे क्व ते ॥

(आ) SSB 72.12 (a. Saṁgrahītuḥ).

O moon-faced one ! let others make a comparison of your eyes with lotuses ; but where are the mire-born lotuses and where your eyes ? (K. V. Sarma).

8666*

कमलासनकमलेक्षण-
कमलारिकिरीटकमलभृद्वाहैः ।
नुतपदकमला कमला
करधृतकमला करोतु मे कुशलम् ॥

(आ) SSg 2, SR 16. 6, SSB 27. 7.

(*d*) कमलम् [कु°] SR, SSB.

Giti-āryā metre.

The goddess Lakṣmī, holding a lotus in her hand, having her lotus feet worshipped by Brahmā (whose seat is a lotus), by Viṣṇu (who has lotus eyes), by Śiva, who wears as his crown the moon, enemy of lotuses, and by Indra, whose vehicle is the cloud [bearing *kamala* : water]—may she confer welfare on me. (A. A. R.).

8667

कमलिनि मलिनीकरोषि चेत:
किमिति बकैरवहेलितानभिज्ञै: ।
परिणतमकरन्दमार्मिकास्ते
जगति भवन्तु चिरायुषो मिलिन्दा: ।।

(अ) BhV (BhV [POS] 1. 8, BhV [C] 1. 7).

(आ) SSH 2. 59, VP 10. 51, Vidy 190 (a. Paṇḍitarāja), SRK 215.2 (a. ŚP), SSB 647.18 ; SR 244.222 (a. ŚP).

(*b*) बकैरवलेहितायभिज्ञै: BhV (var.).

(*d*) जयन्तु [भ°] BhV (var.) ; भ्रमरा [मि°] Vidy (var.).

Puṣpitāgrā metre.

O lotus plant ! Why do you distress your mind when you are disregarded by ignorant cranes ? May the bees, the appreciators of your fully developed honey, live long on earth. (H.D. Sharma).

8668*

कमलिनि विमले जले जनिस् ते
तदुचितमाचरणं न संतनोषि ।
मलिनमलिकुलं यतस्त्वमन्त:
शशिकिरणान् विमलान् बहिष्करोषि ।।

(आ) PV 733 (a. Kesari-kavi).

(*b*) तत् [न] PV (MS).

(*d*) शकिकिरण° PV (MS) ; विमला PV (MS).

Puṣpitāgrā metre.

O lotus, your birth is from pure water ; hence your behaviour is highly improper, for you are keeping within you the dirty group of bees, but keep out the pure rays of the moon. (K.V. Sarma).

8669*

कमलिनीमलिनी दयितं विना
न सहते सह तेन निषेविताम् ।
तमधुना मधुना निहितं हृदि
स्मरति सा रतिसारमहर्निशम् ।।

(अ) RK 3. 57.

(आ) VS 730 (a. Bhaṭṭa-Rudraṭa) and 1676 (a. Rudraṭa), ŚP 3793, ŚR 332. 70 (a. VS), SSB 199. 75 (a. Rudraṭa).

(*b*) निषेवितं VS 730 (var.) ; ŚP, SR, SSB.

(*c*) निशि [हृदि] VS 730 (var.).

Drutavilambita metre.

The she-bee does not take delight in the lotus in which she had lived formerly in the company of her lover ; day and night, she only thinks of him now and treasures, in her heart, those sweet experiences of love. (A. A. R.).

8670*

कमलिनीवनकेलिकलारसी
गुणवशीकृतकैरविणीगुण: ।
अलिरसौ तव सौरभलोभत:
पतति केतकिकण्टकसंकटे ।।

(आ) Vidy 186.

Drutavilambita metre.

The bee, the enjoyer of pleasing sports in groups of lotuses, and vanquisher of the qualities of the blue lily by his own (colour), now falls into a painful situation consisting of the thorns of the *ketakī*-flower, lured by the sweet fragrance of yours (O *ketakī*). (A. A. R.).

8671*

कमले: समकेशं ते कमलेर्ष्याकरं मुखम् ।
कमलेख्यं करोषि त्वं कमलेवोन्मदिष्णुषु ।।

(अ) KāD 3. 29.

(आ) IS 1536.

Oh lady, your hair is (black) like the black bees, your face vies with the lotus, and like goddess Lakṣmī you make all enchanted on you. (K. V. Sarma).

8672*

कमले कमला शेते हरः शेते हिमालये।
क्षीराब्धौ च हरिः शेते मन्ये मत्कुणशङ्कया ॥

(आ) SR 364.13, SSB 254. 13, SRK 238. 79 (a. Kalpataru), IS 7794, SuMañ 270. 15-6.

The goddess of prosperity Lakṣmī sleeps on a lotus ; the god Śiva takes rest on the (snowy) Himalayas ; Lord Viṣṇu takes his bed in the milky ocean; methinks all this is due to their fear of bugs ! (A. A. R.).

8673*

कमले कमले नित्यं मधूनि पिबतस् तव।
भविष्यन्ति न सन्देहः कष्टं दोषाकरोदये ॥

(अ) Vidagdhamukhamaṇḍana [KSH 269] 4. 49.

(आ) SR 195. 40, SSB 547. 1, SRK 160. 31 (a. Vida°).

To you who drink honey day by day in lotuses, no doubt difficulties will arise, when the moon, the maker of night, rises. [or When you drink the honey of the lips of charming girls, day by day, difficulties will arise, no doubt, when dangers confront you]. (A. A. R.).

8674*

कमले कमलोत्पत्तिः श्रूयते न च दृश्यते।
बाले तव मुखाम्भोजे दृष्टमिन्दीवरद्वयम् ।

(अ) Śṛṅgāratilaka 20.

(आ) SSB 165.12, SR 312.12, VS 1495, IS 1846, NBh 257, SRK 106. 3 (a. Sphuṭaśloka). Cf. J. Brough, Poems from the Sanskrit, p. 91, and A. B. Keith, A History of Sanskrit Literature, p. 209.

(*a*) कुसुमे कुसुमोत् Śṛṅgā°, VS, NBh.

(*d*) कथमि° Śṛṅgā°, IS.

No man, they say, has ever found the place/where lotus-flowers within a lotus rise. /Yet I have seen two dark blue-lotus eyes/set in the fair white-lotus of your face. (J. Brough).

8675*

कमले निधाय कमलं
कलयन्ती कमलवासिनं कमले।
कमलयुगावुद्भूतं
कमलं कमलेन वारयति ॥

(आ) SR 275. 10, SSB 102. 11, RJ 948, SH 1999.

(*b*) कमला SH.

(*d*) वारयन्ति SH.

Āryā metre.

Holding a lotus in her charming hand and thinking of her fate (of being separated from her love), she wipes off the tears that flow from her eyes with her lotus-like hand. (A. A. R.).

8676

कमलेव मतिर्मतिरिव कमला
तनुरिव विभा विभेव तनुः।
धरणीव धृतिर्धृतिरिव धरणी
सततं विभाति बत यस्य ॥

(आ) Kpr 10.415, Sāh *ad* 10. 667 (p. 277), KāP 323. 3-4, AlS 85. 12-5, SR 104. 83 (a. Sāh), SSB 394. 91 (a. Kpr.).

(*d*) तव added at end Sāh, (*contra metrum*) विभाति यस्य तव SR, SSB, AlS.

Gīti-āryā metre.

Of that king, the heart is like the goddess of wealth, riches too like his

heart ; his splendour is like his body, and like splendour his body ; his fortitude is like the earth and like fortitude the earth. (G. Jhā).

8676A*

कमलोदरकोमलपादतलं
गणनापरिवर्जितबाहुबलम् ।
प्रणमामि जगत्त्रयबोधिकरं
गिरनारविभूषणनेमिजिनम् ॥

(आ) SPR V. 84. 13.

Toṭaka metre.

I bow to Jina Neminātha, the ornament of Mt. Girnar,[1] whose feet are tender (and charming) as the inside (petals) of the lotus, the strength of whose arms is beyond assessment and who dispenses knowledge to the three worlds. (K. V. Sarma).

1. Mt. Girnar in Gujarat is a well-known place of Jaina pilgrimage.

8677*

कमितुरभिसृत्वरीणां
गौराङ्गीणामिहेन्दुधवलासु ।
उड्डयमानानामिव
रजनिषु परमीक्ष्यते छाया ॥

(अ) Anar 7. 108.

(आ) JS 264. 26 (a. Murāri).

(*b*) °न्दुगौरीषु Anar.

Āryā metre.

Here (in the city of Ujjayinī), of the young women who are white in colour and who go out to meet their lovers during nights that are all-white due to bright moonlight, only their shadows are seen as in the case of white birds [such as cranes] which fly in the sky. (A. A. R.).

8677A**

कम्पः स्वेदः श्रमो मूर्च्छा भ्रमिर्ग्लानिर्बलक्षयः ।
राजयक्ष्मादिरोगाश्च भवेयुर्मैथुनोत्थिताः ॥

(आ) SPR 89. 4.

Shivering, perspiration, sweating, swooning, stupor, lassitude, loss of stamina and diseases like consumption result from (excessive) sexual indulgence. (K.V. Sarma).

8677B

कम्पक्षितीशमनिशं कथयन्ति सन्तः
सङ्गीतदुग्धजलधेरुदितं सुधांशुम् ।
साहित्यमानससरोवरराजहंसं
सङ्ग्रामरङ्गनटनस्थितिसूत्रधारम् ॥

(आ) SSSN 47. 58.

Vasantatilakā metre.

The knowledgeable ever speak of king Kampa (of Vijayanagar) as the moon risen from the milky ocean of music, as the king-swan swimming on the waters of the heavenly *mānasa* lake of poesy and as the manager of the dancing stage of the field of battle. (K. V. Sarma).

8678**

कम्पते गुणमुष्टिस् तु मार्गणस्य हि पृष्ठतः ।
संमुखी स्याद् धनुर्मुष्टिस् तदा वामे गतिर्भवेत् ॥

(आ) ŚP 1850.

The hold on the bow string shakes when it is behind the tip of the arrow and the hold on the bow faces the target ; in such a case the arrow will go astray to the left of the target. (A. A. R.).

8679*

कम्पन्ते कपयो भृशं जडकृशं गोऽजाविकं ग्लायति
श्वा चुल्लीकुहरोदरं क्षणमपि क्षिप्तोऽपि नैवोज्झति ।
शीतार्तिव्यसनातुरः पुनरयं दीनो जनः कूर्मवत्
स्वान्यङ्गानि शरीर एव हि निजे निह्नोतुमाकाङ्क्षति ॥

(आ) SkV 313 (a. Lakṣmīdhara), Skm (Skm [B] 1349, Skm [POS] 2. 175. 4) (a. Śatānanda), JS 234.17 (a. Lakṣmīdhara), ŚP 3921 (a. Lakṣmīdhara),

Sar 3. 10, ŚB 2. 300 ; 3. 172, Kav p. 47 and 110.

(*a*) वेपन्ते [क°] ŚP, कृतजडं [ज°] JS, ŚP (tr.), जलकृशं Sar ; म्लायति JS, ŚP.

(*b*) प्राप्तं च [क्षि°] ŚP.

Śārdūlavikrīḍita metre.

The monkeys shiver in the wind ;/ sheep, goats, and cattle, thin from cold, are suffering. / The dog, although just driven out, returns and will not leave the oven. / And this poor man, sick with the attack of frost,/like to a turtle tries to hide/his limbs within his body. (D. H. H. Ingalls).

8680*

कम्पन्ते गिरयः पुरंदरभिया मैनाकमुख्याः पुनः
क्रन्दन्त्यम्बुधराः स्फुरन्ति बडवावक्त्रोद्गता वह्नयः ।
भोः कुम्भोद्भव मुच्यतां जलनिधिः स्वस्त्यस्तु ते सांप्रतं
निद्रालुः श्लथबाहुवल्लिकमलाश्लेषो हरिः सीदति ॥

(आ) ŚP 1074, SR 217. 46 (a. ŚP), SSB 600. 7, SRK 196. 1 (a. ŚP), IS 7795, RJ 324, Any 24. 194.

(*a*) पुरंदरभयान् ŚP, Any ; °मुख्या ŚP.

(*c*) भो SRK.

(*d*) निद्रालुश्लथ° SR, SRK.

Śārdūlavikrīḍita metre.

Mountains such as Maināka (which had taken refuge in the ocean) are once again shaking from fear of Indra ; the clouds are thundering (piteously as they would be deprived of their food, *viz.*, water) ; and the flames of the submarine fire are ablaze. O sage Agastya, born of a pot, leave off the ocean (from your attempt to drink it up) ; may you fare well; for now even the sleepy Lord Viṣṇu is worried (about his bed, the ocean) as the embrace by Lakṣmī with her creeper-like arms is getting loosened. (A. A. R.).

8681*

कम्पप्रदोऽसौ शिशिरर्तुचौरो
मुष्णाति वृक्षान् हरते किमस्मान् ।
इतीव भीत्वा परिपाण्डुराणि
जातानि शुष्काणि तृणानि भूमौ ॥

(आ) VS 1834.

Upajāti metre (Indravajrā and Upendravajrā).

The robber of the cold season gives the shivers; he robs the trees (of their leaves); will he rob us too ? : Thus getting frightened, the grass on the earth have become pale all around and are in a state of drying. (A. A. R.).

कम्पमानस्त्वधोऽवेक्षी see No. 5096.

कम्पाघातैः सुरभिरभितः see No. 9271.

8682**

कम्पितं भीतमुद्घृष्टम् अव्यक्तमनुनासिकम् ।
काकस्वरं शिरःस्थं च तथा स्थानविवर्जितम् ॥

(आ) ŚP 1960.

(Defects in singing are :) producing sounds possessed of a tremor, exhibiting fear, strained, indistinct, nasal in character, similar to the voice of a crow, seeming to proceed from the head and also not produced from their natural places of origin. (A. A. R.).

8683*

कम्पितः पतसि पादकयुग्मे
नेत्रकोणनिहतोऽपि भयार्तः ।
युध्यसे किमिषुभिः प्रिय भीरु
भाषुकामिति हसंश्चलितोऽन्यः ॥

(आ) SuM 29. 9.

(*a*) पादयुगे मे SuM (var.) (*contra metrum*).

Svāgatā metre.

'When stared at by a corner of the eye you get frightened and tremble and fall

at the feet; friend, does one fight a coward with arrows?' So saying and laughing another (brave) soldier went away. (A. A. R.).

8684*

कम्पी कोऽभिविधौ किमव्ययमिह क्वास्ते द्रवत्वं पुनः
स्याद् रूपं प्रथमाद्वितीयवचने किं वेः खमद्याह्वय।
को धातुर्गतिगन्धयोर्द्विविणिनां किं याचते भिक्षुकः
प्रश्नानां द्रुतमुत्तराणि वद रे भय्या जलेबी खवा॥

(आ) SSB 554. 49.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

Who is in a tremor? (Bhayī). Which is an indeclinable? (Ā.) Where does the state of liquid remain? (Jale, in water). What is the form of *vi* in the nominative dual? (*Vī*, birds). Call the sky (*khaṃ*). What is the root which means movement, pervasion and injury? *Vī*. What do beggars ask of a rich man? (*Jalebī*, sweet cake). Give the answers quickly to these questions. It is *Bhayyā jalebī khavā*). (A. A. R.).

8685*

कम्पोपरुद्धसर्वाङ्गैर् गलत्स्वेदोदबिन्दुभिः।
त्वदारब्धैर्महीनाथ वैरिभिर्वनितायितम्॥

(अ) RŚ 3.23.

(*a*) कोपोप° RŚ (var.); °गै RŚ (var.).

(*b*) वल° or विगल° RŚ (var.); स्वेदबिंदु RŚ (var.).

(*c*) त्वदारंभैर RŚ (var.); भवद्गीतैर् RŚ (var.); °हीयाल (°णल) RŚ (var.).

(*d*) °वलिता° RŚ (var.).

With all their limbs paralysed by tremor, and with drops of sweat pouring all over, your enemies, O king, now behave like women when you set out on your march against them. (A. A. R.).

कम्प्र° see कंप्र

8686

कम्बाघातैर्वपुषि निहतैरुच्छलच्छोणितौघैः
कारागारैर्निबिडनिगडैर्लङ्घनं चुम्बनं च।
एवं ज्ञात्वा विरम सुमते मा कुरु त्वं नियोगं
कर्णोपान्ते मलिनवदना लेखिनी फूत्करोति॥

(आ) Any 149. 71.

Mandākrāntā metre.

With strokes of the whip on your body and a profusion of blood oozing out, with imprisonment in heavy fetters and kisses from them—thus knowing (your future) O wise man, desist from becoming an officer of the king (*niyoga*); the pen in the vicinity of the ear is pale in the face and pooh-poohs it. (A. A. R.).

8687*

कम्बुकण्ठि चरणः शनैश्चरो
राहुरेष तव केशकलापः।
न च्युतं तदपि यौवनमेतत्
सा पयोधरगुरोरनुकम्पा॥

(आ) SR 312. 32, SSB 166. 32.

Svāgatā metre.

O lady with neck shaped like a conch-shell, your feet move slowly [like the planet Saturn] and your tresses are twisted in the shape of a black cobra [like the planet Rāhu]; still your youth has not departed and that is due to the mercy shown by your high bosom [like the planet Jupiter]. (A. A. R.).

कम्राघतैः सुरभिरभितः see No. 9271.

8688*

कयापि क्रीडतु ब्रह्मा दिव्याः स्त्रीर्दीव्यत स्वयम्।
कलिस्तु चरतु ब्रह्म प्रेत वातिप्रियाय वः॥

(अ) Naiṣ 17. 172.

Brahmā may sport with any damsel, and you yourselves may toy with celestial maids. But Kali should observe the

celibacy of a religious student, or even die, to the utter satisfaction of you all ! (K. K. Handiqui).

8689*

कयासि कामिन् सुरतापराधात्
पादानतः कोपनयावधूतः ।
तस्याः करिष्यामि दृढानुतापं
प्रवालशय्याशरणं शरीरम् ॥

(अ) Kum 3. 8 (A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 40).

(आ) VyVi 52. 14-5, SCSL 86.

(*a*) सहसा° [सु°] Kum (var.) ; सरसा° [सु°] Kum (var.), VyVi ; °पराधः Kum (var.), VyVi.

(*c*) यस्याः [त°] Kum (var.), VyVi.

(*d*) °श्रयणं [°श°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Tell me lustful one, by which haughty dame have you been discarded, on account of guilt in love, even though you had fallen at her feet. I shall, then, make her deeply repent (her action) and resort to a bed of leaves (to cool off the fever of love for you). (K. V. Sarma).

8690*

करं गृहीत्वा परिमृद्य मन्दं
कटिं निपीड्यानुविमृज्य चोरुम् ।
नीवीमपाकृत्य विलक्षणायाः
शठो मनोजोपनिषत् पपाठ ॥

(आ) PV 408 (a. Veṇīdatta).

Upajāti metre (Upendravajrā and Indravajrā).

Taking hold of her hand and pressing it gently, fondling the waist and pressing her thighs, the roguish lover loosened the knot of her dress as she felt shy and taught her the secret doctrine of Cupid. (A. A. R.).

8691*

करं प्रसार्य सूर्येण दक्षिणाशावलम्बिना ।
न केवलमनेनात्मा दिवसोऽपि लघूकृतः ॥

(आ) SkV 1095, Prasanna 50 *a*, ŚP 742, VS 550 (a. Bhaṭṭa-Nārāyaṇa), Pad 106. 89, PV 736 (a. Jagajjīvana-Vrajya), SR 73. 17 (a. ŚP), SSB 344. 17, VP 10. 2, SRK 168. 4 (a. Sphuṭaśloka), IS 1540, SuM 9.23, Any 5. 38.

(*a*) करान् ŚP, VS, PV, SR, SSB, SRK, VR, Any ; रविणा [सू°] ŚP, VS, Pad, SR, SSB, VP, SRK.

(*b*) दक्षिणायनलंबिना Prasanna.

(*d*) लघुः कृतः SuM.

The sun by stretching forth his rays toward the south [or : his hand in hope of alms] has not only lessened himself [or : cheapened himself] but also shortened the day. (D. H. H. Ingalls).

8692*

करकङ्कटकुटचङ्क- खड्गसंघट्टटाङ्कृतैः ।
कालरात्र्या प्रनृत्यन्त्या रणवीणेव वाद्यते ॥

(अ) Yogavāsiṣṭha 3.34.43.

From the confused noise caused by the clash of elephants' trunks, armours, crooks, hooks and swords it appeared as if the lute of battle is being played by the night of destruction while dancing (at its tune). (S. Ram in JOIB 17. 1, p. 46).

8693*

करकजलपूतभूतल-
निहितपदो विहितविकृतहुंकारः ।
अपि वितथमन्त्रगणना-
व्यग्रसमग्राङ्गुलीपर्वा ॥

(आ) JS 307. 10.

Āryā metre.

Placing his foot on the ground sanctified by water poured from the holy water-pot and muttering *hum*-sounds in distorted ways during prayer, the fool counted wrongly on the finger joints the *mantra-s* uttered in wrong accents. (A. A. R.).

8694*

करकम्पितखड्गयष्टिभीमे
रणसंनाहितरामनाथवीरे ।
अरिभूभृदमर्त्यसुन्दरीणाम्
अचलन् दक्षिणवामलोचनानि ॥

(अ) Khaṇḍapraśasti 7. 81.

(आ) SR 122. 170, SSB. 423 1.

Aupacchandasika metre.

When the heroic king Rāmanātha was ready for battle, frightful with the sword swinging in his hand, the charming right eyes of the beautiful ladies of the rival kings began to throb (indicating the death of their husbands). (A. A. R.).

8695*

करकलितदारनरके
शेरत इह ये सजन्ति भवसिन्धौ ।
रसिकास् त एव मान्या
मन्यन्तां धन्यमात्मानम् ॥

(अ) Ras 92.

(*ab*) Version *A* : °दार-नरके शेरत ;
Version *B* : °दार-नर-केशे रत

Ārya metre.

Version A : Let those people who are in the clutches of hell in the form of their attachment to wives and worldly pleasures, let those people in the enjoyment of frivolous pleasures consider themselves as honoured and fortunate !

Version B : Those who are attached to the pleasures of love, having sportive fights by pulling the hair of each other, those people alone deserve to be honoured as having a successful marriage and not others. (A. A, R.).

8696*

करकलितपिनाक नाकनाथ
द्विषदुरुमानसशूल शूलपाणे ।
भव वृषभविमान मानशौण्ड
त्रिजगदकारणतारक प्रसीद ॥

(आ) Skm (Skm [B] 102, Skm[POS] 1.21.2) (a Sañcadhara).

Puṣpitāgrā metre.

Oh god holding the *Pināka*-bow in hand, lord of heavens, you who strike at the haughtiness of enemies, holder of the trident, having the bull as vehicle, you who are full of honour, the saviour of the three worlds without any expectation, O god Śiva, be pleased. (A. A. R.).

8697*

करकाकृतभीकभेकलोक-
प्रतिपाल्याः किमु सागरेण कुल्याः ।
वलभित्कुलिशप्रहारभीरु-
क्षितिभृद्रक्षणदक्षिणेन तुल्याः ॥

(अ) Kav 1.75.

Aupacchandasika metre.

Can the petty puddles haunted / by frogs, afraid of hail/be ever match to the ocean/which provides shelter to big mountains/against Indra's thunderbolt ? (K. Krishnamoorthy).

8697A*

करकिशलयचाल्यमानसूर्प-
क्रमनमदुन्नमदक्षिपक्ष्मपालि ।
करनिहितकनीनिकं स्मिताक्ष्याः
क्षणमपि नोत्पवनं जहाति चेतः ॥

(आ) SG 163 (a. Nīlakaṇṭha Śukla).

Puṣpitāgrā metre.

Her eyelashes rising and falling according to the movement of the winnowing basket being wafted by her sprout-like hands, and her pupils rivetted on her arms—the pitcture of the smiling damsel leaves not my mind even for a moment. (K.V. Sarma).

8698*

करकिसलयं धूत्वा धूत्वा विलम्बितमेखला
क्षिपति सुमनोमालाशेषं प्रदीपशिखां प्रति ।
स्थगयति मुहुः पत्युर्नेत्रे विहस्य समाकुला
सुरतविरतौ रम्यं तन्वी पुनः पुनरीक्ष्यते ॥

(अ) Amar (Amar [D] सं° 12 Amar [RK] 104, Amar R (K) 88, Amar [S] 89, Amar [POS] 89, Amar [NSP] 90).[1]

(आ) SkV 591, Kav 315, Skm (Skm[B]1152, Skm [POS] 2. 136. 2), ŚP 3706 (a. Amar), VS 2105, JS 282.3 (a. Amar), SR 321. 17 (Amar), SSB 181. 17, SuM 17.3, KH 429. 739, RJ 1145.

(*a*) करकिसलयौ JS ; विमार्गिति वाससी [वि°] Amar (var.), SkV, Kav, Skm, ŚP, VS, JS, SR, SSB, SuM, KH.

(*b*) सुमनुर् JS.

(*c*) करं [प°] Skm ; करैः [प°] SkV, Kav ; प्रत्यिमेत्रं Kav (var.).

(*d*) रम्या Amar (var.), SkV, Kav, Skm, ŚP, VS, SR, SSB, JS, KH; नारी [त°] VS ; तन्व्या Skm ; मुहुर्मुहुर् [पु°] Amar, (var.), SkV, Kav, SuM, JS, SR, SSB, KH ; पुनः पतिमाश्रिता ŚP, VS ; ईक्ष्यत इति वा पाठः Amar (var.) ; ईक्षितुम् SkV, Kav, KH ; ईक्षिते Skm. SR, SSB ; ईक्षितम् JS.

Hariṇī metre.

1. Western (Atj) 90, Southern (Vema) 89, Ravi om ; Rama om., BrMM om, BORI I 106, BORI II om.

Tossing about her sprout-like arms now and again, with the girdle slipping down, she throws on the lamp-flame what remained of her flower-garland ; smiling and bewildered, she closes the eyes of her husband again and again at the end of their love-dalliance as she is stared at (by her husband) repeatedly. (C. R. Devadhar).

8698A*

करकिसलयमूलं धुन्वतीनां स धन्यः
श्रवणपथमनल्पं यस्य पुंसः प्रविष्टाः ।
नवरतपरिरम्भे बालसीमन्तिनीनां
अहह न न न मा मा मुञ्च मुञ्चेति वाचः ॥

(आ) SG 448.

Mālinī metre.

Blessed is he in whose ears fall the repeated words, 'ha ha ha', 'no, no, no', 'don't don't', 'leave off, leave off,' of young damsels, with gesticulating sprout-like arms, at the first sexual embrace. (K.V. Sarma).

8699*

करचरणकाञ्चिहार-
प्रहारमवचिन्त्य बलगृहीतकचः ।
प्रणयी चुम्बति दयिता-
वदनं स्फुरदधरमरुणाक्षम् ॥

(अ) ĀrS 2. 170. See also 8702.

Āryā metre.

That lover (alone is blessed) who forcibly kisses the face of the beloved, holding her by her tresses, disregarding the beatings administerd by her with hands, feet, girdle and necklace and whose lips are throbbing and eyes red (due to anger). (A. A. R.).

8700*

करचरणकृतं वा कायजं कर्मजं वा
श्रवणनयनजं वा मानसं वापराधम् ।
विहितमविहितं वा सर्वमेतत् क्षमस्व
जय जय करुणाब्धे श्रीमहादेव शंभो ॥

(अ) Śivāparādhakṣamāpaṇastotra 13.

(आ) SRM 1. 2. 5.

Mālinī metre.

Whatever offence I have committed, whether done by the hands or the feet, body or actions, by the ear, the eye or the mind, approved or not approved, O Lord Siva, the ocean of mercy, forgive me. May you be victorious. (K. V. Sarma).

8701*

करचरणनासमादौ
कर्णौ गृह्णाति रक्ततां गमयन् ।
शीतं गुरुकृतपीडं
पश्चादङ्गानि कूर्म इव ॥

(आ) VS 1852. (a. Bījaka).

Āryā metre.

Cold (weather), causing great discomfort, first affects the hands, feet, nose and the ears, causing redness to them, and later on the other limbs, as a tortoise which draws its various limbs (into its shell, in that order). (A. A. R.).

8702*

करचरणेन प्रहरति
यथा यथाङ्गेषु कोपतरलाक्षी ।
रोषयति परुषवचनैस्
तथा तथा प्रेयसीं रसिकः ॥

(अ) ĀrS 2. 188. See also 8699.

Āryā metre.

As the young lady, with eyes rolling with anger, rains blows on him with hands and feet, the lover who enjoys it, makes his beloved more and more angry through irritating words. (A. A. R.).

8703*

करचुलुकजलो महोदधिश्
चरणनिबद्धमहो निजाङ्गणम् ।
निजसदनसमं रसातलं
भवति नृणां व्यवसायशालिनाम् ॥

(आ) SuM 23. 25.

(*a*) करतटे च [क°] SuM (var.) (*contra metrum*).

(*d*) व्यसनापशा° SuM (var.).

Aparavaktrā metre.

To men who are highly industrious and enterprising the great ocean is no more than a handful of water, (the earth) on which one walks, no bigger than their courtyards and the nether worlds equal to the interior of their own homes. (K. V. Sarma).

8704*

करजदशनचिह्नं नैशमङ्गेऽन्यनारी-
जनितमिति सरोषामीर्ष्यया शङ्कमानाम् ।
स्मरसि न खलु दत्तं मत्तयैतत्त्वयैव
स्वयमनुनयतीत्थं व्रीडमानां विलासी ॥

(अ) Śiś 11. 37.

(आ) JS 296. 7 (a. Māgha).

Mālinī metre.

One young wife who was angry by being jealous, suspecting that the nail and the teeth-marks on her husband's body had been inflicted in love sports the previous might by another woman, was pacified by sportive lover, saying, 'Indeed, do you not remember that these were inflicted on me by you in a state of intoxication', at which she became shy (wondering at her boldness in love sports). (A. A. R.).

8705*

करजपदविभूषिता यथा त्वं
सुदति दशनविक्षताधरा च ।
गतिरपि चरणावलग्नमन्दा
त्वमसि मृगसमाक्षि कामदत्ता ॥

(अ) Nāṭ 16. 53 (P. Regnaud's edition 16. 50).

Kāmadattā metre.

O fair lady, you have been adorned with the marks of nails, your lips have been bitten by teeth and your gait also is faltering and slow. It seems, O deer-eyed one, that you have given (yourself) to (the enjoyment of) love.[1] (M. Ghosh).

1. In Nāṭ noted as an example of Kāmadattā metre.

8706*

करजालमपूर्वंचेष्टितं वस्
तदभीष्टप्रदमस्तु तिग्मभासः ।
क्रियते भवबन्धनाद् विमुक्तिः
प्रणतानामुपसेवितेन येन ॥

(आ) VS 72 (a. Amṛtadatta), SR 27. 17 (a. VS).

Aupacchandasika metre.

The beams of rays of the hot-rayed Sun behave in an extra-ordinarily (propitious) manner ; may they give you what you desire, for when he is worshipped in humility he grants release from the bondage of the cycle of births and deaths. (A. A. R.).

8707**

करञ्जारग्वधारिष्ट- सप्तपर्णत्वचाकृतः ।
उपचारः क्रिमिहरो मूत्रमुस्तविडङ्गवान् ॥

(आ) ŚP 2265.

The treatment given by a decoction of the plants *karañja* and *aragvadha* and the bark of the *saptaparṇa* tree destroys germs and is a remedy against urinal congestion. (A. A. R.).

8708*

करटिकरटे भ्रस्यद्दानप्रवाहपिपासया
परिसरसरद्भृङ्गश्रेणी करोति यदा रवम् ।
वदति शिरसः कम्पैर्नास्मान्निवारय वारण
वितर वितरामानं दानं चलाः किल संपदः ॥

(आ) Any 34. 78.

Hariṇī metre.

When swarms of bees hover over the temples of an elephant to drink the ichor flowing therefrom (and when it shakes its head out of irritation), the bees make a buzzing noise as if to say : 'O elephant, do not prevent us by shaking your head; give the *dāna* [ichor or charity] in plenty; for, they say, (the nature of) wealth is transient.' (A.A.R).

8709**

करणभगणदोषं वारसंक्रान्तिदोषं
कुतिथिकुलिकदोषं यामयामार्धदोषम् ।
कुजशनिरविदोषं राहुकेत्वादिदोषं
हरति सकलदोषं चन्द्रमाः संमुखस्थः ॥

(आ) Sama 2 ह 3.

Mālinī metre.

The adverse effects due to defects in *karaṇa* and *bhagaṇa*, the neglect of the auspicious day, the faults of a bad lunar day and of *kulika*, the faults of the *yāma* and *yāmārdha*, of Mars, Saturn and Sun as well as those of the planets Rāhu and Ketu, etc., are all eradicated if there is the direct aspect of the Moon (in one's horoscope). (K. V. Sarma).

8710*

करतरलितबन्धं कञ्चुकं कुर्वतीनां
प्रतिफलितमिदानीं दैपमाताम्रमर्चिः ।
स्तनतटपरिणाहे भामिनीनां भविष्यन्
नखपदलिपिलीलासूत्रपातं करोति ॥

(आ) Suvṛ *ad* 2.23 (49) (a. Gandinaka).

Mālinī metre.

The copper-like flame of the lamp, being reflected on the expansive breasts of the proud ladies who are loosening the knot of their upper garment with their

hands forecasts the future playful writing of letters with nails.[1] (Sūryakanta).

1. In Suvr quoted as an exmple of a Mālinī metre.

8711*

करतलयुगपरिणद्धे
कुचकलशे कुङ्कुमारुणे तस्याः ।
सिन्दूरिते करिपतेः
कुम्भे नक्षत्रमालेव ॥

(आ) SR 265. 271, SSB 84. 26.

Āryā metre.

Her pot-like breasts which have expanded to the size of a pair of folded palms and are decorated with saffron paste, look like the temples of an elephant adorned with necklace and red-lead. (K. V. Sarma).

8712**

करदीकरणं राज्ञां रिपूणां परिमर्दनम् ।
भूमेरुपार्जनं भूयो राजवृत्तं तु चाष्टधा ॥

(अ) Śukranīti 1. 125.

To make the vassal princes pay tribute, to fight and subdue the enemy kings, to acquire by conquest more and more lands -- thus the duties of a king are eightfold.[1] (A. A. R,).

1. The five duties other than the three noted here and given in the previous verse (1. 124) of the *Śukranīti* are: Punishing the wicked (*duṣṭanigrahaṇa*), giving gifts (*dāna*), protecting the people (*prajāyāḥ paripālana*), conduct of sacrifices (*yajanam rājasūyādeḥ*) and filling the treasury by lawful means (*kośānām nyāyato'rjanam*) (K. V. Sarma).

8713*

करनखरविदीर्णध्वान्तकुम्भीन्द्रकुम्भात्
तुहिनकणमिषेण क्षिप्तमुक्ताप्ररोहः ।
अयमुदयधरित्रीधारिमूर्धाविरूढो
नयनपथमुपेतो भानुमत्केसरीन्द्रः ॥

(आ) SR 327. 11, SSB 190. 11.

Mālinī metre.

The lion-like Sun has now come within the range of vision standing on the top of the rising mountain, having broken darkness resembling the forehead of an elephant, with his claws in the shape of his rays, and scattering the pearls of the elephant under the guise of dew-drops. (A. A. R.).

8714*

करपदाननलोचननामभिः
शतदलैः सुतनोर्विरहज्वरे ।
रविमहो बहुपीतचरं चिराद्
अनिशतापमिषादुदसृज्यत ॥

(अ) Naiṣ 4. 17.

(आ) Almm 132.

Drutavilambita metre.

During the fair maid's fever caused by the grief of desolation, the lotus blossoms known as her hands, feet, face and eyes emitted, for a long while, in the guise of their incessant heat, the glow of the sun which they had erstwhile absorbed in profusion. (K. K. Handiqui).

8715

करपातैर्दुरालोकैस् तीक्ष्णः संतापयन् प्रजाः ।
भानुर्न भवता तुल्यः क्षणसंरक्तमण्डलः ॥

(आ) VS 2436.

The sun is not equal to your majesty as his disc is (pleasing) red only for a short time [whereas your people can always see you] and as he is difficult to look at on account of his rays [or: whereas your taxation is almost imperceptible] and as he is very hot [or: severe] and pains the people by his heat. (A. A. R.).

8716

करप्रचेयामुत्तुङ्ग- प्रभुशक्तिं प्रथीयसीम् ।
प्रज्ञाबलबृहन्मूलः फलत्युत्साहपादपः ॥

(अ) Śiś 2. 89.

(आ) SR 147. 191 (a. Śiś), SSB 469. 83 (a. Māgha).

The lofty tree of enthusiasm, having the deep root of power of counsel, bears as fruit the great power of sovereignty that can be plucked by the hand [or : that can be augmented by taxes]. (S.V. Dixit).

8717*

करबदरसदृशमखिलं
भुवनतलं यत्प्रसादतः कवयः ।
पश्यन्ति सूक्ष्ममतयः
सा जयति सरस्वती देवी ॥

(अ) Vāsavadatta 1. 1.

(आ) SP 59 (a. Subandhu), SSSN 6. 17, SH 27, SR 3. 6 (a. ŚP), SSB 5. 9 (a. Subandhu), SRK 9. 2 (a. Kalpataru), IS 7796, RJ 109.

Āryā metre.

Victorious is divine Sarasvatī/who aideth bards of keen and nimble wit/to see the world, as it were a jujube-fruit / lying within the hollow of their hands. (L. H. Gray).

8718*

करभ किमिदं दीर्घोच्छ्वासैः क्षिणोषि शरीरकं
विरम शठ हे कस्यात्यन्तं सखे सुखमागतम् ।
चर किसलयं स्वस्थः पीलोर्विमुञ्च मधुस्पृहां
पुनरपि भवान् कल्याणानां भविष्यति भाजनम् ॥

(आ) VS 668, Vjv 72 (p. 146). (a. Buddha), Any 43. 44. See Nos. 8719-21.

(*a*) दीर्घश्वासैर् दुणोपि Any.

(*c*) स्व॰ पी॰ tr. Any.

Hariṇī metre.

Why do you, O young elephant, emaciate your body by long sighs ? Desist from it, you rogue ! Friend, who is completely happy ? You may eat the tender leaves of the palm tree but leave off all desire for the honey in it; then you will once again become the object of pleasing experiences. (A. A. R.).

8719

करभदयिते यत्तत् पीतं सुदुर्लभमेकदा
मधु वनगतं तस्यालाभे विरौषि किमुत्सुका ।
कुरु परिचितैः पीलोः पत्रैर्धृतिं मरुगोचरैर्
जगति सकले कस्यावाप्तिः सुखस्य निरन्तरा ॥

(आ) JS 91. 8 (a. Bhallaṭa), (Bhandarkar Report a. Umāpatidhara), VS 666, ŚP 960 (a. Bhāgavata Vyāsa), AP 88, ZDMG 27.636, SR 234.132 (a. ŚP), SSB 629. 9 (a. Bhāgavata Vyāsa), SPR 1125. 7 (a. Anyoktimuktāvalī) Any 43. 43, RJ 473 (=3. 55), (a. Vyāsa), SRK 182.7 (a. SP). See also Nos. 8718, 8720-21.

(*a*) करभ यदि ते JS (var.), RJ.

(*b*) तस्या लाभे SPR.

(*c*) मरुगोचरे VS, SR ; वनगोचरे VS (var.).

(*d*) निरन्तरम् VS (var.) SRK.

Mālinī metre.

O sweetheart of the young elephant, the precious honey that you drank once upon a time in the forest is no longer available now ; why cry over it anxiously ? Be satisfied with the leaves of the palm tree that you are accustomed to and are available in the sandy regions. Whosoever always gets happiness continuously in this world ? (A. A. R.).

8720*

करभदयिते योऽसौ पीलुस् त्वया मधुलुब्धया
व्यपगतघनच्छायस् त्यक्तो न सादरमीक्षितः ।
चलकिसलयः सोऽपीदानीं प्ररूढनवाङ्कुरः
करभदयितावृन्दैरन्यैः सुखं परिभुज्यते ॥

(आ) VS 667, ŚP 953, SR 234.131 (a. VS), SSB 629. 8, Any 41.30, SRK 181. 3 (ŚP). See also Nos. 8718-19, 8921.

(*c*) °सलयैः ŚP, Any.

Hariṇī metre.

Oh sweetheart of the young elephant, in your eagerness for honey, that palm tree which you rejected and did not look upon with favour as being devoid of thick foliage, is now full of waving tender leaves with fresh sprouts grown ; it is now being enjoyed heartily by groups of other young she-elephants. (A. A. R.).

8721

करभ यदि कदाचित् प्रभ्रमन् दैवयोगान्
मधुकरकुलतस्त्वं प्रापयेथा मधूनि ।
विरम विरम तेभ्यः सन्ति शष्पाण्यरण्ये
प्रथममुखरसास्ते शोषयन्त्येव पश्चात् ।।

(आ) VS 664. See also Nos. 8718-20.

Mālinī metre.

If perchance, due to your luck, O young elephant, you happen to get some honey from a bee-hive, desist from the honey of those bees ; there is plenty of young (tender) grass in the forest ; honey may be very tasty in the beginning, but afterwards it will only emaciate your body. (A. A. R.).

करभ यदि ते यत्तत् पीतं see No. 8719.

8722*

करभ रभसात् क्रोष्टुं वाञ्छस्यहो श्रवणज्वरं
शरणमथवानृज्वी दीर्घा तवैव शिरोधरा ।
बहुगलबिलावृत्तिश्रान्तोच्चलिष्यति वाङ् मुखात्
कियति समये को जानीते भविष्यति कस्य किम् ।।

(अ) Bhallaṭaśataka 22.

(आ) JS 91. 9 (a. Bhallaṭa, Bhandarkar Report a. Umāpatidhara), VS 669 (a. Bhaṭṭa-Bhallaṭa).

(*a*) °ज्वरः Bhalla°, VS.

(*b*) तथैव [तवैव] Bhalla°,

(*c*) पृथुगल° Bhalla° (var.), VS ; चरिष्यति VS.

(*d*) इयति (दियति) Bhalla°, JS (var.), VS.

Hariṇī metre.

O camel, you wish to bray all of a sudden giving irritation to the ears (of others) ; but fortunately in your own long curved neck lies our relief. By the time that your voice travels up from the deep cavity of your throat, who knows what will happen and to whom will that happen ! (A. A. R.).

8723*

करमुदयमहीधरस्तनाग्रे
गलिततमःपटलांशुके निवेश्य ।
विकसितकुमुदेक्षणं विचुम्ब-
त्ययममरेशदिशो मुखं सुधांशुः ।।

(अ) Sāh *ad* 3. 161 (p. 62), DhV (HSS) 629.10-11, SR 299.20 (a. Sāh), SSB 145.22, IS 1538.

Puṣpitāgrā metre.

Resting his rays (—as if they were a hand) on the swelling bosom of the eastern hill from which the mantle of the covering darkness had fallen off, the moon kisses the face of the eastern horizon which has opened its eyes, *viz.*, the lilies (that blossom when the moon rises). (Translation in Bibl. Ind. 9).

करमूलबद्धपन्नग° see No. 8327.

8724*

करयुग्मपद्ममुकुलापवर्जितैः
प्रतिवेश्म लाजकुसुमैरवाकिरन् ।
अवदीर्णशुक्तिपुटमुक्तमौक्तिक-
प्रकरैरिव प्रियरथाङ्गमङ्गनाः ।।

(अ) Śiś 13.37.

(आ) SR 126. 42 (a. Śiś), SSB 435. 11 (a. Māgha).

Mañjubhāṣiṇī metre.

The women of the city in every house scattered the customary parched rice over Śrī Kṛṣṇa as though they were flowers released from their hands which resembled lotus buds, —the parched rice which resembled clusters / of pearls scattered from the shells of mature oysters. (A. A. R.).

8725*

करयोः कलहायमानयोर्
उभयोरेव पयोधरोपरि ।
वलयावलयो बलाबलं
बहुवेलं पतयालवो जगुः ॥

(अ) Kṛkā 64.

Viyoginī metre.

The two hands as if competing with each other to rest on the top of the two breasts, had the series of bracelets moving constantly and resounded as if testing their mutual strength. (A. A. R.).

8726*

कररुद्धनीवि दयितोपगतौ
गलितं त्वराविरहितासनया ।
क्षणदृष्टहाटकशिलासदृश-
स्फुरदूरुभित्ति वसनं ववसे ॥

(अ) Śiś 9. 75.

(आ) SR 310. 7 (a. Śiś), SSB 163. 4 (a. Māgha).

Pramitākṣarā metre.

When the beloved lover approached, the wife rose hastily from her seat and in doing so the dress slipped but the knot of the dress was held in her hand. Still the region of her massive thighs resembling a golden slab was exposed for a moment but the garment covered it up (soon). (A. A. R.).

8727*

कररुहशिखानिखात
भ्रान्त्वा विश्रान्त रजनिदुरवाप ।
रविरिव यन्त्रोल्लिखितः
कृशोऽपि लोकस्य हरसि दृशम् ॥

(अ) ĀrS 2. 165.

Āryā-gīti metre.

O (good) man, you have dug your fingers into your hair and having wandered freely you now take rest, being unavailable (to me for love sports) during the (precious) nights; you are now much reduced, but none-the-less you attract the eyes of people as does the sun which has been reduced in a lathe. (A. A. R.).

8728*

करलालितोऽपि दहति
ज्वलति व्यजनेन वीज्यमानोऽपि ।
दहन इवानिर्वाणं
न विमुञ्चत्युष्णतां पिशुनः ॥

(आ) SMH 3. 19.

Āryā metre.

Though fondled by *kara* [bribe or hand] he burns, for he is fiery even when fanned by a fan; the talebearer, like fire, does not leave off heat [tormenting others] till he is extinguished [till he is dead]. (A. A. R.).

करबदरसदृशमखिलं see No. 8717.

8729*

करवारिरुहेण संधुनाने
तरवारिं नृपतौ मुकुन्ददेवे ।
रचयन्त्यमरावतीतरुण्यः
प्रथमं काञ्चनपारिजातमालाः ॥

(आ) PdT 100 (a. Gauḍa), Pad 23. 39 (a. Gauḍa), SSS 159 (a. Gauḍa), SR 118. 111, SSB, Regnaud VI. 8 (p. 8), (a. Gauḍa).

(*b*) नृपती PdT.

(*c*) बर° [रच°] SR, SSB.

(*d*) °मालाम् SSS.

Aupacchandasika metre.

As king Mukundadeva whirls the sword by his lotus-like hand [while attacking his enemies in the battle-field] the damsels of the city of Indra start making garlands of golden *pārijāta*-flowers (to put round the necks of enemy soldiers who attain *vīrasvarga* by dying in the battlefield).[1] (K.V. Sarma).

1. It is a poetic convention that soldiers who fall in battle would ascend to heaven to be garlanded and married by divine damsels.

8730*

करवालकरालवारिधारा
यमुना दिव्यतरङ्गिणी च कीर्तिः ।
तव कामद तीर्थराज दूराद्
अनुबध्नाति सरस्वती कवीनाम् ॥

(आ) SSG 52, SR 135.17, SSB 447.17.

Aupacchandasika metre.

O (Prayag), the best of pilgrim centres, the giver of cherished desires, you have the presence of the divine river Jumna, its flowing waters frightening like a sword ; you have (Ganges), the divine river and there is the reputation of your having river Sarasvatī, too, from afar, according to poets. (K. V. Sarma).

8731*

करशीकरशीतलं वितन्वन्
वनभूभागमुदग्रदावदग्धम् ।
पुरतोऽञ्चति चेन् न यूथनाथः
कलभानां सुलभस् तदा न पन्थाः ॥

(आ) Vidy 65 (a. Pītāmbaramallika).

Aupacchandasika metre.

If the leader of the elephant herd does not go in front,/rendering the regions cool with sprays from his trunk,/the parts of the forest burnt all over by forest fires, / would to young elephants be by no means easy. (A. A. R.).

8732*

करसादोऽम्बरत्यागस् तेजोहानिः सरागता ।
वारुणीसङ्गजावस्था भानुनाप्यनुभूयते ॥

(अ) P (PP 1.137, Pts 1.178, Pts K 1.194).

(आ) Skm (Skm [B] 1198, Skm [POS] 2. 145. 3 (a. Kāśmīraka-Sāramūla), VS 1886 (a. Surabhicūla), IS 1539, Su Mañ 173. 2-3 (a. Surabhicūla), SR 209.5, SSB 585. 5, SRK 168. 6. (a. Prasaṅgaratnāvali). Cf. रागमा-दर्शयन्नेष:

(*a*) करस्पन्दोऽम्ब° Pts ; करस्फोटोऽम्ब° SR, SSB, SRK.

(*b*) सरागिता Skm (POS).

The setting sun and drunken man/ are both afiery red ; / they sink in naked helplessness ; / their dignity is dead. (A. W. Ryder).

8732A

करस्थमप्येवममी कृषीवलाः
क्षिपन्ति बीजं पृथुपङ्कसङ्कटे ।
वयस्य केनापि कथं विलोकितः
समस्ति नास्तीत्यथवा फलोदयः ॥

(आ) SPR 1435.48 (a. Karuṇāvajrāyudha-nāṭaka 50).

Vaṁśastha metre.

These farmers are carelessly throwing the seeds in their hands into congested mire. Oh ! friend ! have you seen anybody, in any situation, acting thus, without knowing whether any fruit will result or not. (K.V. Sarma).

8733

करस्थमुदकं त्यक्त्वा घनस्थमभिवाञ्छति ।
सिद्धमन्नं परित्यज्य भिक्षामटति दुर्मतिः ॥

(आ) Sama 2 स 90, SRM 2.2.581.

The person with a perverted mind abandons the water in his hand and longs for the water in the clouds; leaving the food that has been got ready, he roams about for alms. (A. A. R.).

करस्पन्दोऽम्बरस्यागस् see No. 8732.

8734*

करस्पर्शारम्भात् पुलकितपृथूरोजकलशो
श्रमाम्भो वामार्धे वमति मदनाकूतिसुलभम् ।
विभोर्वारं वारं कृतसमधिकोद्धूलनविधेस्
तनौ भस्मस्नानं कथमपि समाप्तं विजयते ॥

(आ) JS 9.9, Sar 5.246.

(*a*) °लशे Sar.

(*b*) °कूत° JS (var.); °सुलभः JS (var.); °सुभगम् Sar.

Śikhariṇī metre.

Victory to (the half-man half-woman Ardhanārīśvara form of) Śiva, in whom at the touch of his hand, the high bosom (of Pārvatī) is horripillated and a profusion of sweat, indicating the excitement of pleasure, pours forth on the left, which completely washes out the repeated application of ash on the (right) side of the body (by Śiva). (K.V. Sarma).

करस्फोटोऽम्बरत्यागस् see No. 8732.

8735*

कराग्रजाग्रच्छतकोटिरर्थी
ययोरिमौ तौ तुलयेत् कुचौ चेत् ।
सर्वं तदा श्रीफलमुन्मदिष्णु
जातं वटीमप्यधुना न लब्धुम् ॥

(आ) Naiṣ 7. 79.

(आ) SR 265.280 (a. Naiṣ), SSB 84.35.

(*d*) लुब्धम् SR.

Upajāti metre (Upendravajrā and Indravajrā).

No insane *bilva*-fruit would be deemed worth even a cowry, if it compared itself to her breasts, longed for by that Indra who holds the thunderbolt at the tip of his hand. (K. K. Handiqui).

8736

कराद्गलितखाद्यस्य का हानिः करिणो भवेत् ।
पिपीलिका तु तेनैव बिभर्ति स्वकुटुम्बकम् ॥

(आ) NBh 33.

If (a small quantity of) food drops from the trunk of an elephant, what does he miss? But with the same (small quantity of food), an ant will maintain its family (in comfort). (A. A. R.).

8737**

करानीतं पटानीतं स्त्रियानीतं तथैव च ।
एरण्डपत्त्रैरानीतं देवतानां च नार्हति ॥

(आ) NBh 105.

The offering brought in the bare hand or in a cloth and similarly brought by a woman or in a leaf of the castor-plant does not deserve to be offered to the Gods (when they are worshipped by the householder). (A. A. R.).

8737A*

करान् तिरोधाय तरूनिपीड्य
शिला अवस्कन्द्य महीयसोऽपि ।
उज्जृम्भितः कालवशात् तदन्यस्
तेषामधस्तात्पुनरेव जातः ॥

(आ) SSSN 194. 66.

Upajāti metre (Indravajrā and Upendravajrā).

Induced by Fate, then was again born, younger to the other (demons),

still another, proud, withholding his arms, breaking trees and attacking with huge boulders.

करान् प्रसार्य रविणा see No. 8691.

करान् प्रसार्य सूर्येण see No. 8691.

8738*

करम्बुजसजत्समाक्षवलया
तनुस् तव शुभे जितेन्दुसुषमा ।
छिनत्तु दुरितच्छटां मम नदी
तटीमिव चलज्जलोद्धतगतिः ॥

(अ) Vṛttaratnāvali of Veṅkaṭeśa 64.

Jaloddhatagati metre.

With thy lotus-like palm encircled by the bracelet of the *eleocarpus ganitrus*, may thy form which outlives lunar lucency, O auspicious one, destroy the multitude of my sins, as a rapid river in flood its banks. (H. G. Narahari).

8739*

कराम्भोजे कञ्जी मदनमदभञ्जी पदजुषां
मनःपुञ्जारञ्जी मधुरमणिमञ्जीरचरणः ।
कलाकूतव्यञ्जी व्रजयुवतिसञ्जी जलमुचां
गभीराभागञ्जी मम स परमञ्जीवनधनम् ॥

(आ) PV 29 (a. Uddāma-kavi).

Śikhariṇī metre.

Lord Kṛṣṇa who has a lotus in his charming hand, who breaks the pride of Cupid by the charm of his feet, whose sweetly twinkling anklets in the legs please the mind, who brings to light feelings of adoration by his arts, to whom the young women of the cowherd's hamlet are attached, and whose brilliant colour is similar to that of the clouds, is to me the supreme source of wealth of life. (A. A. R.).

8740*

करारविन्देन पदारविन्दं
मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं
बालं मुकुन्दं सततं स्मरामि ॥

(अ) Kṛṣṇakarṇāmṛta 2.57.

(आ) VS 3499, P. Peterson in 'On the Subhāṣitāvali of Vallabhadeva' in Actes du VI Congres International des Orientalists, 1883, Leiden, p. 350, A. B. Keith, A History of Sanskrit Literature, p. 221, Sama 1 क 2, SRM 1.1.1.

(*b*) निवेश° (वि° om.) Keith (printing error).

(*c*) अश्वत्थ° [वटस्य°] VS.

(*d*) मनसा Sama, SRM.

Upajāti metre (Upendravajrā and Indravajrā).

I always contemplate on child Mukunda (Kṛṣṇa) as lying in the hollow of the banyan leaf (on the waters of the ocean at the final dissolution of the world), with his lotus-hand taking hold of his lotus-foot and thrusting (the toe) into his lotus-mouth. (K.V. Sarma).

8741*

करालकालरूपेण जनतादुरितापहा ।
तारणी तरिणी भूयाद् अमुना यमुनाम्बुना ॥

(आ) PdT 43 (a. Bhāskara).

(*e*) तारिणी [तार°] PdT (var.).

May the waters of the Jumnā river which destroys the sins of people by its dark frightening form become a ship (for me) to cross (the sorrows of worldly life). (A. A. R.).

8742*

करालवाचालमुखाश्चमूखनैर्
ध्वस्ताम्बरा वीक्ष्य दिशो रजस्वलाः ।
तिरोबभूवे गहनैर्दिनेश्वरो
रजोऽन्धकारैः वरितः कुतोऽप्यसौ ॥

(अ) Kum 14. 48.

(आ) SR 129. 49, SSB 438.49.

(*a*) °लरवैश्च° or °लमुखैश्च° Kum (var.), SR, SSB ; °मूरवेः SR, SSB.

(*b*) स्रस्ता° Kum (var.) ; SR. SSB; दि° र° SR, SSB ; त्रस्तां धरां [ध्व°] Kum (var.),

(*c*) गहने Kum (var.) ; गगने Kum (var.). SR, SSB; दिवेश्वरो बभूवे Kum (var.).

(*d*) °न्धकारे Kum (var.), SR, SSB.

Upajāti metre (Vaṁśasthā and Indravaṁśā).

When the clothes of the women of the quarters in menses dropped down by the terrific cries of the soldiers, all the quarters were clouded with dust and the sun disappeared. (H. H. Wilson).

करालैः पुरुषैः कृष्णैर् see No. 8743.

8743*

करालैर्विकटैः कृष्णैः पुरुषैरुद्यतायुधैः ।
पाषाणैस् ताडितः स्वप्ने सद्यो मृत्युं लभेन् नरः ॥

(अ) Mārkaṇḍeya-purāṇa 43. 20.

(आ) ŚP 4585 (a. Mār°).

(*ab*) करालैः पुरुषैः कृष्णैर् विकटैरु° ŚP.

(*d*) मृत्युर्भवेन् ŚP.

He, who, in his sleep, is beaten with thorns by formidable and hideous black men who raise their weapons aloft, may die at once. (F. E. Pargiter).

8744

कराविव शरीरस्य नेत्रयोरिव पक्ष्मणी ।
अविचार्य प्रियं कुर्यात् तन् मित्रं मित्रमुच्यते ॥

(आ) SR 88. 1, SSB 369. 4, GSL 56, SSH 1. 41, SSg 61, VP 4. 1. SRM. 1. 2. 101.

(*c*) अप्रोक्तमपि कुर्वन्ति SSg, SRM.

(*d*) मित्रलक्षणम् SSg, SRM.

He alone is your true friend who serves you spontaneously (without being prompted by a motive), like the hands serving the body and the eyelashes serving the eyes. (A. Sharma).

करा सुधांशोरपि तापयन्ति see No. 8745.

8745*

करा हिमांशोरपि तापयन्तीत्य्
एतत् प्रिये चेतसि नैव शङ्क्यम् ।
वियोगतप्तं हृदयं मदीयं
तत्र स्थितां त्वां समुपैति तापः ॥

(आ) SRK, 135. 46 (a. Sphuṭaśloka), IS 7797, RJ 1014 [: 6.27) (a. Vallabha).

(*a*) करा सुधांशो RJ.

(*b*) नैतत् [ए°] RJ ; शङ्कनीयम् RJ.

(*d*) तापं SRK, तापम् RJ.

Upajāti metre (Indravajrā and Upendravajrā).

Do not think in your mind, beloved, that the rays of the moon [the nectar-rayed one] will torment me ; my heart is already heated [tormented] by separation, that even you, remaining far away from me, will feel that torment. (A. A. R.).

8746*

करिकपोलमदोद्धतबुद्धितो
मलिनपङ्कजवृन्दमिहाश्रयन् ।
कनकगौरममं नवचम्पकं
मधुप चञ्चल मुञ्चसि किं मुधा ॥

(आ) PdT 211 (a. Bhāskara).

Drutavilambita metre.

With your mind intoxicated by drinking the ichor on the temples of elephants, you now resort to the clusters of lotuses which are dirty [mud-born] ; O bee, the inconstant one, why do you reject, in folly, the fresh *campaka*-flower which is of the colour of gold ? (A. A. R.).

करिकरभ विमुञ्च see No. 8747.

8747*

करिकलभ विमुञ्च लोलतां
चर विनयव्रतमानताननः ।
मृगपतिनखकोटिभङ्गुरो
गुरुरुपरि क्षमते न तेऽङ्कुशः ॥

(अ) Harṣacarita 2. 5.

(आ) VS 6.23 (a. Bāṇa-bhaṭṭa, Any 35. 85, Kav p. 47, VyVi *ad* 2.92, (p. 428).

(*a*) करिकरभ VyVi.

Aparavaktrā metre.

O young elephant, leave off your fickleness, behave with due modesty, with face bent in humility; the superior over you, *viz.*, the sharp goad that is curved like the sharp edge of the claws of a lion will not tolerate (your misbehaviour). (A. A. R.).

करिकवलनशिष्टैः see No. 8748.

8748*

करिकवलितमृष्टैः शाखिशाखाग्रपत्रैर्
अरुणसरणयोऽमी सर्वतो भीषयन्ते ।
चलितशबरसेनादत्तगोशृङ्गचण्ड-
ध्वनिचकितवराहव्याकुला विन्ध्यपादाः ॥

(आ) SkV 1587 (a. Kamalāyudha), Skm (Skm [B] 2040, Skm [POS] 5. 8. 5) (a. Kamalāyudha), JS 364. 17 (a. Kamalākara), Sar 2. 30, Vīrat 67 (p. 24.7-10).

(*a*) करिकवलनशिष्टैः Skm, JS, Sar; °लितमृष्टैः SkV; शाक° Skm (POS), Sar.

(*b*) भीषयन्तेऽग्रकुञ्जैः [स°] SkV ; Sar.

(*c*) चरित° JS.

Mālinī metre.

Terrifying is this country of the Vindhyas, where the paths/are brown with leaves torn from treetops by the elephants/ then chewed and dropped; infested by wildboars/ who startle at the angry sound of hours/blown by a troop of mountaineers upon the move. (D. H. H. Ingalls).

करिकवलितमृष्टैः see Np. 8748.

8748A*

करिकुम्भतुलामुरोजयोः
क्रियमाणां कविभिर्विशृङ्खलैः ।
कथमालि शृणोषि सादरं
विपरीतार्थविदो हि योषितः ॥

(अ) BhV 2. 95.

(आ) Rasagaṅgā 634. 12-3, 669. 17-8.

(*c*) विपरीतग्रहणा Rasagaṅgā 634.

Viyoginī metre.

Oh friend, how do you respectfully listen to the comparison of your breasts, made by unrestrained poets, with the temples of an elephant (for it is the other way round). Lovely women take a wrong view of things. (H. D. Sharma).

8749**

करिकृष्णाश्वगन्धा च नवनीतं च माहिषम् ।
एतेषां मर्दनाल्लिङ्ग- वृद्धिः संजायते परा ॥

(आ) ŚP 3233 (a. Koka).

The paste made of *karikṛṣṇa* and *aśvagandha* mixed with the butter from buffalo's milk, when rubbed in the genitals of the male will make them extremely big. (A. A. R.).

8750**

करिणश्च हस्तिकर्णैर्
निर्देश्या वाजिनोऽश्वकर्णेन ।
गावश्च पाटलाभिः
कदलीभिरजाविकं भवति ॥

(आ) ŚP 2316 (a. Nānāvṛkṣayurveda-Śāstra).

Āryā metre.

Elephants get well nourished by *hasti-karṇa*-plants, horses by the *aśvakarṇa*, cattle by the *pāṭala*-plants, and goats and sheep by *kadalī* (banana)-plants. (A. A. R.).

करिणीवेषा दीपितकामा see तरुणीवेषा दीपितकाम:

8751*

करिन् मा गर्जोच्चैर्मृगपतिरिहास्तेऽतिनिकटे
न दृष्टस्त्वं दैवादपसर सुदूरं द्रुतमित: ।
न किं पश्यस्यग्रे खरनखरनिर्दारितकरि-
प्रकीर्णास्थिश्रेणीधवलितमिमं शैलकटकम् ॥

(आ) Skm (Skm [B] 1837, Skm [POS] 4.40. 2) (a. Saṁgrāmacandra), AB 528, Vidy 58 (a. Saṁgrāmacandra).

(*a*) °स्तेस्थ (°स्व) Skm (POS).

(*b*) दूरादपसर Vidy (but दैवादिति सदुक्तौ Vidy [var]); सुरुरं Vidy (*contra metrum*).

(*c*) नव° [खर°] Vidy.

(*d*) सृक् [°स्थि°] Vidy ; °शवलितममुं Vidy ; इदं [इमं] Skm (POS.).

Śikhariṇī metre.

O elephant, do not trumpet aloud, for there is a lion nearby. Fortunately for you, you have not been perceived. Run away quickly from this place; do you not see before you this mountain ridge rendered white by heaps of scattered bones of elephants torn to pieces by its fierce claws ? (A. A. R.).

करिमदगन्धिरतजला see दीर्घास्यवन्तनासा

8752*

करिमदपरिमलवाही
वहति बहिर्गिरिसरित्समीर इति ।
मृदुगर्भान्तर्मार्वं
न जहाति गुहागृहस्य हरिगृहिणी ॥

(आ) SMH 11. 78.

(*b*) इव [इति] SMH (var.).

Gīti-āryā metre.

Just for the reason that the breeze over the mountain stream wafts the fragrance of an elephant's ichor, the lioness does not abandon its cave-house, cosy as the inside of the womb. (A. A. R.).

8753**

करिवरमृदितवलीमुख-
नलकैर्मूलेषु कीलितस्य तरो: ।
संवत्सरं च यावत्
फलिनस्य फलानि जायन्ते ॥

(आ) ŚP 2286.

Āryā metre.

When the long bones of a monkey, trampled to death by a lordly elephant, are thrust into the roots of a fruit-tree, it gives fruits in abundance within a year. (A. A. R.).

करिष्य इति संश्रुत्य see प्रतिश्रुत्य करिष्येति

8754*

करिष्यति कलानाथ: कुतुकी करमम्बरे ।
इति निर्वापयामास रविदीपं निशाङ्गना ॥

(आ) SR 293.5, SSB 134.6, RJ 1049 (=7.17) and 1077 (om. in some texts).

The damsel of night put out the lamp of sun knowing that the moon will, in all eagerness, reach out his hand/rays at her garment/the sky (for dalliance/to drive out darkness). (K. V. Sarma.).

8755

करिष्यन् न प्रभाषेत कृतान्येव च दर्शयेत् ।
धर्मकामार्थकार्याणि तथा मन्त्रो न भिद्यते ॥

(अ) MBh (MBh) [Bh] 5. 38. 16, MBh [R] 5.37. 16*cd*-17*ab*, MBh. [C] 5.1413-14.

(आ) IS 1541.

(*a*) मन्त्रितं [क°] MBh (var.).

(*b*) तु [च] MBh (var.) ; निर्दिशेत् [द°] MBh (var.).

(*c*) धर्मकामार्थकार्येष or सर्वकामार्थ° or धर्मार्थकाम° MBh (var.).

(*d*) यथा or तदा [त°] MBh (var.); विद्यते [भि°] MBh (var.).

One should not speak out while one is just endeavouring towards virtue, wealth or love; one should expose only those things that have been achieved, lest one's intentions are scuttled. (K. V Sarma).

8756*

करिष्यते यत्र सुदुश्चराणि
प्रसत्तये गोत्रभिदस् तपांसि ।
शिलोच्चयं चारुशिलोच्चयं तम्
एष क्षणान्नेष्यति गुह्यकस् त्वाम् ॥

(अ) Kir 3. 29.

(आ) KHpk 460. 619.

(*a*) सुदुष्कराणि Kir (var.), KHpk.

(*d*) अवक्षणात्ते° KHpk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

This yakṣa would, in a moment, lake you to that mountain possessed of beautiful peaks, whereon you would practice difficult types of austerities for propitiating Indra. (S. V. Dixit).

8757

करिष्यामि करिष्यामि करिष्यामीति चिन्तया ।
मरिष्यामि मरिष्यामि मरिष्यामीति विस्मृतम् ॥

(आ) VS 3297, SRRU 955, SPR, 1321 (a. Udbhaṭasāgara 3. 146).

While going on resolving, 'I shall do', 'I shall do', 'I shall do', (without doing) one forgets 'I will die', 'I will die', 'I will die'. (K. V. Sarma).

8758

करिष्येऽवश्यमित्युक्तिः करिष्यन्नपि दुष्यसि ।
दृष्टादृष्टा हि नायत्ताः कार्यीया हेतवस्तव ॥

(अ) Naiṣ 17. 147.

Thou dost say "I will surely do it." But thou art wrong even though thou art purprting to do it. The seen and unseen causes of an effect are not under (our) control. (K. K. Handiqui)

8758A*

करी वरीभरीति चेद् विशं सरीसरीति कां
स्थिरीचरीकरीति चेत् न चञ्चरीकरीतिकाम् ।
दरीधरीति केतकं वरीवरीति सारसं
जरीजरीति मञ्जरी निरीतिरीतिरीदृशी ॥

(अ) Ava 9.

Mātrāsamaka metre.

When an elephant is fed to the full, whither will it not roam; if it is firmly tied up, how can it flit like a bee; if it be loaded with *ketakī*-stems, it will surely resort to the lake and completely destroy the (lotus) flowers (growing therein). (K. V. Sarma).

8759**

करीषमध्ये निहितं तत् सर्वं पञ्चमासकम् ।
द्रवीभूतं ततः सर्वम् उद्धरेत् तेन लेपयेत् ॥

(आ) ŚP 3065 [a. Nānāsaṁhitā).

All those ingredients [betel leaves, etc. as aforesaid] should be placed in the midst of dried cowdung cakes for the duration of five months and when all have become liquefied they should be taken out and smeared (over the hair to make it glistening black). (A. A. R.).

8760*

करुणमभिहितं त्रपा निरस्ता
तदभिमुखं च विमुक्तमश्रु ताभिः ।
प्रकुपितमभिसारणेऽनुनेतुं
प्रियमियती ह्यबलाजनस्य भूमिः ॥

(अ) Kir 10. 58.

(*c*) अभिनेतुं Kir (var.).

Puṣpitāgrā metre.

They utter piteous words (expressing passionate desire), throw off all shame, and also shed tears before (the lover, when they want to entice them. (If he does not succumb) they show anger so as to prevail on him to go with them; these indeed constitute the ground which young women would traverse in order to bring round (their lovers). (K.V. Sarma).

8761

करुणाद्रवमेव दुर्जन:
सुतरां सत्पुरुषं प्रबाधते ।
मृदुकं हि भिनत्ति कण्टक:
कठिने कुण्ठक एव जायते ॥

(आ) SkV 1276.

(*a*) करुणाद्रवनेव SkV (var.).

Viyoginī metre.

The villain proves most painful/to the man who flows with pity, / for a thorn pricks ever what it is soft;/on what is hard it would lose its point. (D. H. H. Ingalls).

8761A*

करे कृत्वा तूलं कुचकलशमूलं विदधती
स्फुटं वारं वारं तरलयति हारं सुवदना ।
समीचीना मीनायतनयननीलोत्पलदला
वितन्वाना तन्तून् विकलयति जन्तूनविकलम् ॥

(आ) SG 137.

Śikhariṇī metre.

Holding aloft (the ball of) cotton wool high up in her hand (and thus) exposing her pot-like bosom and with her necklace dangling visibly to and fro, the belle with charming face and having eyes long like the fish and beautiful like the blue lotus petal, spins yarn, agitating, with ease, all sentient beings. (K. V. Sarma).

8762*

करे च दक्षिणे व्याधिं हृदि राज्यादिलाभदा ।
पृष्ठे चोपद्रवं हन्त्यु- दरे मिष्टान्नभोजनम् ॥

(आ) ŚP 2531.

(If a lizard) falls on the right hand of a person it forebodes illness to him; if on his chest it indicates the acquisition of kingship, etc., and if on his back it removes all worries and when it falls on his belly it indicates a sumptuous meal. (A. A. R.).

8763*

करेण कण्डूयति दक्षिणेन
यक्षो यदा वामकरं तदानीम् ।
प्रभूतमातङ्गघटासमृद्धं
ब्रूते समन्तात् पृथिवीपतित्वम् ॥

(आ) ŚP 2351.

Upajāti metre (Upendravajrā and Indravajrā).

If a *yakṣa* (dog) scratches its left fore-leg with its right fore-leg [when a person sets out on a journey] it foretells his sovereignty of the country with the immediate prospect of a huge elephant force at his command. (A. A. R.).

8764*

करेण करिणा वीर: सुगृहीतोऽपि कोपिना ।
असिनासून् जहाराशु तस्यैव स्वयमक्षत: ॥

(आ) SR 128.18, SSB 437.18.

Though firmly caught by the trunk of an infuriated elephant, the warrior took the elephant's life, with his sword, in a trice, himself remaining uninjured. (A. A. R.).

8765*

करेण ते रणेष्वन्त- करेण द्विषतां हता: ।
करेणव: क्षरद्रक्ता भान्ति संध्याघना इव ॥

(अ) KāD 3. 26.

(आ) KHpK 302, 462, Sar 2.115.

(इ) KāD (T) 3.26 ; KāD (M) 3.26.

The elephants killed on the battle-field by your enemy-killing hand appear, with their blood oozing out, like evening clouds of crimson colour.

8766*

करेण दानं मुनिराददानो
भक्तस्य संकेतमिति ब्रवीति ।
लोकद्वयेच्छाफलसंप्रदाने
दत्तो मया दक्षिणहस्त एष: ॥

(आ) IS 1542, Subh 51.

(*d*) एष Subh.

Upajāti metre (Upendravajrā and Indravajrā).

When a sage accepts with his hand a gift offered to him, he says that it is but a convention on the devotee's part ; in offering the desires of the two worlds, I have given this my right hand. (A. A. R.).

8767*

करेण वाञ्छेव विधुं विधर्तुं
यमित्थमात्थादरिणी तमर्थम् ।
पातुं श्रुतिभ्यामपि नाधिकुर्वे
वर्णं श्रुतेर्वर्ण इवान्तिम: किम् ॥

(अ) Naiṣ 3. 62.

Upajāti metre (Upendravajrā and Indravajrā).

The matter, of which thou thus speakest with fervour as something like a desire to catch the moon with the hands —have I no right even to hear of it, just as a śūdra has no right to hear the words of the Vedas ? (K. K. Handiqui).

8768*

करेण वातायनलम्बितेन
स्पृष्टस् त्वया चण्डि कुतूहलिन्या ।
आमुञ्चतीवाभरणं द्वितीयम्
उद्भिन्नविद्युद्वलयो घनस् ते ॥

(अ) Raghu 13.21.

(आ) Rasaratnahāra (KM VI. 118) *ad* 78.
Upajāti metre (Upendravajrā and Indravajrā).

O wrathful are, as you touch the cloud, out of curiosity, with your hand dangling outside the window (of the aerial vehicle in which we are travelling), the cloud produces a lightning and seems to put it (on your arm) as a second ornament (to your already ornamented arm). (K.V. Sarma).

8768A**

करेण सलिलार्द्रेण न गण्डौ नापरं करम् ।
नेक्षणे च स्पृशेत् किं तु स्प्रष्टव्ये जानुनी श्रिये ॥

(आ) SPR 1051.21 (a. Vivekavilāsa 3.54).

With a hand wet with water, one should not touch the cheeks, the other hand or the eyes, but only the knees, if one desires prosperity. (K.V. Sarma).

8769*

करेणुर्नाहूता निजकवलभागप्रणयिनी
न चामृष्ट: स्नेहात् करकिसलयेनापि कलभ: ।
स येनासौ दर्पात् प्रतिगजजिगीषारभसत:
क्रुधा धावन् मग्नो ह्रदपयसि कष्टं करिपति: ॥

(आ) Skm (Skm [B] 1849, Skm [POS] 4. 42. 4) (a. Tripurāripāla).
Śikhariṇī metre.

The she-elephant, his mate, who loves to share a part of the food thrown into his mouth, was not called in ; the elephant cub, his son, was not fondled affectionately by his tender trunk ; in

his hurry to vanquish the opposing elephant, out of pride, he runs in wrath, but alas ! the lordly elephant falls into the waters of the lake and is drowned. (A. A. R.).

8769A

करे दानं हृदि ध्यानं मुखे मौनं गृहे धनम् ।
तीर्थे यानं गिरि ज्ञानं मण्डनं महतामिदम् ॥

(आ) SPR 912. 2 (a. Sūktiratnāvalī 485).

Gift in the hand, meditation in the heart, silence in the mouth, wealth in the house, journey to places of pilgrimage, wisdom in the words, —are these ornaments of the great. (K.V. Sarma).

8769B*

करे वामे वासस्तदपरकरे हारलतिकां
वहन्त्या बिम्बोष्ठे पतिदशनदत्तव्रणपदम् ।
परिम्लानां मालां शिरसि शशिखण्डं स्तनतटे
रतान्तोत्तिष्ठन्त्या जगदपि न मूल्यं मृगदृशः ॥

(आ) SG 498.

Holding her loose garment in her left hand, her necklace in the other, the bruise mark from her husband's teeth on her cherry lips, faded wreath round her tresses (*lit.* head), crescent-shaped (nail-) marks on her bosom—the worth of the deer-eyed damsel emerging thus after love-sports cannot be matched even by the (entire) earth. (K.V. Sarma).

8770*

करे विधृत्येश्वरया गिरां सा
पान्था पथीन्द्रस्य कृता विहस्य ।
वामेति नामैव बभाज सार्धं
पुरन्ध्रिसाधारणसंविभागम् ॥

(अ) Naiṣ 14.33.

(*c*) नामेव Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Sarasvatī, taking hold of her hand, led her towards Indra with a smile. But Damayantī proved true to the significant name 'perverse'[1] common to women in general. (K.K. Handiqui).

1. वामा

8771*

करे विभाति तन्वङ्ग्या रणद्वलयसंहतिः ।
मनःकुरङ्गबन्धाय पाशालीव मनोभुवः ॥

(आ) VS 1532. Cf. सहेमकटकं धत्ते; Vikram 8. 62.

In the hand of the slim-bodied damsel there are a series of jingling bracelets, which constitute, as it were, the strings [nooses] of Cupid to entrap the monkey in the form of (young men's) minds. (A. A. R.).

8772*

करे वेणीमेणीसदृशनयना स्नानविरतौ
दधाना हर्म्याग्रे हरनयनतेजोहुतमपि ।
इयं मुग्धा दुग्धाम्बुधिबहलकल्लोलसदृशा
दृशा वारं वारं मनसिजतरुं पल्लवयति ॥

(आ) SR 271. 46, SSB 95. 46, Vidy 511, SH 1905.

(*b*) हर्म्यान्ते Vidy ; सौधाग्रे [ह°] SH ; हरनयनभस्मीकृतम् SH.

(*c*) °सलिल° [°बहल°] SH.

(*d*) वारम्बारं Vidy ; भूयो भूयो [वा°] SH.

Śikhariṇī metre.

This young lady, having eyes similar to those of a doe, holds the tresses in her hand after finishing her bath; standing thus at the top of the mansion this charming girl, with eyes resembling a series of waves of the ocean of milk, makes the tree of Cupid, who had been sacrificed [burnt] in the fire of Siva's eye, put forth sprouts one after another (*lit.*, again and again). (A. A. R.).

8773

करे श्लाघ्यस् त्यागः शिरसि गुरुपादप्रणमता
मुखे सत्या वाणी विजयि भुजयोर्वीर्यमतुलम् ।
हृदि स्वच्छा वृत्तिः श्रुतमधिगतं च श्रवणयोर्
विनाप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम् ॥

(अ) BhŚ 72.

(आ) SkV 1243, SR 52.240 (a. BhŚ), SSB 311.247, SRK 18. 72 (a. BhŚ), VP 1.63, IS 1543, Subh 56 and 315, SSD 2 f. 93a, ŚSV 16, JSV 13. 12 and 182.9, ASS 13.5, Saśa 202.30, SRM 2.2.57, SPR 913.25 (a. Nītiśataka).

(*a*) श्लाघ्स् or श्राघ्यं BhŚ (var.); गुरुपदे BhŚ (var.); °प्रणयिता BhŚ (var.), SkV, ASS, SR, SŚB, SRK ; °प्रणमनं BhŚ (var.); Subh ; °प्रणयनं or °प्रवणता or °प्रणतिता BhŚ (var.), SPR.

(*b*) विजय° or जयति [वि°] BhŚ (var.) ; श्रुतमनवगीतं श्रवणयोः [वि° भु°] SkV (see *c*) ; पौरुषमपि (°महो) or शौर्यमतुलं BhŚ (var.) ; पौरुषमलम् ASS.

(*c*) स्वस्था BhŚ (var.) SPR, स्वन्या [स्व°] BhŚ (var.); श्रुतिम् [शृ°] BhŚ (var.) ; अवगतं [अधि°] BhŚ (var.); अवितथं ASS ; अधिगतैकव्रतफलं BhŚ (var.), SR, SSR, SRK, SPR ; विजयिभुजयोः पौरुषमधोः [श्रु° च श्र°] SkV (see *b*).

(*d*) प्रकृतमहतां (स्वभव°) BhŚ (var.) ; स्फुरति [प्र°] SkV; मंडितम् BhŚ (var.).
Śikhariṇī metre.

Laudable charity in the hand, obeisance to elders in the head, true speech in the mouth, matchless valour in the victorious arms, pure thoughts in the heart, listening to scriptures in the ears —such are the ornaments of men who are great by nature, (even if) bereft of wealth. (K.V. Sarma).

8773A*

करैरुपात्तान् कमलोत्करेभ्यो
निर्जैर्विवस्वान् विकचोदरेभ्यः ।
तस्या निचिक्षेप मुखारविन्दे
स्वेदापदेशान्मकरन्दबिन्दून् ॥

(आ) RAS 137.
Upajāti metre (Indravajrā and Upendravajrā).

The Sun deposited on her lotus face, in the form of sweat, the honey which it had drawn, with its own rays, from the interior of blossomed lotus flowers. (K.V. Sarma).

8774**

करैर्वा प्रमितैर्ग्रामैर् वत्सरे प्रबलं रिपुम् ।
तोषयेत् तद्धि दानं स्याद् यथायोगेषु शत्रुषु ॥

(अ) Śukranīti 4. 1. 33.

That policy is said to be *Dāna* or 'Gift' to enemies according to their strength and status by which one pacifies powerful foes by tributes or annual incomes from definite tracts of lands. (B. K. Sarkar).

8775

करोति कालः सकलं संहरेत् काल एव हि ।
कालः स्थापयते विश्वं कालाधीनमिदं जगत् ॥

(अ) Kūrma-purāṇa 12. 28.

Time does everything, it is indeed time that withdraws everything ; time it is that stabilises the universe and thus this world is (entirely) dependent on time. (A. A. R.).

8776*

करोऽतिताम्रो रामाणां तन्त्रीताडनविभ्रमम् ।
करोति सेर्ष्यं कान्ते च श्रवणोत्पलताडनम् ॥

(अ) KāD 3.21.

(आ) KāD (T) 3. 21 ; KāD (M) 3.21.

(*a*) नारीणां [रा°] KāD (var.).

(*c*) सर्ष्ये KāD (var.); वा [च] KāD (var.).

The deep red hands of charming damsels/stroke softly the strings of the lyre/but laking the lotus adorning their ears/they strike with a vengeance at their (erring) husbands. (K. V. Sarma).

8777

करोति दोषं न तमत्र केसरी
न दन्दशूको न करी न भूमिपः ।
अतीव रुष्टो न च शत्रुरुद्धतो
यमुग्रमिथ्यात्वरिपुः शरीरिणाम् ॥

(अ) AS 141.

(आ) SPR 378. 8 (a. AS).

(*d*) यस्त्वग्र° or यमुग्र° AS (var.).

Vaṁśasthā metre.

A lion does not do so much harm to man, neither a snake, nor an elephant, nor a king, not even a haughty enemy in great anger, as does the enemy in the form of great delusions. (A. A. R.).

करोति नाम नीतिज्ञः see No. 8795.

8778

करोति निर्मलाधारस् तुच्छस्यापि महार्घताम् ।
अम्बुनो बिन्दुरल्पोऽपि शुक्तौ मुक्ताफलं भवेत् ॥

(आ) ŚP 477, SR 86.8 (a. ŚP), SSB 366.10, SRK 222. 8 (a. Prasaṅgaratnāvalī), IS 1544, SH 560, SRM 1. 3. 65.

(*b*) महार्घ्यतां SH.

A flawless container might make invaluable even a worthless thing. Lo ! even a small drop of water becomes a pearl in a shell. (K.V. Sarma).

8779**

करोति नीडं भुवि चेद् वराही
समान्यपत्यानि विजायते वा ।
समुद्भवद्भानुमयूखवह्नौ
जाज्वल्यते तज्जगती समस्ता ॥

(आ) ŚP 2509.

Upajāti metre (Upendravajrā and Indravajrā).

If a she-cuckoo builds her nest on the ground [among small bushes and not in tall trees] or if she gives birth to an even number of young ones, then that whole region will be blazing by the fire of the sun's rays that emanate (in summer). (A. A. R.).

8780

करोति पापं योऽज्ञानान् नात्मनो वेत्ति च क्षमम् ।
प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम् ॥

(अ) MBh (MBh [Bh] 12.153.2, MBh [R] 12.159.2, MBh [C] 12.59131.

(*a*) अज्ञानं or अज्ञानान् [यो°] MBh (var.).

(*b*) विदते or वैति च [वे° च] MBh (var.) ; क्षयं or क्षमां MBh (var).

(*c*) द्विषते [प्र°] MBh (var.) °वृत्तानां or °युक्तानां or °भूतांश्च MBh (var.).

(*d*) °स्येति or °श्चेति MBh (var.); वध्यताम् MBh (var.)

The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, will soon incur infamy in the world. (P.C. Roy).

8780A**

करोति पुष्पैर्जिननायकस्य
पूजां त्रिकालं तनुमान् सदा यः ।
तस्यामरेशावनिनाथचक्र-
वर्त्यादिलक्ष्मीर्वशगा भवेद् द्राक् ॥

(आ) SPR 1042. 13 (a. Puṇyadhanakathā 1).

Upajāti metre (Indravajrā and Upendravajrā).

To that person who performs the worship of Lord Jina with flowers three times a day, Goddess of Prosperity who attends the lord of lords of gods of heaven, will became amenable. (K. V. Sarma).

8781

करोति पूज्यमानोऽपि लोकव्यसनदीक्षितः ।
दर्शने दर्शने त्रासं गृहाहिरिव दुर्जनः ॥

(आ) VS 365 (a. Bhagavad-Vyāsa) SR 56. 97 (a. VS), SSB 318.99 (a. Vyāsa).

A wicked man, though respected, causes terror to people every time he is seen, like a serpent secreted in a house. (K. V. Sarma).

8782

करोति मांसं बलमिन्द्रियाणां
ततोऽभिवृद्धिं मदनस्य तस्मात् ।
करोत्ययुक्तिं प्रविचिन्त्य बुद्धया
त्यजन्ति मांसं त्रिविधेन सन्तः ॥

(अ) AS 535.

(आ) SPR 145.37 (a. AS).

(*c*) सर्व्वं [बु°] AS (var.).

Upendravajrā metre.

Eating of meat gives strength to the sense organs, at which the desire to indulge in passionate love increases, and from this the person indulges in unseemly things. Hence good people thinking over this, in the three ways, reject the consumption of the flesh of animals. (A. A. R.).

8783

करोति यः परद्रोहं जनस्यानपराधिनः ।
तस्य राज्ञः स्थिरापि श्रीः समूलं नाशमृच्छति ॥

(आ) SRHt 84.1 (a. MBh, but does not appear in the MBh [Bh] edition).

(*a*) यः SRHt (MS) om.

That king who does harm to others,/ and to people who have committed no offence,/ that king's prosperous position, however stable it may appear,/will attain destruction, root and branch. (A. A. R.).

8784

करोति योऽशेषजनातिरिक्तां
संभावनामर्थवतीं क्रियाभिः ।
संसत्सु जाते पुरुषाधिकारे
न पूरणी तं समुपैति संख्या ॥

(अ) Kir 3.51.

(आ) SR 174. 889 (a. Kir), SSB 509.889 (a. Bhāravi), SRHt 211.29 (a. Kir), SSSN 156.24 (a. Bhāravi).

(*a*) सर्वजनातिरिक्तां Kir. (var.).

Upajāti metre (Upendravajrā and Indravajrā).

One, who justifies, by his action, his repute, excelling all else, is never counted by any supplementary number,[1] when there is the counting of (eminent) men made in an assembly. (S.V. Dixit).

1. Second ordinal number ; *i. e.*, he always gets the first place.

8785

करोति लाभहीनेन गौरवेण किमाश्रितः ।
क्षामस्येन्दोर्गुणं धत्ते कमीश्वरशिरोधृतिः ॥

(आ) VS 3223.

What is the use of a high position if it is totally devoid of profit ? What good does the high position on the head of Śiva bring to the (crescent) moon, when he continues to remain as impoverished as ever (*i. e.*, in the first digit). (A. A. R.).

8785A**

करोति विरतिं धन्यो यः सदा निशिभोजनात् ।
सोऽर्धं पुरुषायुषस्य स्यादवश्यमुपोषितः ॥

(आ) SPR 163.21 (a. Yogaśāstra 3.69).

Praiseworthy is the person who always desists from dinner at night ; for then, he would be compulsorily fasting during half his life. (K. V. Sarma).

8786

करोति वैरं स्फुटमुच्यमानः
प्रतुष्यति श्रोत्रसुखैरपथ्यैः ।
विवेकशून्यः प्रभुरात्ममानी
महाननर्थः सुहृदां बतायम् ॥

(आ) BhKā 1014 (=11. 83).

Upendravajrā metre.

Alas, it is a great misfortune of well-wishers that the master, self-conceited and destitute of judgment, conceives hatred when plainly spoken to and gets pleased with things unwholesome but sweet to the ear. (S. & K. Ray).

8787*

करोति शोभामलके स्त्रियाः को
दृश्या न कान्ता विधिना च कोक्ता ।
अङ्गे तु कस्मिन् दहनः पुरारेः
सिन्दूरबिन्दुर्विधवाललाटे ॥

(अ) Bhāvamiśra's Bhāvaśataka (MS) 43.[1]

(आ) SR 197. 25 (Bhāva°), SSB 551. 24, SRK 162. 16 (a. Sphuṭaśloka), IS 7798, Sama 2 स 88, SRM 2. 2. 360, SPR 1375. 13 (a. Nṛsiṁhaprakāśa 11. 76).

Upajāti metre (Upendravajrā and Indravajrā).

1. Riddle.

What gives charm to a woman at the line parting the hair ? (*Sindūra-binduḥ*, an auspicious mark made of red lead). Which woman has been said by the rules that she should not be seen (as omen) ? (*Vidhavā* a widow). On which part of Śiva's body is fire seen ? (*Lalāṭe*, on the forehead). *Sindūra...lalāṭe* (an auspicious mark of red lead on the forehead of a widow) !

8788**

करोति संसारशरीरभोग-
विरागभावं विदधाति रागम् ।
शीलव्रतध्यानतपःकृपासु
ज्ञानी विमोक्षाय कृतप्रयासः ॥

(आ) AS 207.

(*c*) °तपः दयासु AS (var.).

(*d*) कृतः प्रयासः As (var.).

Upajāti metre (Upendravajrā and Indravajrā).

When a man of wisdom makes efforts for liberation he feels disinclination for enjoyments of worldly life ; he also cultivates affection for good conduct, observance of vows, meditation, penance and compassion for all beings. (A. A. R.).

8789

... ...
करोति सफलं जन्तोः कर्म यच्च करोति सः ॥

(अ) R (R [Bar] 5. 10. 11 *cd*, R [B] 5. 12. 11*cd*, R [G] 5. 15.5, R [L] 5. 7. 11).

(*a*) सकलं or सततं R (var.) ; जन्म or तस्य or जंतुः R (var.).

(*b*) जीवितं जीवितेष्वपि (°ते अपि) or जीवितं ह्यंत्यजेष्वपि (°षु च) or जीवितं मनुजेष्वपि or जीवितत्वं त्यजेदपि or जीवितं त्यजेतेष्वपि R (var.) ; यश् [यच्] R (var.). ; तत् [च] R (var.) ; च [सः] R (var.).

... Whoever does anything with enthusiasm rarely fails to achieve his object. (T. S. Raghavacharya).

8790*

करोति सहकारस्य कलिकोत्कलिकोत्तरम् ।
मन्मनो मन्मनोऽप्येष मत्तकोकिलनिस्वनः ॥

(अ) KāD 3.11.

(आ) Sar 2. 100.

(इ) KāD) (T) 3. 11, KāD (M) 3. 11.

(c) ह्य [प्य्] KāD (var.).

(d) °लनिःस्वनः Sar.

The mango-twig fills my mind with anxiety and this exhilarating cuckoo-songs (of vernal season) too are making me anxious [or : full of passion]. (K. Ray).

8791

करोति सुहृदां दैन्यम् अहितानां तथा मुदम् ।
अकाले च जरां पित्रोः कुसुतः कुरुते ध्रुवम् ॥

(अ) Mārk.-pur. 72. 12.

Disquietude to his friends, joy to those who wish him ill and premature grey hair to his parents—surely a wicked son causes all these. (A. A. R.).

8792

करोति स्वमुखेनैव बहुधान्यस्य खण्डनम् ।
नमः पतनशीलाय मुसलाय खलाय च ॥

(आ) SRK 29. 82 (a. Sphuṭaśloka), IS 7799, NBh 43, SRM 2. 2. 100.

(d) मु° ख° tr. NBh.

Salutation to the pestle and the wicked man who have the habit of falling (in the mortar or on good men) and, with their faces, or words, pounding much grain or contradicting others. (A. A. R.).

8793**

करोति हुंहुं शृगिति ध्वनिं यो
नेष्टो न दुष्टः स यतो रतार्थी ।
चलश्चलः स्यात् कलहाय शब्दः
किकीति दीप्तो गुरुरुग्लुशान्तः ॥

(आ) ŚP 2652.

Upajāti metre (Upendravajrā and Indravajrā).

The (owl) which makes a *huṁ huṁ* sound is not to be desired (as omen), but it is not condemned if it is only making love to his mate ; if it makes a *cal-cal* sound it forebodes quarrels and a deep *ki-ki* sound is conducive to cure severe illness. (A. A. R).

8793A

करोति हे दैत्यसुत यावन्मात्रं परिग्रहम् ।
तावन्मात्रं स एवास्य दुःखं चेतसि यच्छति ॥

(अ) SPR 112. 7.

Oh demon prince,[1] one who gives gifts (to a person), to that extent one is giving him also mental distress. (K. V. Sarma).

1. Said by Preceptor Śukra to disciple Bali, the demon king.

8793B

करोतु करटः शब्दं सर्वदा प्राङ्गणे वसन् ।
न शृणोति बुधः प्रीत्या शृणोति पिकभाषितम् ॥

(अ) Ava 86.

Let the crow reside in one's courtyard and make sound ; but the wise man never cares to listen to it, while he harks with pleasure to the cooing of the cuckoo (though coming from afar). (K.V. Sarma).

8794*

करोतु तादृशीं प्रीतिं यादृशी नीरपङ्कयोः ।
रविणा शोषिते नीरे पङ्कदेहो विशीर्यते ॥

(आ) SuMañ 254. 3-4.

Cultivate that kind of affection which exists between water and mud ; when the water gets dried up by the sun, the body of the mud breaks into bits. (A. A. R.).

8795

करोतु नाम नीतिज्ञो व्यवसायमितस्ततः ।
फलं पुनस् तदेव स्याद् यद् विधेर्मनसि स्थितम् ॥

(अ) H (HJ 2. 12, HS 2. 12, HM 2. 12, HK 2. 14, HP 2. 13, HN 2. 13, HH

41. 23-4, HC 55. 13-4), Ghaṭakarpara's Nītisāstra (KSH 505) 21.

(आ) Skm (Skm [B] 2351, Skm [POS] 5. 71.1), JS 414.10 (Bhagavad- Vyāsa), SRHt 4 (a. P), IS 1545, TP 451, SR 91. 9 (a. H), SSB 374.9, SSSN. 42.4.

(*a*) करोति H (var.).

(*b*) व्यवसायांस्ततस् SRHt ; उदारधी: [इत°] JS.

(*c*) तदेवास्य H (var.), Skm, JS, SRHt, SR, SSB.

(*d*) विधेस्तु मन:स्थितम् SRHt.

Let the prudent man, indeed, transact business here and there ; but, the result will be just that which is fixed in the mind of the Supreme Disposer. (F. Johnson).

8796

करोमीशोऽपि नाक्रान्ति परितापेन खेदवान् ।
दरिद्रोऽपि न वाञ्छामि तेन जीवाम्यनामय: ।।

(आ) Sama 2 त 19, SRM. 2. 1. 28.

I do not launch an attack even when I have the power, nor grieve at adversities, nor desire (for more) in poverty : hence I live without ills (*i.e.*, am healthy in body and mind). (K. V. Sarma).

8797

करोम्यहमिदं तदा कृतमिदं करिष्याम्यद:
पुमानिति सदा क्रियाकरणकारणव्यापृत: ।
विवेकरहिताशयो विगतसर्वधर्मक्षमो
न वेत्ति गतमप्यहो जगति कालमत्याकुल: ।।

(आ) AS 256.

(*a*) तथा [तदा] AS (var.).

(*c*) °रहिताक्रियो AS (var.); °क्षमा AS (var,).

Pṛthvī metre.

I do this work now, previously did that work, and shall do another next—a person thus ever busily engaged in one activity or other, with his mind devoid of discrimination and righteous considerations, finds in course of time that, alas ! so much time had passed ; and gets greatly worried. (A. A. R.).

8798

करोषि तास्त्वमुत्खात- मोहस्थाने स्थिरा मती: ।
पदं यति: सुतपसा लभतेऽत: सशुक्लिम ।।

(अ) Devīśataka (KM IX.1) 100.

(आ) KHpk 321.522.

If you inculcate in yourself much firmmindedness, dispelling illusions, then, you will attain the position, which has the whiteness of purity, reached by a sage through great penace. (K.V. Sarma).

8798A

करोषि यत् प्रेत्यहिताय किंचित्
कदाचिदल्पं सुकृतं कथंचित् ।
मा जीहरस्तन्मदमत्सराद्यैर्
विना च तन्मा नरकातिथिर्भू: ।।

(आ) Spr. 1426. 24) (a. Adhyātmakalpadruma 7. 75. 13).

Upajāti metre (Indravajrā and Upendravajrā).

Whatever meritorious deed, howsoever little, that you do, at any time, for your own benefit (in the life) after death, do not tarnish such acts with pride, hatred etc., and do not become a guest in the hell by not doing such acts. (K. V. Sarma).

8799*

करौ धुनाना नवपल्लवाकृती
पयस्यगाधे किल जातसंभ्रमा ।
सखीषु निर्वाच्यमधाष्टर्यदूषितं
प्रियाङ्गसंश्लेषमवाप मानिनी ।।

(अ) Kir 8. 48.

(आ) VS 1878 (a. Bhāravi), SP 3841 (a. Bhāravi), SR 338. 91 (a. Kir),

SSB 209. 33 (a. Bhāravi), JS 246. 10. (a. Bhāravi).

(*c*) सखीष्वनि° VS.

Vaṁśasthā metre.

Throwing up her arms, as if in fright, in the deep waters of the pond, the proud damsel obtained a full bodily embrace from her lover (as he rescued her), uncensured by her friends as to have been contrived at her initiative. (K.V. Sarma).

8800*

करौ धुनाना नवपल्लवाकृती
वृथा कृथा मानिनि मा परिश्रमम् ।
उपेयुषी कल्पलताभिशङ्कया
कथं न्वितस्त्रस्यति षट्पदावलिः ॥

(अ) Kir 8. 7.

(आ) V S 1860 (a. Bhāravi). SR 345. 52 (a. Kir), SSB 221. 5 (a. Bhāravi).

Vaṁśasthā metre.

Waving your sprout-like arms, please do not, O angry one, exert yourself in vain ; these bees approach them with the notion that they are branches of the wish-granting tree: how can they be frightened ? (A. A. R.).

8801*

करौ शरदिजाम्बुजक्रमविलासशिक्षागुरू
पदौ विबुधपादपप्रथमपल्लवोल्लङ्घिनौ ।
दृशौ दलितदुर्मदत्रिभुवनोपमानश्रियौ
विलोकय विलोचनामृतमहो महः शैशवम् ॥

(अ) Kṛṣṇakarṇāmṛta (De's ed.) 86, Ārcārya's ed. 1. 85.

(*a*) शरदुदञ्चिताम्बुजवि° Kṛṣṇa° (Āc.).

(*d*) महच्छैवम् Kṛṣṇa° (Āc.).

Pṛthvī metre.

The two hands imparting lessons in charm, as it were, to full-blown autumnal lotuses, the two feet surpassing in tenderness the first fresh offshoots on heavenly trees, the two eyes excelling in loveliness, aught that in the three worlds bears right title to beauty ; behold this wondrous child-form,[1] ambrosial to view; do thou behold, oh mine eye ! (M. K. Acharya).

1. Of child Kṛṣṇa.

8802*

कर्कन्धूफलमुच्चिनोति शबरी मुक्ताफलाकाङ्क्षया
गृध्रोलूककदम्बकस्य पुरतः काकोऽपि हंसायते ।
कीर्त्या ते धवलीकृते त्रिभुवने क्ष्मापाल लक्ष्मीः पुनः
कृष्णं वीक्ष्य बलोऽयमित्युपहितव्रीडं शनैर्जल्पति ॥

(आ) JS 340.32, KHpk 399.666, Sar 3.131.

(*a*) °काङ्क्षिणी Sar.

(*b*) क्रुद्धो° KHpk, Sar.

(c) पुरः [पुनः] Sar.

Śārdūlavikrīḍita metre.

With your fame spread all over the world, O king, rendering everything white, the hunter's wife gathers the fruits of the *karkandhū*-plant taking them to be pearls; even the crow resembles a swan before flocks of vultures and owls ; and Lakṣmī, seeing Śrī Kṛṣṇa, mistakes him for Balarāma and speaks to him gently, overcome by shyness. (A. A. R.).

8803

कर्कशं दुःसहवाक्यं जल्पन्ति वञ्चिताः परैः ।
कुर्वन्ति द्यूतकारस्य कर्णनासाविछेदनम् ॥

(अ) Cr 1308 (CNP II 111, CM 35), Be *ad* Vet 21. 3. cf. नरानर्थकरं द्यूतं; न श्रियस्तत्र तिष्ठन्ति; विषादः कलहो हानिः

(*a*) दुःश्रवं (श्रयं b in Vet) वा° Vet.

(*b*) जातचिन्ता ततः परम् Vet; जल्पयन्तो वञ्चिता पुरे CNP II (MS).

(*d*) कर्णनाशादिकं ध्रुवम् CNP II (MS).

Those who are cheated by their opponents, (in the game dice), utter unpalatable words, hard to endure; but, of those who maintain the gambling dens, they cut off their noses.

8804

कर्कशतर्कविचार-
व्यग्रः किं वेत्ति काव्यहृदयानि ।
ग्राम्य इव कृषिविलग्नश्
चञ्चलनयनावचोरहस्यानि ॥

(अ) SR 43. 3, SSB 297. 3.

Gīti-Āryā metre.

How can a person deeply engaged in logic at disquisitions, ever appreciate the heart of (sweet) poetry, even as a farmer engrossed in agriculture, the implied secrets in the language of the damsel of quick-moving eyes? (A.A.R.).

8805**

कर्कशेन तु चापेन यः कृष्टौ हीनमुष्टिना ।
मत्स्यपुच्छा गतिस् तस्य सायकस्य प्रकीर्तिता ॥

(आ) ŚP 1847.

When an arrow is drawn in a rough bow insufficiently by the closed palm of the hand, the movement of the discharged arrow is termed *matsyapuccha* (moving like a fish-tail). (A. A. R.).

8806**

कर्कोटिकार्कयोर्मूलं चूर्णयित्वा च सर्षपान् ।
सर्पिषा पाययेन् मन्त्री स्थावरक्ष्वेडशान्तये ॥

(आ) ŚP 2864.

The roots of the *karkoṭika* and *arka* plants powdered along with mustard, and mixed with ghee should be given as a drink while the physician is reciting charms (*mantra*) as antidote to poisons of the *sthāvara* type.[1] (A. A. R.).

1. Poisons are classified into two, *sthāvara* and *jaṅgama*, ŚP 2859.

8807*

कर्णं चक्षुरजीगणत्तव पितुस् तातः पिता ते पुनः
शक्त्याधारकुमारमप्यजगणत्तं कातरत्वेन सः ।
देवोगात्महिषीति पश्यति जगत्त्वेवं विवेक्तुं पुनः
प्रागल्भ्यं प्रथयन्ति वस्तदपि च प्रज्ञाधनाः साधवः ॥

(आ) Skm (Skm [B] 1637, Skm [PGS] 3.54.2) (a. Vidyāpati).

(*c*) गततत्त्वं Skm (var.); जगत्तत्वं Skm (POS) (*contra metrum*).

(*d*) प्रजधनाः Skm (B).

Śārdūlavikrīḍita metre.

Your father's father considered his ears as his eyes (through spies), your father was fearful even of young princes if they were armed; but your own majesty looks upon the whole world as if it were your own mahiṣī [queen]; good and intelligent people proclaim this boldness of your discrimination. (A. A. R.).

8808*

कर्णः सर्वशिरोगतस्त्रिभुवने कर्णेन किं न श्रुतं
विश्राम्यन्ति मृगीदृशामपि दृशः कर्णे न चित्रं क्वचित् ।
आश्चर्यं पुनरेतदेव यदयं निश्छिद्रसन्मण्डलः
सप्ताम्भोनिधिमेखलां वसुमतीं धत्ते जगन्मण्डलः ॥

(आ) Skm (Skm [B] 1435, Skm [POS] 3.13.5)

(*a*) किं Skm [B] (printing error).

Śārdūlavikrīḍita metre.

King Karṇa (like the ear) is at the head of all. What Vedic lores have not been learnt by him (or is being listened to by the ear). It is no wonder that glances of gazelle-eyed damsels stop short at him (even as they extend up to the ears). But what is surprising is that (unlike ears whose lobes are pierced) this ornament of the worlds remains in his circle of friends without any intrigue and also

reigns over the entire earth bordered by the seven seas.[1] (K.V. Sarma).

1. Pun on the word *karṇa* which refers both to the king and the ear.

कर्णकम्पितरसालमञ्जरी see No. 8809.

8809*

कर्णकल्पितरसालमञ्जरी-
पिञ्जरीकृतकपोलमण्डलः ।
निष्पतन्नयनवारिधारया
राधया मधुरिपुर्निरीक्ष्यते ॥

(अ) Bhānukara's Rāsamañjarī 29.

(आ) PV 342 (a. Bhānukara), JS 271 (a. Bhānukara), DhV ad 1.4. (p. 26).

(*a*) कर्णकम्पित° PV.

(*d*) मधुरि° PV ; निरीक्षते PV (MS).

Rathoddhatā metre.

With her charming cheeks rendered reddish brown by the pollen from the cluster of mango blossoms placed in her ear and with a stream of tears falling from her eyes Rādha is glancing at Śrī Kṛṣṇa, the enemy of demon Madhu. (A. A. R.).

8810*

कर्णगतेयममोघा
दृष्टिस् तव शक्तिरिन्द्रदत्ता च ।
सा नासादितविजया
क्वचिदपि नापार्थपतितेयम् ॥

(अ) ĀrS 2. 181.

Āryā metre.

Meaning 1 :

Your eyes which have reached up to the ears and are infallible by the power given to you by god [nature] have never been unsuccessful nor have they ever fallen on an unpofitable person. (A.A.R.).

Meaning 2 :

The *Śakti* weapon given by Indra to Karṇa is infallible; it has never been unsuccessful when it had not been directed against Arjuna. (K.V. Sarma).

8810A*

कर्णद्वयावनतकाञ्चनतालपत्रा
वेण्यन्तलम्बिमणिमौक्तिकहेमगुच्छा ।
कूर्पासकोत्कवचितस्तनबाहुमूला
लाटी नितम्बपरिवृत्तदशान्तनीवी ॥

(अ) Pādatāḍitaka Bhāṇa of Śyāmilaka 113.

(*b*) वेण्यान्त° or वेण्यन्तलग्न° Pāda° (var.).

Vasantatilakā metre.

(Here comes) the Lāṭa woman, from whose ears golden ornaments in the shape rolled palm-leaves are suspended, from the tip of whose plait a cluster of jewels, pearls and gold drops down, whose breasts and armpits are covered with a bodice and whose skirt is tied around the waist with tips of the hem. (G. H. Schokker and Worsley).

कर्णनालीकनाराचा see No. 8830.
कर्णभूषणसंग्रहणोचितो see No. 8553.

8811

कर्णलङ्घिगुणोत्कर्षा वदान्या धन्विनो यथा ।
निष्फलान् न विमुञ्चन्ति मार्गणान् समितौ स्थिताः ॥

(आ) SSK 1. 25, SSSN 35. 16 ; SR 70. 6, SSB 339.6.

(*ab*) °त्कर्षास्त्यागिनो धन्विनस् तथा SR, SSB, °त्कर्षास्त्यागिनो धनिनश्च ये SSSN.

(*d*) समुखे स्थितान् SR, SSB ; सङ्गरे [स°] SSSN.

Just as bowmen drawing the bow-string up to the ear do not discharge arrows without effect, generous persons whose merit reach the ear (of the world), seated in the assembly, do not let supplicants leave without benefit. (K.V. Sarma).

8812

कर्णविषेण च भग्नः
किं किं न करोति बालिशो लोकः ।
क्षपणकतामपि धत्ते
पिबति सुरां नरकपालेन ॥

(अ) P (Pts 1.103, PtsK 1, 338).

(आ) IS 1546.

(*d*) °पालेऽपि PtsK.

Āryā metre.

Affected by the poison of bad advice put into one's ears, what foolish things will one not do ? One would even become a roving mendicant drinking liquor from a human skull cup. (K. V. Sarma).

8813

कर्णस् त्वचं शिबिर्मांसं जीवं जीमूतवाहनः ।
ददौ दधीचिरस्थीनि नास्त्यदेयं महात्मनाम् ॥

(अ) BhŚ (Not recorded, but in Galanos's edn. 2.34).

(आ) ŚP 279, SRHt 215. 2 (*Itihāsasamuccaya*), SR 70.11 (a. BhŚ), SSB 339. 11, Daś *ad* 2. 2 (p. 76), Pras 16. 3, SRK 50. 8 (a. Sphuṭaśloka), SM a 1.80, VP 6.12, SH 943 and 136.*

(*a*) त्वचं कर्णः (tr.) SKHt, Daś.

(*d*) किमदेयं [ना°] Pras.

Karṇa gave his armour (*lit.*, skin), Śibi his flesh, Jīmūtavāhana his life, and Dadhīci his bones; for men of high disposition there is nothing that cannot be gifted away.

8813A*

कर्णस्फुरत्कनककुण्डलकान्तिरम्यम्
आदृष्टिगोचरकुचद्वयलोभनीयम् ।
कालेयबिन्दुकलिकायितकुङ्कुमाङ्कं
कर्णाटयौवतमिदं कमनीयरूपम् ॥

(अ) Śāradātilaka-bhāṇa 149.

(*d*) कर्णाटयव्वत° Śā° (var.).

Vasantatilakā metre.

Here is a group of beautiful women from Karṇāṭaka, attractive for the beauty of their golden earrings that tremble on their ears, desirable for their pair of breasts that draw looks from all sides and marked (on their foreheads) with black aloe paste around a (central) spot of red saffron. (F. Baldissera).

8814*

कर्णस्य भूषणमिदं ममायतिविरोधिनः ।
इति कर्णोत्पलं प्रायस् तव दृष्टया विलङ्घचते ॥

(अ) KāD (KāD [Bh] 2. 223, KāD (R) 2. 224).

(*b*) °निरोधिनः KāD (var.).

This decoration of the ear stands in the way of the expansion (of the eye). Thus (thinking), probably, the *utpala*-flower in your ear is besieged by your eye. (V. N. Ayer).

कर्णस्येष्टं अनिष्टं या see 8870.

कर्णाकारप्रतिष्वानैः see वर्णाकारप्रतिष्वानैः

8815*

कर्णाक्षिदन्तच्छदबाहुपाणि-
पादादिनः स्वाखिलतुल्यजेतुः ।
उद्वेगभागद्वयताभिमानाद्
इहैव वेधा व्यधित द्वितीयम् ॥

(अ) Naiṣ 7. 103.

(आ) SR 270.25 (a. Naiṣ), SSB 94.25.

(*b*) पदादिनः Naiṣ (var.), SR, SSB; °तुल्यहेतुः SR.

Upajāti metre (Upendravajrā and Indravajrā).

The Creator, angry of the pride of being unique on the part of her[1] single ear, eye, lip, arm, hand, foot and the like, which surpassed all objects similar to them, made on the self-same body a companion limb to each. (K.K. Handiqui).

1. Damayanti's.

8816*

कर्णाग्रग्रन्थितर्कितनुर्नतशिरा बिभ्रज्जराजर्जर-
स्फिक्संधिप्रविवेशितप्रविचलल्लाङ्गूलनाल: क्षणम् ।
आराद् वीक्ष्य विपक्षमाक्रमकृतक्रोधस्फुरत्कन्धरं
श्वा मल्लीकलिकाविकाशिदशन: किंचित् क्वणन् गच्छति ॥

(आ) SkV 1158.

(*c*) आवाद्वीक्ष्य SkV (var.); विपक्वसाक्रम SkV.

Śārdūlavikrīḍita metre.

The old dog's ear is thick with ticks,/ his head hangs down,/his trembling tail is thrust/between the groove of a worn-out rump./ Suddenly, from far he sees a rival,/swelling at the neck with rage at his approach; / at whom he bares his teeth, as white as jasmine buds, / and growling softly, slinks away. (D. H. H. Ingalls).

8817**

कर्णाग्रे पीडिते येषां सिन्दूराभस्य दर्शनम् ।
शोणितस्य भवेत् क्षिप्रं ते वाह्याश्चिरजीविन: ॥

(अ) Aśvavaidyaka (B I edition) 4. 4.

(आ) ŚP 1702 (a. Jayadatta).

If when pressed at the tip of the ear, that part at once turns blood-red like red lead, those horses are long-lived. (K. V. Sarma).

8818*

कर्णाटं देहि कर्णाधिकविधिविहितत्याग लाटं ललाट-
प्रोत्तुङ्ग द्राविडं वा प्रचलभुजबलप्रौढिमागाढराढम् ।
प्रस्फूर्जद्गुर्जरं वा दलितरिपुवधूगर्भं वैदर्भकं वा
गाजी राजीवदृष्टे कुशशतमथवा शाहजल्लालुदीन ॥

(आ) SR 113. 3, SSB 409. 3.

Sragdharā metre.

Give the Karṇāṭa country, O donor, more generous than the celebrated donor Karṇa, or the Lāṭa country, you of high forehead, or the Drāviḍa country which had been easily brought under control by the might of your waving arms, or the prosperous Gurjara country or the Vidarbha land, O destroyer of the progeny of enemies' wives, or a hundred blades of *kuśa*-grass, O lotus eyed one, Shah Jalal-ud-din. (A. A. R.).

8819*

कर्णाटीदशनाङ्कित: शितमहाराष्ट्रीकटाक्षाहत:
प्रौढान्ध्रीस्तनपीडित: प्रणयिनीभ्रूभङ्गवित्रासित: ।
लाटीबाहुविवेष्टितश्च मलयस्त्रीतर्जनीतर्जित:
सोऽयं संप्रति राजशेखरकविर्वाराणसीं वाञ्छति ॥

(अ) Auc *ad* 27 (No. 81 in RP) (a. Rājaśekhara), Kav p. 910.

(*a*) कार्णाटीदश° Kav.

Śārdūlavikrīḍita metre.

Bearing the scars of the bitings of the teeth of women of the Karṇāṭa country, pierced by the sharp glances of the Mahārāṣṭra women, embraced closely by the bosoms of grown-up Āndhra women, frightened by the knitting of the eyebrows of the beloveds, encircled by the arms of the women of the Lāṭa country and threatened by the index finger of the Malaya women, the poet Rājaśekhara now seeks for Vārāṇasī. (Sūryakānta).

8820

कर्णाभ्यर्णविदीर्णसृक्कविकटव्यादानदीप्ताग्निभिर्
दंष्ट्राकोटिविशङ्कटैरित इतो धावद्भिराकीर्यते ।
विद्युत्पुञ्जनिकाशकेशनयनभ्रूश्मश्रुजालैर्नभो
लक्ष्यालक्ष्यविशुष्कदीर्घवपुषामुल्कामुखानां मुखै: ॥

(अ) Mālatī 5. 13.

(आ) SkV 1531 (a. Bhavabhūti).

(*b*) विसंक° Mālatī, SkV.

Śārdūlavikrīḍita metre.

The air is filled with faces of the torch-mouth ghouls/whose mouths that open to their ears/show flaming fire and are horrible with pointed teeth,/whose hair, eyes, brows, and beard are like bright spots of lightning,/who run about, their tall cadaverous bodies/now seen, now vanishing. (D. H. H. Ingalls).

8821*

कर्णाभ्यर्णारिशृङ्गक्षतिरुधिररसास्वादनाबद्धगर्ध-
ध्वाङ्क्षच्छायात्तभीतिप्रतिहतधवलीवर्गसंवर्धनेच्छः ।
शीलव्याकुद्धगोपीलगुडहृतिनमत्पृष्ठवंशः कथंचित्
प्रातः केदारनीरं कलमवलभिया कूणिताक्षो महोक्षः ॥

(आ) Skm (Skm [B] 2015, Skm [POS] 5.3.5).

Sragdharā metre.

In the morning the big bull somehow drinks the water in the rice-field with his eyes closed for fear of being pricked by the leaves of paddy, having his backbone bent from blows from clubs inflicted by the ever-angry cowherdess, and with all his desires for the company of cows destroyed by the fear of the shadows of hovering crows eager to taste the blood in the wound near his ears inflicted by the horns of a rival bull. (A. A. R.).

8822

कर्णामृतं सूक्तिरसं विमुच्य
दोषे प्रयत्नः सुमहान् खलानाम् ।
निरीक्षते केलिवनं प्रविश्य
क्रमेलकः कण्टकजालमेव ॥

(अ) Vikram 1.29.

(आ) ŚP 144 (a. Bilhaṇa), JS 40. 27 (a. Bilhaṇa), SR 38.17 (a. ŚP), SSB 290. 17 (a. Bilhaṇa), SRK 42. 16 (a. Indiśesaprukhe), SuMañ 21. 5-6 (a. Bilhaṇa), SH (MS) fol bs 426-44 (277) (a. Bilhaṇa).

(*a*) कर्णामृत IS ; सूक्त° IS ; वहाय [वि°] JS ; विहाय SH.

(*b*) दोषेषु य° ŚP, JS, SR, SSB, SRK, SH ; दोषे तु IS ; खलस्य ŚP, JS, SR, SSB, SRK, SuMañ, SH ; वलस्य IS.

(*c*) अवेक्षते (अव° SH), SP, JS, SR, SSB, SRK ; SuMañ, SH; प्रविष्टः SP, JS, SR, SSB, SRK, SuMañ, SH.

(*d*) कण्टकि° JS; कण्टकालालम् IS; कंटिक° SH.

Upajāti metre (Upendravajrā and Indravajrā).

The wicked take great efforts towards finding faults in the good, leavidg aside their sweet talk, ambrosial to the ears, even as a camel, entering a garden looks but for a bush of thorns. (K.V. Sarma).

8823

कर्णारुन्तुदमन्तरेण रणितं गाहस्व काक स्वयम्
माकन्दं मकरन्दसुन्दरमिदं त्वां कोकिलं मन्महे ।
मन्यानि स्थलसौष्ठवेन कतिचिद् वस्तूनि कस्तूरिकां
नेपालक्षितिपालभालतिलके पङ्कं न शङ्केत कः ॥

(अ) KR 10. 259.4.

(आ) Any 66.119, Kuv *ad* 62. 124 (p. 144), SR 228. 217 (a. Rasagaṅga), SSB 619.18, Rasagaṅgā 639.8-11, RJ 383 (=3.65), Alk 320. 13-16, SRK 194. 11 (a. ŚP).

(*a*) त्वां मन्महे कोकिलम् Any (see *b*).

(*b*) मकरन्दशालिनम् KuV, SSB, SR, Rasa, Alk, SRK; इह [इदं] SRK. गाहस्व काक स्वयं [त्वां को° म°] Any (see *a*).

(*c*) शोभन्ते स्थितिसौ° KR धन्यानि [य°] KuV, SRK,SSB, SR, SSB, Alk ; गाहन्ति [भ°] RJ. स्थलवैभवेन KuV, SSB, SR, SSB, Alk, SRK °वे च क° RJ.

(*d*) °फालपतिते पङ्के SRK ; °पतिते पङ्के Any (var.), KuV, SSB, RJ, SR ; पङ्के Rasa, KR.

Śārdūlavikrīḍita metre.

Please settle youreif, O crow, on a mango tree full of sweet honey, without crowing, which is irksome to the ear, and we shall then consider you as a cuckoo. Indeed, certain things attain excellence on account of the position they occupy ; who will not consider a speck of mud on the *tilaka*-mark on the forehead of the king of Nepal to be musk ? (A.A.R.).

8824*

कर्णारुन्तुदमेव कोकिलरुतं तस्याः श्रुते भाषिते
चन्द्रे लोकरुचिस् तदाननरुचेः प्रागेव संदर्शनात् ।
चक्षुर्मीलनमेव तन्नयनयोरग्रे मृगीणां वरं
हैमो वल्ल्यपि तावदेव ललिता यावन्न सा लक्ष्यते ॥

(आ) SR 272. 56, SSB 96. 53.

Śārdūlavikrīḍita metre.

The song of the cuckoos would feel harsh to the ears when her voice is heard ; people would take delight in moonlight only before seeing the radiance of her face ; it is better for the does to close their eyes before her eyes ; as for the golden creeeper, it is charming only so long as she has not been seen. (A. A. R.).

8825*

कर्णार्पितो लोध्रकषायरूक्षे
गोरोचनाक्षेपनितान्तगौरे ।
तस्याः कपोले परभागलाभाद्
बबन्ध चक्षूंषि यवप्ररोहः ॥

(अ) Kum 7. 17. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 102).

(आ) Rasaratnahāra (KM VI. 118) *ad* 68, Daś *ad* 2. 38 (p. 128), AA 32. 11-14.

(*a*) रोध्र° Rasa°, Daś ; °रूषे Kum (var.).

(*b*) °चनाभेद° Rasa°, Daś, Kum (var.) ; °चनापत्र° Kum (var.) ; °चनाभङ्गनता° AA ; °रागे [गौरे°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

On account of the acquisition of excellency of colour, the stalk of barley, which was placed on her[1] ears, fixed the eyes of spectators on her cheeks whitened by the application of *lodhra*-powders and rendered excessively orient by the application of saffron. (H. H. Wilson).

1. Parvatī's.

8825A

कर्णालङ्करणं कदा कृतमिति स्पर्शः कपोले कृतः
कीदृक् कान्तमहो नु कञ्चुकमिति न्यस्तः करो वक्षसि ।
रागः साहजिकः किमेष वदनेऽप्यस्पर्शि बिम्बाधरो
मौग्ध्येनैव मृगीदृशि व्यवसितं निर्विघ्नमासीन्मम ॥

(आ) SG 680 (a. Nīlakaṇṭha Śukla).

Śārdūlavikrīḍita metre.

I touched her check asking as to when the ear-ornament was prepared ; I placed my hands on her bosom observing how nice the bodice was ; I touched her reddish lips enquiring whether the colour was natural : all my advances on the deer-eyed girl went off without resistance on account of her bashfulness of just budding youth. (K. V. Sarma).

कर्णविघातैरपि ताड्यमानाः see दानार्थिनो मधुकरा

8826*

कर्णाहतिव्यतिकरं करिणामुपेक्ष्य
दानं व्यवस्यति मधुव्रत एष तिक्तम् ।
स्मर्तव्यतामुपगतेषु सरोरुहेषु
धिग् जीवितव्यसनमस्य मलीमसस्य ॥

(आ) SkV 1115 (a. Acala).

(*a*) दंताविति व्यतिकरं [कर्णा°] SkV (var.) ; करिणां विपक्ष- SkV.

Vasantatilakā metre.

Forgetful of the lotuses/and disregarding what the ear-stroke of the elephant will do, / this honey-gatherer desires the pungent ichor. Fie on a craving/that costs the addict bee his life. (D. H. H. Ingalls).

कर्णिकं काकतुण्डं च see No. 5206.

8827*

कर्णिकादिष्विव स्वर्णम् अर्णवादिष्विवोदकम् ।
भेदिष्वभेदि यत् तस्मै परस्मै महसे नमः ॥

(अ) Stutikusumañjalī (KM 23) 24.

(आ) VS 14 (a. Paṇḍita-Jagaddhara), SR 1.4 (a. VS).

As gold in ear ornaments etc., and water in the ocean, etc., that which is without difference in things which appear different, to that Supreme Effulgence, my salutation. (A. A. R.).

8828*

कर्णिकारलताः फुल्ल- कुसुमाकुलषट्पदाः ।
सकज्जलशिखा रेजुर् दीपमाला इवोज्ज्वलाः ॥

(आ) VS 1655 (a. Indradatta).

The branches of *karṇikāra* trees having (golden), flowers with bees clinging to them, shone like a series of bright lamps with soot sticking to them. (A. A. R.).

8829**

कर्णिकारससौवीर- गुप्तां त्रिकटुमाधवीम् ।
यष्टीधान्यगुडक्षीरं दष्टो मत्तशुना पिबेत् ॥

(आ) ŚP 2958 (a. Nānāgāruḍaśāstra).

The decoction made of *karṇikāra* and *sauvira*-plants mixed with honey and the three pungents [pepper, etc.] and combined with the corn of a creeping plant, sugar and milk should be drunk by one bitten by a mad dog. (A. A. R).

8830

कर्णिनालीकनाराचा निर्हरन्ति शरीरतः ।
वाक्शल्यस् तु न निर्हर्तुं शक्यो हृदिशयो हि सः ॥

(अ) MBh (MBh [Bh] 5. 34, 76 and 13. 450, MBh [R] 5. 33. 78 and 13. 104. 34, MBh [C] 5.1173 and 13. 4988). Cf. रोहते सायकैर्विद्धन्

(आ) IS 1549, Saśa 30. 109, SRHt 85. 5 (a. MBh), SSSN 71. 5 (a. ? MBh).

(*a*) कर्ण SRHt, SSSN ; कर्णिनालीकनाराचान् (°चा) or नालिकनाराचा, MBh (var.).

(*b*) निःसरंति MBh (var.) ; निष्पतंति MBh (var.), SRHt, SSSN ; शरीरिणः (°णां) or शरीरगा, MBh (var.).

(*c*) न वाक्यशल्यस् तु निर्हर्तुं MBh (var.) ; °शल्यः MBh (var.) ; °छाल्यं तु SRHt, SSSN, तेन [तु न] MBh (var.) ; न निर्गंतुं MBh (var.).

(*d*) स्याद् दुर्हतो [हृ°] MBh (var.).

Arrows of *karṇi*, *nālika* and *nārāca* wood can be extracted from one's body ; but the arrow of hurting words can never be extracted, since it remains in the heart.

8831*

कर्णे कान्तागमनवचनश्राविणि स्वर्णभूषां
तस्यादर्शिन्यकृत नयने श्यामिकामञ्जनेन ।
स्थाप्यः कुत्र प्रिय इति परामृश्य हारावृताङ्के
हृत्पर्यङ्के पुलकपटलीतूलिकामास्तृणोति ॥

(आ) SMH 10.43.

Mandākrāntā metre.

When the news of her lover's impending arrival reached her ears, she decorated his picture with a golden ornament and blackened her eyes with collyrium ; then thinking about the place where the dear one should be placed, she spread a mattress in the form of horripillation on the cot of her bosom decorated with a pearl neklace (*i. e.* placed it against her bosom). (A.A.R.).

8832*

कर्णे चामरचारुकम्बुकलिका कण्ठे मणीनां गणः
सिन्दूरप्रकरः शिरःपरिसरे पार्श्वान्तिके किङ्किणी ।
लब्धश्चेन् नृपवाहनेन करिणा बद्धेन भूषाविधिस्
तत् किं भूधरधूलिधूसरतनुर्मान्यो न वन्यः करी ॥

(आ) JS 88.6 (a. Ralhaṇa or Bilhaṇa), ŚP 919, SR 232.82 (a. ŚP), SSB 626.33, Any 31. 55, RJ 447, ŚRK 177. 3 (a. ŚP), SRM 2.2.425.

(*a*) °चंचुकलिका SRK ; °कलिकाः ŚP, SR ; गणाः SR ; गणा SSB.

(*d*) वन्यो गजः [व° क°] SRK, SRM.

Śārdūlavikrīḍita metre.

If the elephant in bondage serving as a vehicle of a king gets adorned in the ears with fly-wisks and charming conch shell, with a row of precious stones round its neck, a thick paste of red-lead on its forehead, and tinkling bells on its sides, does it mean that the forest elephant whose body is rendered gray by profuse dust of the earth does not deserve respect ? (A. A. R.).

8833*

कर्णेजपः कुटिलमूर्तिरसव्यपाणिर्
अग्रेसरस् तदितरस् तव बद्धमुष्टिः ।
तन्मार्गणास् तदपि लक्षममी लभन्ते
धानुष्क तत् किमपि कौशलमद्भुतं ते ॥

(आ) PdT 99 (a. Maṇḍana-kavi).

Vasantatilakā metre.

Your right hand is bent and brought to the ear (while shooting the arrow/whispering like a talebearer), while the other hand goes in front with a clenched fist ; still the *mārgaṇa-s* [supplicants or arrows] get the *lakṣa* [lakhs of coins or target] ; O bowman, this your dexterity is something wonderful. (A. A. R.).

8834*

कर्णेजपा अपि सदा कुटिलस्वभावा
दुष्टाशया निरभिसंधितवैरिभूताः ।
सोहार्दहृष्टहृदया मयि सन्तु येषां
जिह्वापटुर्विनिमयेषु गुणा गुणानाम् ॥

(आ) Any 3. 19.

Vasantatilakā metre.

Though they are always talebearers and have a crooked nature, bad inclinations and are inimical without provocation, may all these people become possessed of joyous hearts of friendship towards me, the cleverness of my tongue converting all these characteristics into merits. (A. A. R.).

8835

कर्णेजपानां वचनप्रपञ्चान्-
महात्मनः क्वापि न दूषयन्ति ।
भुजङ्गमानां गरलप्रसङ्गान्-
नापेयतां यान्ति महासरांसि ॥

(आ) SR 49.177, SSB 307.182.

Upajāti metre (Indravajrā and Upendravajrā).

Copious words of talebearers do not contaminate (truly) great men anywhere ; great lakes do not have their waters rendered useless by the presence of the poison of snakes. (A. A. R.).

8836*

कर्णे तत् कथयन्ति दुन्दुभिरवै राष्ट्रे यदुद्घोषितं
तन्नम्राङ्गतया वदन्ति करुणं यस्मात् त्रपावान् भवेत् ।
श्लाघन्ते तदुदीर्यते यदरिणाप्युग्रं न मर्मान्तकृद्
ये केचिन् ननु शाठ्यमौग्ध्यनिधयस् ते भूभृतां रञ्जकाः ॥

(अ) RT (S) 8. 3138.

(आ) VS 462 (a. Kalhaṇa), SR 62. 278 (a. VS), SSB 326.286 (a. Kalhaṇa).

(*b*) नम्राङ्गतया RT (var.); करुणां RT (var.); °त्रपावाथ° RT (var.).

(*c*) °प्युग्रेण RT (MS).

(*cd*) कर्मा° RT (MS).

(*d*) °न्नतु RT (MS).

Śārdūlavikrīḍita metre.

What has been proclaimed in the land under the beating of drums, that they say into his [the king's] ear. With their bodies bent down in a doleful fashion they tell that which makes him feel ashamed. They boastfully say hard things which cut to the quick, such as an enemy even would not say. Verily, whoever are embodiments of roguery and foolishness, they are the king's flatterers. (M. A. Stein).

8837*

कर्णे ताटङ्कलक्ष्मीमुरसि मकरिकापत्रमूरौ दुकूलं
सव्येऽर्धे दक्षिणे च द्विरसनभसितव्यालकृत्तीर्दधानः ।
कण्ठे निःसीमशीर्षस्रजमथ विदधद्वीक्षितः शैलपुत्र्या
सभ्रूविक्षेपमन्तःस्मितललितमुखो भूतभर्तावताद् वः ॥

(आ) PV 20 (a. Hariharabhaṭṭa).

(*a*) करणे PV (MS) *contra metrum*); °मुरौ PV (MS).

(*b*) विरसन° [द्वि°] PV (MS).

Sragdharā metre.

Bearing the beauty of large ear rings in his ears, the *makarikā*-ornament on his chest, silken garment round his thigh, bearing snakes, ashes and tiger skin on both left and right sides, and a very long serpent as garland round his neck was Śiva, the lord of all beings, glanced by the daughter of the mountain (Pārvatī), with knit eyebrows. But Śiva remained cheerful, suppressing a smile within. May he protect you all. (A.A.R.).

8838*

कर्णे तालदलं तनौ मलयजं कर्पूरवासोंऽशुके
चूले गुम्फितकेतकीदलभरः कण्ठे नवैकावली ।
वासः श्रीवनवाससीमनि वचश्रीः सत्कवेरुक्तयो
वक्त्रे नागरखण्डमस्तु पुरतः प्रेमाकुलाः कुन्तलाः ॥

(आ) ŚP 3952.

Śārdūlavikrīḍita metre.

The tender leaf of the palmyra in the ear (as ornament), sandal paste on the body, the fragrance of camphor on the silken clothes, a cluster of sweet smelling *ketakī*-flowers on the crest, a fresh necklace of pearls round the neck, residence in the vicinity of Śrīvana [lotus lake or sacred fig trees], charm of speech similar to the words of a good poet and rosy dimples on the face resembling an orange and fine curly locks hanging in front (over the forehead) — may these be yours. (A. A. R.).

8839

कर्णेन घातयित्वा
घटोत्कचं शक्रशक्तिनिर्मोक्षात् ।
जीवितमरक्षि पार्थैः
स्वात्मानं सर्वतो रक्षेत् ॥

(अ) Upadeśaśataka (KM II. 20) 37.

Āryā metre.

Approving the slaughter of Ghaṭotkaca [a son of the family], by *Karṇa* through the infallible Śakti weapon given

by Indra, the Pāṇḍava-s saved their own lives ; (hence) one should save one's own life at any cost. (A. A. R.).

8840

कर्णेन निर्जितोऽस्मीति चिन्तां चिन्तामणे त्यज ।
जिता देवद्रुमाः पञ्च न दुःखं पञ्चभिः सह ॥

(आ) Pad 107.6.

O *Cintāmaṇi*, (wish-granting gem), do not feel dejected that you have been vanquished by Karṇa (in munificence); even the five heavenly trees have been vanquished; sorrow is not felt when there are five others to share it with you. (A. A. R.).

8841**

कर्णे बद्धा रवौ श्वेत- तुरंगरिपुमूलिका ।
सर्वज्वरहरा श्वेत- मन्दारस्य च मूलिका ॥

(आ) ŚP 2989.

The root of the white *mahiṣa* plant plucked on a Sunday[1] and fixed on the ear will cure all the fever of the body ; so also the root of the white *mandāra*-plant. (A. A. R.).

1. The Sun's day or when the Sun is shining.

8842*

कर्णे यन्न कृतं सखीजनवचो यन्नादृता बन्धुवाक्
यत् पादे निपतन्नपि प्रियतमः कर्णोत्पलेनाहतः ।
तेनेन्दुर्दहनायते मलयजालेपः स्फुलिङ्गायते
रात्रिः कल्पशतायते बिसलताहारोऽपि भारायते ॥

(आ) SkV 702, Kav 415, Prasanna 138*b*, Skm (Skm [B] 671, Skm, [POS] 2.40. 1) (a. Amar), 10. 92, Kav p. 23.

(*a*) नांहृता बांधवा Skm (var).

(*b*) पयो [पा°] Kav (MS) ;

(*d*) विवलता° Prasanna ; लोरायते Kav (MS) हारायते Skm (var.).

Śārdūlavikrīḍita metre.

You listened not to words of friends,/ you heeded not your relatives' advice ; / but when your dearest fell before your feet/you struck him with the lily from your ear. So, now the moon is burning hot/and sandal paste turns into fire, / the nights each last a thousand years/and the lotus necklace weighs like iron. (D. H. H. Ingalls).

8843*

कर्णेऽवतंसयितुमर्पयितुं शिखासु
माष्टुं रतिश्रमजलं चषके निधातुम् ।
कण्ठे गुणं रचयितुं वलयान् विधातुं
स्त्रीणां मनोऽतिलुलुभे शशिनः करेषु ॥

(आ) VS 1990 (a. Bhaṭṭa-Haribhūtā).

Vasantatilakā metre.

To make out of them, ornaments for the ear, to place them on their tresses, to wipe off the sweat during love-sports, to put them in their wine-cups, to make a necklace out of them and to fashion their bracelets—the minds of women wished for all these things to be made of the rays of the moon. (A. A. R.).

8844*

कर्णोत्तंसः शिशुशुकवधूपिच्छलीलं शिरीषं
सान्तःसूत्राः परिमलमुचो मल्लिकानां च हाराः ।
मुक्तागौरं वलयरचनाकन्दलाग्रैर्बिसानां
ग्रीष्मारम्भे रमयति नवं मण्डनं कामिनीनाम् ॥

(आ) Skm (Skm [B] 1263, Skm [POS) 2. 158. 3) ;

(*c*) °ग्रैर्विसानां Skm (POS).

Mandākrāntā metre.

The tender *śirīṣa*-flower as the ear ornament having the sportive charm of the feathers of young she-parrots, / the garland of sweet smelling jasmine flowers, strung together by threads, the bracelets

made of lotus stalks which are white like pearls—these fresh decorations give delight to loving women at the advent of summer. (A. A. R.).

8845*

कर्णोत्तालितकुन्तलान्तनिपतत्तोयक्षणासङ्गिना
हारेणेव वृतस्तनी पुलकिता शीतेन सीत्कारिणी ।
निर्धौताञ्जनशोणकोणनयना स्नानावसानेऽङ्गना
प्रस्यन्दत्कबरीभरा न कुरुते कस्य स्पृहार्द्रं मनः ॥

(आ) Auc *ad* 33 (92). Kṣemendra's Munimata-mīmāṁsā).

Śārdūlavikrīḍita metre.

Whose mind does not the lady at the end of her bath make moist (so to speak) with passion—the lady, whose bosom is covered as it were with the necklace (in the form of) the water dripping for the moment from the end of the tresses flung over her ears, whose hair are standing on end through cold, and who is thus producing a hissing sound, the corners of whose eyes are red, their collyrium having been washed off, and whose braid is dripping (with drops of water). (Sūryakānta).

8845A*

कर्णोत्पलं कटाक्षाः
कान्तिस्ते कनककञ्चुकविशेषः ।
हसितानि सिन्धुकन्ये
हारास्स्तनशैलनिर्झरविहाराः ॥

(आ) SSS 248. 13. cf. 8562 A.

Āryā-Gīti metre.

Oh daughter of the Ocean, your side glances serve as lotus ornaments to your ears, your brilliance forms a splendid golden bodice for you, and your laughter forms the pearl necklace resting on your raised bosom. (K. V. Sarma).

8846*

कर्णोत्पलान्नयनमपि गतिच्युतात्ते
तन्मीलने मुखमयं न जहाति भृङ्गः ।
येनैवमद्य विनिवारयसि प्रमत्ते
तस्मिन् करेऽपि न किमम्बुजसाम्यदोषः ॥

(अ) Bhikṣāṭanakāvya of Utprekṣāvallabha (KM XII. 61) 4.23.

(आ) JS 240. 11 (a. Utprekṣāvallabha), Alk 389. 13-6 and 407. 11-14.

(*a*) गतच्युतात्ते Alk 389 ; °सस् ते Alk 407.

(*b*) तस्मिन्निमीलति मुखं सखि यो द्विरेफः Alk.

(*c*) तं येन वारयितुमुद्यममुद्यतासि (°समुद्य समु°) येनेम° JS (var.) ; Alk.

Vasantatilakā metre.

The bee (passing on from lotus to lotus) has left the lotus adorning your ear and has come to your (lotus-like) eye; your closing your eyes will not divert it from your (lotus-like) face. Oh foolish one, you are now trying to ward it off with your palm, but that will be of no effect, since the palm too errs, in its resembling the lotus. (K. V. Sarma).

8847*

कर्णोत्पलेनापि मुखं सनाथं
लभेत नेत्रद्युतिनिर्जितेन ।
यद्येतदीयेन ततः कृतार्था
स्वचक्षुषी किं कुरुते कुरङ्गी ॥

(अ) Naiṣ 7. 30.

(आ) SR 259. 83 (a. Naiṣ), SSB 72.26.

(*c*) तदा [ततः] SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The gazelle would be fortunate if she had her face furnished even with the lotus bud decorating her ear, (the lotus bud) that is put into the shade by the lustre of her eyes ; but what should

she do then with her eyes? (K. K. Handiqui).

8848*

कर्णोत्सङ्गविसर्पिणी नयनयोः कान्तिर्वतंसोत्पलं
लाक्षासंभ्रमनिर्व्यपेक्षमधरं लावण्यमेवाञ्चति ।
हारोऽस्याः स्मितचन्द्रिकैव कुचयोरङ्गप्रभा कञ्चुकी
तन्व्याः केवलमङ्गभारमधुना मन्ये परं भूषणम् ॥

(आ) SR 272. 63, SSB 96. 62.

Śārdūlavikrīḍita metre.

The effulgence of her eyes that extend to the roots of the ears serves as her ear ornament; the lip not requiring the aid of a red-dye enhances its loveliness ; the moonlight of her smile serves the purpose of a pearl necklace and the brilliance of her bosom supplies a jacket ; methinks ordinary ornaments will only be a burden to the slim damsel. (A. A. R.).

कर्णौ जनन्यः प्रविशालयेयुः see No. 8850.

8849*

कर्णौ तावत् कुवलयदृशां लोचनाम्भोरुहाभ्याम्
अभ्याक्रान्तौ कनकरुचिरो भालदेशोऽपि नेयः ।
इत्याशङ्काकुलितमनसा वेधसा कज्जलौघैः
सीमारेखा व्यरचि निबिडभ्रूलताकैतवेन ॥

(आ) Pad 33. 28 (a. Gaṇapati) RJ 653 (a. Gaṇapati), SG 77 (a. Gaṇapati).

(*a*) °यदृशो SG.

Mandākrāntā metre.

'The ears of the lily-eyed damsels have been invaded by their lotus-like eyes ; their foreheads too should shine like a plate of gold'—thus worried in his mind, the god of creation arranged a borderline with a mass of collyrium under the guise of the dark profusion of creeper-like eyebrows. (A. A. R.).

8850

कर्णौ सपत्न्यः प्रविशालयेयुर्
विशालयेयुर्न कदापि नेत्रे ।
विद्या सदभ्यासवशेन लभ्या
सौजन्यमभ्यासवशादलभ्यम् ॥

(आ) Su Mañ 116. 1-4, NBh 286.

(*a*) जनत्य: [स°] NBh; °यु: NBh.

(*b*) °येदक्षियुगं च कापित् NBh.

(*c*) प्रकाममभ्यस्यतु नाम विद्यां NBh.

(d) °वशेन लभ्यम् NBh (var.).

Indravajrā metre (Indravajrā and Upendravajrā).

The co-wives may broaden their ears (by carrying tales) but they may not be able to widen their eyes (to see things in their proper perspective); learning may be acquired by careful study and practice, but good breeding cannot be acquired by mere effort. (A. A. R.).

कर्तव्यं कर्म चैवेति see No. 8851.
कर्तव्यं किल see No. 8899.
कर्तव्यं चैव कर्मेति see No. 8851.

8850A

कर्तव्यं जिनवन्दनं विधिपरैर्हर्षोल्लसन्मानसैः
सच्चारित्रविभूषिताः प्रतिदिनं सेव्याः सदा साधवः ।
श्रोतव्यं च दिने दिने जिनवचो मिथ्यात्वनिर्नाशनं
दानादौ व्रतपालने च सततं कार्या रतिः श्रावकैः ॥

(आ) SPR 988-20 (a Upadaśataraṅgiṇī 235).

Śārdūlavikrīḍita metre.

Worship of Jina should be done by monks as ordained and with a joyous heart ; pious folk adorned with the ornament of noble conduct should be served regularly everyday ; the noble words of Jina which eradicate ignorance should be listened to day after day ; interest

should always be taken in the matter of giving gifts and keeping vows. (K. V. Sarma).

8851*

कर्तव्यं त्वेव कर्मेति मनोरेष विनिश्चयः।
एकान्तेन ह्यनीहोऽयं पराभवति पूरुषः॥

(अ) MBh (MBh [Bh] 3. 33. 36, MBh [R] 3. 32. 39, MBh [C] 2. 1240).

(आ) IS 1550.

(*a*) कर्तव्यं कर्म चैवेति MBh (var.); चैव or एव [त्वेव] MBh (var.).

(*b*) कर्मणामेव निश्चयः MBh (var.); एवं [एष] MBh (var.).

(*c*) ह्यनीशो° (°नीहे° °नर्थो°) MBh (var.).

(*d*) वर्ततेस्मासु सम्प्रति MBh (var.).

A person should act; this is the injunction of Manu himself. The person that doth not act certainly succumbeth. (P.C. Roy).

8852

कर्तव्यं न करोति बन्धुभिरपि स्नेहात्समभिबोधितः
कामित्वादवमन्यते हितमतं धीरोऽप्यभीष्टं नरः।
निष्कामस्य न विक्रिया तनुभृतो लोके क्वचिद् दृश्यते
यत्तस्मादिदमेव मूलमखिलानर्थस्य निर्धारितम्॥

(अ) Vijñānaśataka (in BhŚ p. 212) 83.

(*b*) अभिमन्यते Vi° (var.); निजहितं [हि°] Vi° (var).

(*d*) °दयम् [°दिदम्] Vi° (var.).

Though advised affectionately by kinsmen, a person in passionate love does not do what he should do; such a person, though courageous, discards beneficial advice; a person without such personal desires is not seen anywhere. Such being the case, it is clear that (selfish desires) are the root cause of all dangers. (A. A. R.).

कर्तव्यं प्रतिदिवसं see No. 8855.

8853

कर्तव्यं भूमिपालेन शरणागतरक्षणम्।
कपोतरक्षणं श्येनात् कृत्वा कीर्तिं शिबिर्गतः॥

(अ) Purāṇārthasaṅgraha, Rājanīti 15.

The protection of those who seek refuge is the bounden duty of every king; having given shelter to a pigeon against a hawk king Śibi attained (universal) fame. (A. A. R.).

8854*

कर्तव्यं वचनं सर्वैः समूहहितवादिनाम्।
... ...॥

(अ) Y 2. 188 *ab*.

Advice of those who mean welfare to the community should be obeyed by all. (K.V. Sarma).

8855

कर्तव्यः प्रतिदिवसं प्रसन्नचित्तैः
स्वल्पोऽपि व्रतनियमोपवासधर्मः।
प्राणेषु प्रहरति नित्यमेव मृत्युर्
भूतानां महति कृतेऽपि हि प्रयत्ने॥

(अ) P (PT 2.133, PTem 2.115, PP 2.160, PRE 2.71). Cf. Ru 119.

(आ) SPR 586.61 (a. Śai Pañc).

(इ) Old Syriac 2.50; Old Arabic 3.166.

(*a*) कर्तव्यं PTem.

(*c*) प्रतिहरति PTem (var.) (*contra metrum*); दैवं [मृ°] PP.

Praharṣiṇī metre.

Everyday the pure in heart should perform at least a small pious act, —a religious observance, vow, or fast. For, death is ever ready to fall upon the lives of creatures, however they may strive (to avoid it). (F. Edgerton).

8856

कर्तव्यः संचयो नित्यं न तु कार्योऽतिसंचयः।
अतिसंचयशीलोऽयं धनुषा जम्बुको हतः॥

(अ) P (PT 2. 46, PTem 2. 46, PS 2. 28, PN 1. 25, [PP 2. 59, Pts 2. 73 and 2. 77, PtsK 2. 77 and 2. 81], PRE 2. 28, PM 2. 27, PY 68 (63). (Cf. अतितृष्णा न कर्तव्या], H (HJ 1. 175, HS 1. 155, HM 1. 159, HK 1. 161, HP 1. 123, HN 1. 124, HH 29.22-3, HC 39.20-1). Cf. KSS 10.61. 100, KṣB 16.412-9 (19, 20*ab*). Cf. Ru 100, Bahudarśana 4. 48, TP 393.

(आ) IS 1551. Sskṛ 51.

(इ) Old Syriac 2.25, Old Arabic 3.87.

(*b*) कर्तव्यो नातिसं° H ; ऽतिसञ्चितः PTem (var.).

(*c*) पश्य संचयलुब्धेन PS, PN ; पश्य संचये शीलेन PY ; पश्य संचयशीलोऽसौ (°शीलेन) H ; °दोषेण [°शी°] TP, Balm°.

(*d*) धनुषात्मा विनाशितः (निपातितः PN, HP) PS, PN, PY, HP.

Something should be accumulated everyday ; but too much accumulation should not be made. Lo ! the jackal who was too much accumulative was killed by a bow. (K. V. Sarma).

8857

कर्तव्यमेव कर्तव्यं प्राणैः कण्ठगतैरपि ।
अकर्तव्यं न कर्तव्यं प्राणैः कण्ठगतैरपि ॥

(अ) P (PP 1.426), Cr 1309.

(आ) SR 160. 317 (a. C), SSB 490. 324, SMa 1.29.

(*c*) अकार्यं नैव SMa.

One should do the right thing (till) the last breath in his throat ; one should not do the wrong thing even at the last breath in his throat. (K.V. Sarma).

कर्तव्यमेव कर्मेति see No. 8851.

8858

कर्तव्या चार्थसारेऽपि काव्ये शब्दविचित्रता ।
विना घण्टाटणत्कारं गजो गच्छन्न शोभते ॥

(आ) JS 38.12 (a. Rājaśekhara, Kav p. 86, SH 415) (a. Rājaśekhara).

(*a*) कर्त्तव्या JS.

Even in literature of deep meaning one should use a variety of pleasing sounds ; without the pleasing tinkles of the bells attached, an elephant does not shine when it moves along. (K.V. Sarma).

8859

कर्तव्यानि च मित्राणि दुर्बलानि बलानि च ।
पश्य कूर्मपतिर्बद्धो मूषिकेण विमोचितः ॥

(अ) H (HS 1. 206, HH 38. 23-4, HC 51. 20-1). Cf. No. 8860 and यानि कानि च मित्राणि

(आ) KHR 85, Kt 85, IS 1552.

(*b*) दुर्गमानि वनानि [दु°] HH, बलीनि HC.

Make friends both among the strong and the weak. See, the king of tortoises who was tied up was set free by a mouse. (K. V. Sarma).

8860

कर्तव्यान्येव मित्राणि सबलान्यबलानि च ।
हस्तियूथं वने बद्धं मूषकैर्यद् विमोचितम् ॥

(अ) P (PP 2.169, PD 315. 216, P in Indische Streifen 3. 371), Tantr 489. 11-2. Cf. No. 8859 and यानि कानि च मित्राणि

(आ) IS 1553, Subh 153.

(*a*) कर्तव्यानि च मित्राणि PD, Tantr ; कर्तव्यो बहुभि° Subh ; °लान्यपि P in Indische Streifen, IS.

(*b*) दुर्बलानि बलानि वा (च Subh) PD, Subh; दुर्बलेन बलीयसा Tantr.

(*c*) पश्य नागो [हृ°] Tantr; वने गजो मदोन्मत्त Subh.

(*d*) मूषकैश्च विमुच्यते PD; मूषकैः परिमोक्षितम् P in Indische Streifen ; IS मूषिकैस्तु विमोचित: Tantr ; मुषके परिमुच्यते Subh.

Make friends both among the strong and the weak. See, the elephant herd which was tied up in the forest was set free by the mice. (K. V. Sarma).

8861

कर्तव्ये साहसं नित्यम् उत्कटं हि विगर्हितम् ।
अतिसाहसदोषेण भीमः सर्पवशं गतः ॥

(आ) Bahudarśana 6, IS 7494.

(*ab*) कर्तव्य: साहसो नित्यम् उत्कटो हि विगर्हित: Bahu°.

When one acts, he should be bold, but rashness is not appreciated. Because of the mistake of rashness, Bhīma was subdued by snakes. (K. V. Sarma).

8861A

कर्तव्यो गुणसंग्रहः परिहृते देयं निजं मानसं
श्रोतव्यं वचनामृतं जिनवचः कार्यं यथास्थानवत् ।
दातव्यं यतिपुङ्गवेषु निजकं न्यायप्रकल्प्यं धनं
श्रद्धेयं सततं सतां सुचरितश्रेयस्करोऽयं विधिः ॥

(आ) SPR 1173.5.

Śārdūlavikrīḍita metre.

Good qualities should be cultivated. One's wealth should be given away for the benefit of others. Nectarine words of advice should be listened to. The preachings of Jina should be acted upon suitably. To learned monks should be given suitably one's wealth. The great life-stories of good men should always be heeded to. This is beneficial injunction for good conduct. (K. V. Sarma).

8862

कर्तव्योऽप्याश्रयः श्रेयान् फलं भाग्यानुसारतः ।
नीलकण्ठस्य कण्ठेऽपि वासुकिर्वायुभक्षकः ॥

(आ) Sama 2 फ 1. Cf. 891.

One might resort to the rich for help but what one gets would depend on one's luck. Lo! Serpent Vāsuki, though wound round the neck of lord Śiva, has to subsist on air (just as ordinary snakes, on account of its illuck). (K. V. Sarma).

8863

कर्तव्यो भ्रातृषु स्नेहो विस्मर्तव्या गुणेतराः ।
संबन्धो बन्धुभिः श्रेयान् लोकयोरुभयोरपि ॥

(अ) Dūtavākya of Bhāsa 29.

Show affection to your brothers, and forget their faults. An alliance with kinsmen leads to bliss both in this world and in the next. (C. R. Devadhar).

कर्तव्यो यदि वर्तते हृदि तरो° see No. 8864.

8864

कर्तव्यो हृदि वर्तते यदि तरोरस्योपकारस् तदा
मा कालं गमयाम्बुवाह समये सिञ्चैनमम्भोभरैः ।
शीर्णे पुष्पफले दले विगलिते मूले गते शुष्कतां
कस्मै किं हितमाचरिष्यसि परीतापस् तु ते स्थास्यति ॥

(आ) Any 22.180, Vidy 234 (a. Hariharopādhāya), SR 214.74, SSB 593.80.

(*a*) क° य° व° हृ° tr. Vidy ; त्वया [तदा] Vidy.

(*b*) °लवैः [°भरैः] Vidy.

(*c*) पत्रे वैगलिते फले वि° Vidy.

(*d*) किन्नामाप्यपरं करिष्यसि विभो धारासहस्रैरपि Vidy, °रिष्यति SR.

Śārdūlavikrīḍita metre.

If you have, O cloud, a desire to benefit the tree, do not delay; drench it with rain in profusion at the proper time; when flowers and fruits have dropped, the leaves have fallen, and the root (itself) has gone dry, to whom and to what extent would be the benefit that

you would be conferring. Only the regret (for not having aided at the proper time) would be left in you. (A. A. R.).

8865

कर्ता कारयिता चैव प्रेषको ह्यनुमोदकः ।
सकृतं दुष्कृतं चैव चत्वारः समभागिनः ॥

(आ) Sama 2 क 14, SRM 2.2.530. Cf. also लावकश्च वराहश्च and 8866.

The doer, the instigator, the despatcher and the approver — all the four are equal sharers of good or bad acts performed. (K. V. Sarma).

8866

कर्ता कारयिता चैव यश्चैवमनुमन्यते ।
शुभं वा यदि वा पापं तेषामपि समं फलम् ॥

(इ) SS (OJ) 322. See also 8865.

The doer, the instigator, the approver, the three share the fruits equally, whether the action is meritorious or sinful. (Raghuvira).

8867*

कर्ता द्यूतच्छलानां जतुमयशरणोद्दीपनः सोऽतिमानी
कृष्णाकेशोत्तरीयव्यपनयनमरुत् पाण्डवा यस्य दासाः ।
राजा दुःशासनादेर्गुरुरनुजशतस्याङ्गराजस्य मित्रं
क्वास्ते दुर्योधनोऽसौ कथयत न रुषा द्रष्टुमभ्यागतौ स्वः ॥

(अ) Veṇī 5.26.

(आ) Amd 128.298, Dhv *ad* 3.100 (p. 561), KHpk 401. 571, AIR 243, Daś *ad* 3.16 (p. 156) *ac/bd*, RAS 325.

(*a*) कर्त्ता Amd ; °मयचर° Veṇī (var.) ; सोऽभिमानी Veṇī (var.), Amd, Dhv, KHpk, AIR, Daś.

(*b*) °नयनपटुः Amd, Dhv, KHpk, AIR, Daś.

(*d*) पुरुषा [न र°] KHpk, Daś.

Sragdharā metre.

Where is that Duryodhana, the author of the deceits in gambling, the igniter of the house made of lac, that notorious, extremely proud man, the wind for tossing away the garments and hair of Kṛṣṇā, (Draupadī), (he) of whom the Pāṇḍava-s were forced slaves, the king, the eldest of the hundred brothers, (namely) Duḥśāsana and others, and the friend of the Aṅga king (Karṇa) ? (Do) tell (us). Not in anger have we come ; (come we have) to see him. (R. R. Deshpande).

8868

कर्तुं त्रिलोचनादन्यो न पार्थविजयं क्षमः ।
तदर्थः शक्यते द्रष्टुं लोचनद्वयिभिः कथम् ॥

(आ) JS 45. 71 (a. Rājaśekhara), SH 446 (a. Rājaśekhara), (v. Kav p. 86).

(*ab*) °न्यः / क SH.

(*c*) तदर्थे SH.

No one is capable of vanquishing Arjuna except the three-eyed one (the Lord Śiva); how can those possessing the two (normal) eyes ever grasp the significance thereof ? (A. A. R.).

8869

कर्तुमकर्तुं शक्तः
सकलं जगदेतदन्यथाकर्तुम् ।
यस्तं विहाय रामं
कामं मा धेहि मानसान्यस्मिन् ॥

(आ) Sama 2 क 16, SRM 2.1.2.

(*d*) मानसमन्य° SRM.

Āryā metre.

Who is able to make or unmake or change completely the entire universe, excepting him, that Śrī Rāmā. O mind, do not pitch your desire on any one else. (A. A. R.).

8870

कर्तुमिष्टमनिष्टं वा कः प्रभुर्विधिना विना ।
कर्तारमन्यमारोप्य लोकस् तुष्यति कुप्यति ॥

(आ) SRHt 51.5 (a. Vallabhadeva), SSSN 42.5 (a. Vallabhadeva), Vyās 73.

(इ) Vyās (C) 72, Vyās (S) 70, SVG (C) 107.

(*a*) कर्तुर् SRHt, SSSN; कर्णस्येष्टं Vyās (S).

(*b*) कुप्रभू Vyās (S).

To accomplish what is liked or disliked, who is capable except Destiny? Putting up another agent for the actions, people get pleased or lose their temper, (as the case may be). (A. A. R.).

कर्तुरिष्टमनिष्टं वा see No. 8870.

8871*

कर्दमवदात्मवैभवम्
उल्लास्य च मानवीं प्रजां सुचिरम् ।
तपनोत्तापप्लुष्टं
स्ववपुः कृत्वा गतं सरसा ॥

(आ) SSR 605.13 (a. Saṁgrahītuḥ).

Āryā metre.

Having entertained the people for a long time with its own charm of mud, and now getting dried up in its body by the heat of the sun, the lake has now taken up the appearance of a loving girl, who having pleased the people with her accomplishments, decorating her body with thick sandal paste and getting herself tormented by intense passion and regret, has just left.[1] (A. A. R.).

1. Double entendre on certain words.

8872**

कर्पासबीजमज्जानां चूर्णं तैलेन पाचयेत् ।
तेन संजायते पुष्पं युवतीनां चिराद् गतम् ॥

(आ) ŚP 3237.

The (marrow) of cotton seeds powdered and cooked in oil, if taken by a woman, her monthly course, which had long ceased, will commence once again. (A. A. R.).

8872A**

कर्पासभस्मतक्रास्थि- वर्जं सर्वं सितं शुभम् ।
गोवाजिगजदेवर्षि- वर्जं कृष्णं तु निन्दितम् ॥

(आ) Spr. 1276 (a. Ratnacūḍakathā 51.

All that is white other than cotton, ash, buttermilk and bones are auspicious. And, all that is black other than cow, horse, elephant, gods and sages, are inauspicious. (K. V. Sarma).

8873*

कार्पासास्थिप्रचयनिचिता निर्धनश्रोत्रियाणां
येषां वात्याप्रविततकुटीप्राङ्गणान्ता बभूवुः ।
तत्सौधानां परिसरभुवि त्वत्प्रसादादिदानीं
क्रीडायुद्धच्छिद्रुरयुवतीहारमुक्ताः पतन्ति ॥

(आ) Skv 1390 (a. Śubhāṅga), Skm (Skm [B] 1452, Skm [POS] 3. 17. 2), (a. Śubhāṅka or Śubhāṅga).

(*a*) कर्पासा° SkV.

(*c*) °प्रमादाद् SkV (var.); °सादान् Skm (var.).

Mandākrāntā metre.

Those learned brahmins, who, once, destitute,/would see the winds blow open their leaf huts/and strew their yard with opened balls of cotton,/now by your graciousness reside in palaces/whose grounds are strewn with pearls from necklaces/broken by damsels in their amorous jousting. (D. H. H. Ingalls).

8874-5 (and 1564)**

कर्पूरं चन्दनं कुष्ठं तुलसी सर्जसंभवम् ।
मुस्तं शिलारसं चैव धत्तूरमगुरुस् तथा
शेफाली शतपुष्पा च सर्षपास्तगरं गुडः
तथा रुद्रजटा सर्वम् एतदेकत्र कारयेत् ॥

(अनेन योगराजेन धूपिताम्बरभूषण: ।
धूपिताङ्गस्त्रिभुवनं मनुज: कुरुते वशम् ॥)

(आ) ŚP 3206-8; (No. 1564 = ŚP 3208).

(*b*) ऐतद् ŚP.

Camphor sandal, *kuṣṭha* plant, the sacred basil, the essence of *sarja*, *musta*, red arsenic, *dattūra*, and the black aloe, as well as *śephāli*, *śatapuṣpa*, mustard, *tagara*, sugar and *rudrajaṭā*—all these should be mixed.

[No. 1564. By this best of medical preparations, with his clothes and ornaments incensed and with his limbs rendered fragrant by the smoke of this medicine, a man brings the three worlds under his control.] (A. A. R.).

8876

कर्पूर इव दग्धोपि शक्तिमान् यो जने जने ।
नमोऽस्त्ववार्यवीर्याय तस्मै मकरकेतवे ॥

(अ) Bālarāmāyaṇa 3.11.

(आ) Kpr 10.475, KāP *ad* 10.21 (351.3-4), Dhv (HSS) 53. 13-14, KHpt 375.600, Amd 394. 843 and *a ad* 295. 52, Rasagaṅgā 588. 7-10, AR 161. 4-5, SRHt 4. 13 (a. Rājaśekhara), SSSN 6.25, SR 2505 (a. Kpr.), SSB 55.12 (a. Kpr), IS 1554, Pr 366.

(*c*) नम: शृङ्गारबीजाय Bāla°; ऽस्त्ववारवीर्याय AR; ऽस्त्वनन्तवीर्याय SSB.

(*d*) कुसुमधन्वने [म°] Bāla° SSSN.

Salutation to that Fish-bannered One (Cupid), of irrepressible prowess, who, though burnt (completely) like camphor, is yet capable of displaying his power in every individual. (G. Jhā).

8877*

कर्पूरगौरं करुणावतारं
संसारसारं भुजगेन्द्रहारम् ।
सदा वसन्तं हृदयारविन्दे
भवं भवानीसहितं नमामि ॥

(आ) Sama 1 क 5.

Upajāti metre (Upendravajrā and Indravajrā).

White-hued like camphor, the incarnation of compassion, essence (to be achieved) in worldly life, having the serpent-king as necklace, ever residing in (my) heart, that Śiva, with his consort Bhavānī (Pārvatī), I salute. (K.V. Sarma).

8878*

कर्पूरचन्दनरजो धवलं वहन्तीम्
आश्यानचन्दनविलेपनमङ्गमङ्गम् ।
अन्तर्गतस्य दहतो महत: स्मराग्नेर्
दग्धस्य संक्षयवशादिव भस्मशेषम् ॥

(आ) VS 1084 (a. Bhaṭṭa-Govindasvāmin).

Vasantatilakā metre.

Having on her person the white dust of camphor and sandal, and smeared with half-dried sandal paste, she now appears to be having the ashes that remained after the blazing fire of love in her heart had burnt out. (A. A. R.).

8879*

कर्पूरद्रवशीकरोत्करमहानीहारमग्नामिव
प्रत्यग्रामृतफेनपङ्कपटलीलेपोपदिग्धामिव ।
स्वच्छैकस्फटिकाश्मवेश्मजठरक्षिप्तामिव क्ष्मामिमां
कुर्वन् पार्वणशर्वरीपतिरसावुद्दाममुद्द्योतते ॥

(आ) SkV 937 (a. Parameśvara), Skm (Skm [B] 388, Skm [POS] 1. 78. 4; (a. Parameśvara or Pañcameśvara), Kav p. 51.

(*a*) कर्पूरद्रवसीक° Skm.

(*d*) विद्योतते [°मुद्द्यो°] Skm.

Śārdūlavikrīḍita metre.

You lord of the full-moon night so strongly shines/that he seems to drown the earth in a mist of camphor,/seems to

anoint it with a plaster of fresh ambrosial foam,/seems to cast it into a rock-chamber/made of a single crystal. (D. H. H. Ingalls).

8880*

कर्पूरधूलिधवलद्युतिपूरधौत-
दिङ्मण्डले शिशिररोचिषि तस्य यूनः ।
लीलाशिरोंऽशुकनिवेशविशेषक्लृप्ति-
व्यक्तस्तनोन्नतिरभून्नयनावनौ सा ॥

(आ) Kpr 7. 325, Amd 179.477, KāP 264. 11-14, KHpk 170. 200, Vjv 234. 5 (p. 143). SR 273.10 (a. Kpr.), SSB 98.10 (a. Kpr.).

(*b*) दिग्मण्डले A*m*d.

(*d*) °वतंसा Amd (but व as above).

Vasantatilakā metre.

On the atmosphere being washed by the camphor-like brightness of the cool-rayed moon, she, having her breasts peeping through the sportive position of the head-covering, became an object of vision to the young man. (G. Jhā).

8880A*

कर्पूरधूलीरचितालवालः
कस्तूरिकाकल्पितदोहदश्रीः ।
हिमाम्बुपूरैरभिषिच्यमानः
प्राञ्चं गुणं मुञ्चति किं पलाण्डुः ॥

(आ) Ava 324. (Cf. No. 8881).

Upajāti metre (Indravajrā and Upendravajrā).

Will the leson plant leave off its original quality (of pungency) even if provided with a water basin made of camphor, given a fragrant manure of musk, and bathed with ice water? (K. V. Sarma).

8881

कर्पूरधूलीरचितालवालः
कस्तूरिकाकुङ्कुमलिप्तदेहः ।
सुवर्णकुम्भैः परिषिच्यमानो
निजं गुणं मुञ्चति किं पलाण्डुः ॥

(आ) SR 243.193, SSB 646.1, SRK 22.9 (a. Sphuṭaśloka), IS 7800, Any 138. 236, SPR 3.1103.6. (Cf. No. 8880A).

(*b*) कस्तूरिकाचर्चितदोहदश्रीः Any.

(*c*) कश्मीरनीरैरभिषिच्यमानः (काश्मी°) Any.

(*d*) प्राच्यं [नि°] Any.
Upajāti metre (Upendravajrā and Indravajrā).

Will the leson give up its inherent quality (of pungency) even if a water basin is constructed for it out of camphor dust, its body smeared with musk and saffron, and well sprinkled with water from golden pots? (K.V. Sarma).

8882*

कर्पूरन्तकि केतकन्तकि शरद्राकाशशाङ्कन्तकि
श्रीचन्द्रन्तकि चन्दनन्तकि सुधासाराच्छपूरन्तकि ।
कैलासन्तकि दुग्धसागरलसत्स्वच्छाच्छदुग्धन्तकि
श्रीशम्भुन्तकि कीर्तयस् तव विभो दर्वीकरेन्द्रन्तकि ॥

(आ) SSS 71 (a. Bhayyābhaṭṭa).

Śārdūlavikrīḍita metre.

My lord, the king, your fame resembles in its whiteness, camphor, the *ketakī*-flower, the moonlight of autumnal nights, the best of gold [śrī-candra], sandal, the pure essence of nectar, the Kailāsa mountain, the pure milk shining in the milky ocean, the colour of Srī Śambhu [Śiva] as well as the lord of serpents (Vāsuki). (A. A. R.).

8883*

कर्पूरन्ति सुधाद्रवन्ति कमलाहासन्ति हंसन्ति च
प्रालेयन्ति हिमालयन्ति करकासारन्ति हारन्ति च ।
त्रैलोक्याङ्गनरङ्गलङ्घिमगतिप्रागल्भ्यसंभाविताः
शीतांशोः किरणच्छटा इव जयन्त्येतर्हि तत्कीर्तयः ॥

(आ) SR 136.49, SSB 449.45.

Śārdūlavikrīḍita metre.

Hail his fame which resembles in its whiteness, camphor, liquid nectar, the blossoming of white lotus, the swan, the Himālaya mountain, snow, hailstones, the pearl necklace and moonbeams which dare to pervade the stage of the damsel of the three worlds. (K.V. Sarma).

8884*

कर्पूरपूरच्छविवादविद्या-
संवादकृद्युतिशुक्तिताम्रे ।
इन्दौ नृपद्वेषि तमोवितानं
सूर्योदये रोदिति चक्रवाकी ॥

(आ) SR 182. 29, SSR 521.1. Cf. विलोक्य बालामुखचन्द्रबिम्बं

(*b*) °द्युति° SR.

(*c*) तमोविताने SSB.

Indravajrā metre.

At sunrise, as the moon's disc, white like camphor and red like (the anger of) speakers in a debate and the sea-shell, gets overspread with dark hue (indicatory of a lunar eclipse) injurious to royalty, the ruddy goose cries aloud (feeling that the night and hence the duration of its separation from its mate is being lengthened). (K. V. Sarma).

8885*

कर्पूरपूरतुलनां कलयन्ति कीर्तेः
श्रीरामचन्द्र तव यत् कवयः कथं तत् ।
त्वद्वैरिणामतितरामपकीर्तितोऽस्याः
स्याद् धूसरत्वमिति तत्र वयं प्रतीमः ॥

(आ) PdT 64 (a. Bhāskara).

Vasantatilakā metre.

Your fame, O moonlike Śrī Rāma, is compared by the poets to a mass of camphor; how is it appropriate? On account of the excessive infamy of your enemies we think that it is slightly grey in colour. (A. A. R.).

8886*

कर्पूरप्रतिपन्थिनो हिमगिरिग्रावाग्रसंघर्षिणः
क्षीराम्भोनिधिमध्यगर्भजयिनो गङ्गौघसर्वंकषाः ।
स्वच्छन्दं हरिचन्दनद्युतिनुदः कुन्देन्दुसंवादिनस्
तस्यासन्नरविन्दकन्दरुचयोऽनेके गुणाः केचन ॥

(अ) Khaṇḍapraśasti 162.

(आ) SR 107. 188, SSB 400. 204, RJ 67 (=2.59) (a. Khaṇḍapraśasti).

Śārdūlavikrīḍita metre.

Rivalling the colour of camphor, jostling against the rocks of the snowy mountain Himalayas, vanquishing the interior middle regions of the milky ocean, and superior to the currents of the Ganges, eclipsing easily the shine of the divine sandal *haricandana* and in complete agreement with a mass of jasmine flowers and having the glow of the roots of the lotus stalks—such are some of the numerous qualities that he possessed. (A. A. R.).

8887**

कर्पूरभल्लातकशङ्खचूर्णं
क्षारो यवानां समनःशिलश्च ।
तैलं विपक्वं हरितालमिश्रं
निर्मूललोमानि करोति सद्यः ॥

(आ) ŚP 3002.

Indravajrā metre.

The mixture of camphor, *bhallātaka*, conch shell dust, alkali made out of barley, red arsenic, oil and yellow orpiment, well boiled, when applied, immediately makes that part of the body free from hair. (A. A. R.).

8888**

कर्पूरमिश्रसेहुण्ड- दुग्धलेपेन जायते ।
शेफसो महती वृद्धि: कठिनस्त्रीसुखावहा ॥

(आ) ŚP 3234. Cf. No. 8889.

By smearing a paste of camphor mixed with *sehuṇḍa* and milk on the generating organ, it attains great enlargement and is capable of giving enjoyment to very passionate women. (A. A. R.).

8889**

कर्पूरमिश्रेण च कण्टकारी-
बीजोद्भवेनैव रसेन लिप्तम् ।
लिङ्गं रते द्रावकरं वधूनां
संजायतेऽत्यन्तसुखावहं च ॥

(आ) ŚP 3210. Cf. No. 8888.

Indravajrā metre.

The essence of *kaṇṭakārī*-seeds mixed with camphor when smeared over the genitals makes the wife respond agreeably in love sports and very great is the pleasure that is generated. (A. A. R.).

8890*

कर्पूर रे परिमलस् तव मर्दितस्य
श्रीखण्ड रे परिमलस् तव घर्षितस्य ।
रे काकतुण्ड तव वह्निगतस्य गन्ध:
कस्तूरिका स्वयमथाधितगन्धदृष्टा ॥

(आ) Any 151.83.

Vasantatilakā metre.

Oh camphor, you smell sweet when you are rubbed ; O sandal, your fragrance comes out when rendered into paste ; O *kākatuṇḍa*, your pleasing smell is felt when you are thrown into the fire ; but musk is seen to have fragrance without any kind of treatment. (A. A. R.).

8891*

कर्पूरवर्तिरिव लोचनतापहन्त्री
फुल्लाम्बुजस्रगिव कण्ठसुखैकहेतु: ।
चेतश्चमत्कृतिपदं कवितेव रम्या
नम्या नरीभिरमरीव हि सा विरेजे ॥

(अ) BhV 3.16.

Vasantatilakā metre.

She was the remover of the pain of the eyes like a pencil of camphor, the principal source of delight to the neck like a garland of blooming lotuses, an object of delight to the mind like a beautiful verse, and fit to be honoured by (other) women like a goddess. (H. D. Sharma).

8892*

कर्पूरादपि कैरवादपि दलत्कुन्दादपि स्वर्णदी-
कल्लोलादपि केतकादपि ललत्कान्तादृगन्तादपि ।
दूरोन्मुक्तकलङ्कशंकरशिर:शीतांशुखण्डादपि
श्वेताभिस् तव कीर्तिभिर्धवलिता सप्तार्णवा मेदिनी ॥

(अ) Prasannarāghava 7.68, VCsr 29.3.

(आ) SR 136.43 (a. Pra°), SSB 449.43.

(*a*) कैतवाद् or कौतुकाद् VC (var.); दलात् or दल or दलवत् VC (var.).

(*b*) कैतकाद् or पर्वताद् or कैतवाद् VC (var.).

(*ab*) कै° and के° tr. Prasannarāghava (var.), SR, SSB.

(*c*) नि:शेषञ्च यथा कलङ्करहितात् शो° VC (var.); दूरान्° or मारोन्° VC (var.) ; उक्त° [°मुक्त°] VC (var.); °कलन्त° VC (var.) ; कलेकरश्मीकलितात् शी° VC (var.) ; शङ्कर° or दंकिर° VC (var.).

Śārdūlavikrīḍita metre.

More than camphor, the white lotus, the blooming jasmine, the waves of the heavenly river (Ganges), the *ketakī*-flower, the fleet glances of a damsel,

the rays emanating from afar of the crescent moon worn on the head of Śiva, this earth surrounded by the seven seas, is made bright by your fame. (K. V. Sarma).

8893*

कर्पूराम्बुनिषेकभाजि सरसैरम्भोजिनीनां दलैर्
आस्तीर्णेऽपि विवर्तमानवपुषोः स्त्रस्तस्रजि स्त्रस्तरे ।
मन्दोन्मेषदृशेः किमन्यदभवत्सा काप्यवस्था तयोर्
यस्यां चन्दनचन्द्रचम्पकदलश्रेण्यादि वह्नीयते ॥

(अ) Nalacampū 5.21.

(आ) JS 147.8 (a. Trivikramabhaṭṭa), ŚP 3448 (a. Trivikrama), AP 33, ZDMG 27.631, SR 277.60 (a. JS), SSB 105. 62 (a. Trivikrama), SH (II) 2043 (a. Trivikrama-bhaṭṭa).

(*b*) °वपुषः SR, SSB.

(*c*) °दृशः ŚP, SSB; °दशा SR; तदा [तयोर्] ŚP, SR, SSB.

(*d*) यस्याश्चन्दन° ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

On cushions scattered with flowers and spread with a coverlet sprinkled with camphor water and wet lotus leaves, the two (Nala and Damayantī) were tossing from one side to the other, in their separate beds ; to Damayantī with eyes devoid of delight (in anything) such was the pitiable state ; to them both sandal and moonlight, mass of *campaka*-flowers, etc. were behaving like fire (in enhancing the fever of love). (A. A. R.).

8894*

कर्पूरायितसैकताय शिशिरक्षोदायमानातप-
व्यूहाय व्यजनानिलायितमहाझञ्झामरुद्रंहसे ।
अस्मै तन्वि निदाघवासरवयोमध्याभिसारक्रमो-
त्साहात्युत्सवसाहसाय महते सौहार्दमीहामहे ॥

(अ) Kṛkā 39.

Śārdūlavikrīḍita metre.

To him who considers the hot sand of the road to be camphor powder (when going to meet her), the mass of hot rays of the sun to be cool rays, the force of the fierce hurricane to be the gentle breeze of a fan, who is enthusiastic in considering the journey to meet her during the midday of summer as a great festival—to him, the brave lover. slim one, I wish to offer my friendship. (A. A. R.).

8895*

कर्पूरीयन्ति भूमौ सरसि सरभसं कैरवीयन्ति गङ्गा-
कल्लोलीयन्ति नाके दिशि दिशि परितः केतकीयन्ति किं च
हंसीयन्त्यन्तरिक्षे कमलदलदृशां मौक्तिकीयन्ति कण्ठे
शुक्तीयन्त्यम्बुराशौ विशदविसरुचो रश्मयः शीतरश्मेः ॥

(आ) PV 574 (a. Sadāśiva), SuSS 200 (a. Sadāśiva).

Sragdharā metre.

The rays of the cool-rayed moon having the shine of pure lotus stalks have become camphor-dust on the ground, become white lilies in lakes all of a sudden, act as waves of the Ganges in the sky, and look like *ketakī*-flowers all around in every direction, appear like swans in mid-air, resemble pearl necklaces round the necks of lotus-eyed damsels and look like sea shells in the waters of the ocean. (A. A. R.).

8896*

कर्पूरेण स्थलविरचना कुङ्कुमेनालवालं
माध्वीकानि प्रतिदिनपयः पञ्चबाणः कृपाणः ।
तत्रोत्पन्ना यदि किल भवेत् काञ्चनी कापि वल्ली
सा चेदस्याः किमपि लभते सुभ्रुवः सौकुमार्यम् ॥

(आ) SR 254. 40, SSB 63. 56, RS 630 (=4. 4).

(*b*) कृपाणः SR, SSB.

(*c*) काञ्चिनी RJ.

Mandākrāntā metre.

The tender loveliness of this charming-browed damsel may, perhaps, be obtained, in part, if at all, by a golden creeper, if-ever produced, whose soil is fashioned with camphor, the water basin by saffron, the daily irrigation by honey and with the five-arrowed God of love as the gardener. (A. A. R.).

8897*

कर्पूरैः किमपूरि किं मलयजैरालेपि किं पारदैर्
अक्षालि स्फटिकोपलैः किमघटि द्यावापृथिव्योर्वपुः ।
एतत् तर्कय कैरवक्लमहरे शृङ्गारदीक्षागुरौ
दिक्कान्तामुकुरे चकोरसुहृदि प्रौढे तुषारत्विषि ॥

(अ) Han 2. 7.

(आ) SkV 900, Skm (Skm [B] 371), Skm [POS] 1.75.1) *cd/ab* (a. Vasukalpa), Prasanna 52*a* (a. Rājaśekhara) and 57*b* (anonymous) *cd/ab*, ŚP 3639 *ad/cb*, SR 330. 130 *cd/ab*, SSB 151. 138 *cd/ab*, Kav p. 101.

(*a*) तन् [किं] SkV (var.).

(*b*) अद्रावि Prasanna 1 ; स्फटिकान्तरैः Han °पृथिव्यो यशः Prasanna 2.

(*d*) °मुकुले Prasanna 1; °मुदरे Prasanna 2.

Śārdūlavikrīḍita metre.

Have heaven and earth been fitted with camphor,/smeared with sandal paste or washed in mercury,/or have they been set with crystal gems ?/ So must one wonder when the moon,/refresher of the lilies, initiating priest of love,/mirror for the nymphs of the directions/and friend to the *cakoras*, has attained its full. (D.H.H. Ingalls).

8898*

कर्पूरैरिव पारदैरिव सुधास्यन्दैरिवाप्लाविते
जाते हन्त दिवापि देव ककुभां गर्भे भवत्कीर्तिभिः ।
धृत्वाङ्गे कवचं निबध्य शरधिं कृत्वा पुरो माधवं
कामः कैरवबान्धवोदयधिया धुन्वन् धनुर्धावति ॥

(अ) Śambhu's Rājendracandrapūra (KM I 22) 33.

(आ) VS 2611 (a. Śambhu).

(*a*) °रिव प्लाविते VS.

(*c*) तूणीरं [श°] Rāj (var.); वसन्तं [मा°] Rāj (var.).

Śārdūlavikrīḍita metre.

My lord, the king, when your fame spread in all directions which appeared as if flooded with camphor, mercury and streams of nectar, O wonder, even during the daytime, the God of love, thinking it to be the moon that had risen, puts on his armour, equipped with the quiver, and runs shaking his flowery bow, placing in front, his friend Madhu, the spring season. (A. A. R.).

8899

कर्म खल्विह कर्तव्यं जातेनामित्रकर्शन ।
अकर्माणो हि जीवन्ति स्थावरा नेतरे जनाः ॥

(अ) MBh (MBh [Bh] 3. 33. 3, MBh [Bh] 3.32, 3, MBh [C] 3.1204).

(आ) IS 1555.

(*a*) कर्तव्यं किल or कर्म वै (कर्मैव) किल or धर्म ख° MBh (var.).

(*b*) जानता° or न ज्ञाता MBh (var.) ; °कर्षण MBh (var.).

(*c*) अकर्मणेह (°णे हि) or स्वकर्माणा हि or सुकर्मणो हि or अकर्मणो हि or अकर्मिणो हि (ऽपि) MBh (var.).

(*d*) स्थावराणि न चेतनी or स्थावराणीतरे जनाः MBh (var.).

Oh (king), destroyer of enemies, every-one that is born should perform his duty ; only the immovable subsist without action, not others. (K. V. Sarma).

8900

कर्म चात्महितं कार्यं तीक्ष्णं वा यदि वा मृदु ।
ग्रस्यतेऽकर्मशीलस् तु सदानर्थैरकिंचनः ॥

(अ) MBh (MBh [Bh] 12. 137. 79, MBh [R] 12.139. 63, MBh (C) 12.5216).

(आ) IS 1556.

(*a*) चात्र° or वात्य° or चार्य [चा°] MBh (var.).

(*c*) गम्यते or प्रसते or गृह्यते [ग्र°] MBh (var); °शीलं MBh (var.); च [तु] MBh (var.).

(*d*) सदानार्थैर् MBh (var.).

One should do things beneficial to himself, be they harsh or be they mild. The man of inaction (remains) poor and is always affected by all sorts of calamities. (K. V. Sarma).

8901

कर्म चैव हि सर्वेषां कारणानां प्रयोजकम् ।
श्रेयःपापीयसां चात्र फलं भवति कर्मणाम् ॥

(अ) R (R [B] 6. 64, 7, R [R] 6. 6. 4, 7).

Our (previous) actions are the producers of causes (for actions in this life). And, for all actions, good or bad, there will be a (corresponding) result. (K. V. Sarma).

8902*

कर्मजन्यशरीरेषु रोगाः शारीरमानसाः ।
शरा इव पतन्तीह विमुक्ता दृढधन्विभिः ॥

(अ) Cr 1340 (CRCa II 34) ; GP 1. 113. 27*cd*-28*ab*). (GPy adds to 1. 113. 27. a new *cd* and therefore quotes this maxim as 1. 113. 28.) Cf. न पितुः कर्मणा पुत्रो°

(आ) VS 3083.

(*a*) कर्मवाणाः CRCa II ; कर्मजा हि श° VS.

Diseases of the body and of the mind (that are the results of one's previous actions) will come undoubtedly to a man ; they fall on his body (and pierces it) like arrows discharged by strong bowmen.

8903

कर्मजाः प्रभवन्त्येव यथाकालमुपद्रवाः ।
एतत्तु कष्टं यच्छत्रुः कर्ताहमिति मन्यते ॥

(अ) Cr 235 (CRr 6.21, CPS 146.30).

(*a*) कर्मजा CRr (var.), CPS ; प्रभवत्येव CRr (var.); प्रभवन्तीह CRr (var.).

(*c*) कर्त्तवच्छत्रुः [क° य°] CRr (var.); य [यच्] CRr (var.).

Distress of various kinds,—(the result of one's previous actions), will come to a man at the prescribed time ; it is regrettable that the enemy *thinks* that he was the cause of those troubles.

कर्मजा हि शरीरेषु see No. 8902.

8903A

कर्म जीवं च संश्लिष्टं परिज्ञातात्मनिश्चयः ।
विभिन्नीकुरुते साधुः सामायिकशलाकया ॥

(आ) SPR 176.10 (a. Yogaśāstra 5.52).

Action and self are intermingled ; the sage possessing definitive knowledge of the self, dissects the two by using the blade of philosophy. (K. V. Sarma).

8904

कर्मज्ञानं च मोक्षाय कर्मण्यर्थोऽधिकारिता ।
अतोऽर्थेनैव कैवल्यं न कैवल्येन लभ्यते ॥

(अ) Sabhā 88.

True knowledge of *karma* results in beatitude and (man) has the right to do only this *karma* (right action) ; hence by the power of wealth alone, it is not possible to get the exclusive state of liberation. (A. A. R.).

8905

कर्मणः फलनिर्वृत्तिं स्वयमश्नाति कारकः ।
प्रत्यक्षं दृश्यते लोके कृतस्याप्यकृतस्य च ॥

(अ) MBh (MBh [Bh] 13.6.9, MBh [C] 13. 6.9, MBh [C] 13.303).

(आ) SR 386.368, IS 1557.

(*a*) कर्मणां MBh (var.); °निर्वृत्तं (°त्तिः) or °निष्पत्ति° MBh (var.).

(*b*) कर्मकः or कार्षकः (°र्षि°) or कर्षुकः (°र्षं°) [का°] MBh (var.).

(*c*) प्रत्यहं MBh (var.); चैतत् or किंचित् [लो°] MBh (var.).

(*d*) (अ)पकृतस्य MBh (var.) ; SR वा [च] MBh (var.).

The accomplishment of the fruits of one's actions is enjoyed by the doer himself ; the result of actions done and left undone is clearly seen before our very eyes in this world. (A. A. R.).

8906

कर्मणः संचयात् स्वर्ग- नरकौ मोक्षबन्धने ।
कर्मणो जायते जन्तुर् बीजादिव नवाङ्कुरः ॥

(आ) ŚP 4239 (Vāsiṣṭha [rāmāyaṇa]).

It is by the accumulation of the results of his own actions that man gets heaven or hell, liberation or bondage. A creature is born out of its own *karma* , just as a fresh sprout from a seed. (A. A. R.)

8907-8

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस् तु फलं दुःखम् अज्ञानं तमसः फलम् ॥
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

(अ) MBh (MBh [Bh] 6.36.16-17, BhG 14. 16-17). Cf. No. 7306.

(*a*) कर्मणा MBh (var.).

MS-V. 19

(*b*) सा° नि tr. MBh (var.).

(*c*) परं [फ°] MBh (var.).

(*f*) मोह [लो°) MBh (var.).

(*gh*) जायते तमसो or तमसो जायते or तपसो जायेते MBh (var.).

Of action well done, they say/the fruit is spotless and of the nature of goodness ;/ but the fruit of passion is pain, the fruit of darkness is ignorance.

From goodness is born knowledge,/ from passion greed rather,/heedlessness and delusion from darkness/arise, and ignorance. (F. Edgerton).

8909

कर्मणां तु प्रशस्तानाम् अनुष्ठानं सुखावहम् ।
तेषामेवाननुष्ठानं पश्चात् तापकरं महत् ॥

(अ) MBh (MBh [Bh] 5. 38. 21, MBh [R] 5. 37. 23, MBh [C] 5.1421).

(*a*) च or नु [तु] MBh (var.).

(*b*) मानुषानां [अ°] MBh (var).

(*d*) मतं or भवेत् [म°] MBh (var.).

The doing of acts that are praiseworthy is always attended with happiness. Omission to do such acts leadeth to repentance. (P. C. Roy).

कर्मणां फलनिर्वृत्ति (°त्तं) see No. 8905.

8910

कर्मणाचरितं पूर्वं सद्भिराचरितं च यत् ।
तदेवास्थाय मोदन्ते दान्ताः शमपरायणाः ॥

(अ) MBh (MBh [Bh] 5. App. I. 3, *l*. 30-1, MBh [R] 5.62.21*cd*-22*ab*).

(आ) Saśā 64.2.38.

By the results of actions done previously and that which is done (now) by the good people, taking recourse to them alone, people who are self-controlled and always peaceful, enjoy. (A. A. R.).

8911-2

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।
सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥
अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम् ।
कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः ॥

(अ) BhPn 10. 24. 13-4.

(आ) SRM 2.2.134.

(c) हि ली° SRM.

(c) चेदीश्वरः Bh Pn (var.).

Beings are born on account of their (past) actions, and they pass away, again, on account of their actions. Happiness, misery, fear, prosperity—all are due to action.

If there be a divinity (that is the cause) of others' actions, that divinity depends only on the doer of the actions and is not the master of the non-doer. (K. V. Sarma).

8913

कर्मणा तक्षकारेण मनुष्यो यत्तु पुत्रिका ।
वासनारज्जुमाकृष्य सर्वकर्मसु चोदितः ॥

(अ) Cr 1341 (CRC 6.34, CPS 146.32).

Man, the puppet, who has been created by his own actions, which form the carpenter (puppeteer), is urged to do various actions by the pull of the strings, *viz.*, his aptitudes. (K. V. Sarma).

कर्मणा तेन येनैव see No. 8918.

8913A

कर्मणा बध्यते जन्तुर् विद्यया तु प्रमुच्यते ।
तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

(अ) MBh (MBh [Bh] 12.233.7, MBh (R) 12.242.7, MBh (C) 12.8839).

(आ) SPR 632.37 (a. MBh 12.247.7), SPR 1436 (a. Kūrmapurāṇa 9.8.53).

(*a*) बाध्यते MBh (var.).

(*b*) विमुच्यते [तु प्र°] SPR 1436, MBh (var.); च वि° MBh (var.); भुवि° MBh (var.).

(*d*) पर° MBh (var.); दर्शनः MBh (var.); °दृश्वनः MBh (var.).

A being is bound by his actions and is released by knowledge. From this point of view, sages whose vision reach far do not perform actions. (K. V. Sarma).

8914

कर्मणा बाध्यते बुद्धिर् बुद्धया कर्म न बाध्यते ।
सुबुद्धिरपि यद् रामो हैमं हरिणमन्वगात् ॥

(अ) Hanum (Calcutta 1840 edition) 180. Cf. No. 3629, न निर्मिता केन च, पौलस्त्यः कथमन्यदार°, and रामो हेममृगं न वेत्ति

(आ) SR 91.24 (a. Hanum ?), SSB 374.27, IS 1558, TP 394.

(*b*) न बु° क° बा° tr. SR, SSB, TP.

(Often), one's understanding is curtailed by one's actions, but the actions are not curtailed by understanding. Lo ! Rāma of sane understanding pursued the golden deer (and got into difficulties). (K.V. Sarma).

कर्मणा मनसा वाचा कर्तव्यं see No. 8921.

कर्मणा मनसा वाचा चक्षुषा see चक्षुषा मनसा वाचा

कर्मणा मनसा वाचा परपीडां see No. 1827.

8915

कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत् ।
अस्वर्ग्यं लोकविद्विष्टं धर्म्यमप्याचरेन् न तु ॥

(अ) Y 1. 156.

(आ) IS 1559.

(*d*) धर्म° Y (var.).

In deed, in mind, and in speech, one should with assiduity act properly accor-

ding to *dharma*. But a thing not leading to heaven, and disliked by men, although according to *dharma*, one must never practise. (J. R. Gharpure).

8916

कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते ।
तदेवापहरत्येनं तस्मात् कल्याणमाचरेत् ।।

(अ) MBh (MBh [Bh] 5.39.43, MBh [R] 5.38.56, MBh [C] 5.1504).

(आ) IS 1560. Cf. No. 8862.

(इ) SS (OJ) 83.

(*a*) क° म° tr. MBh (var.) ; कायेन [क°] SS (O).

(*b*) यदाभीक्ष्णं MBh (var.) ; यदि तीक्ष्णं (यद° [य°] MBh (var.); निषेव्यते SS (OJ).

(*c*) तदभ्यासो हरत्येनं MBh (var.).

That which a man pursueth in word, deed, and thought, winneth him for its own ; therefore, one should always seek that which is for his good. (P. C. Roy).

8916A

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
अक्लेशजननं प्रोक्तं त्वहिंसा परमर्षिभिः ।।

(अ) Kūrma-purāṇa 2.11.14.

(आ) SPR 3.2 (a. Kūrma-purāṇa 76.80).

(*c*) प्रोक्ता Spr.

Not to inflict any pain on any creature by action, thought or speech, at any time is called by the great sages, 'Abstinence from injury' (*ahiṁsā*). (Śrī Ahibhushan Bhattacharya).

8917**

कर्मणामिष्टदुष्टानां जायते फलसंक्षयः ।
चेतसोऽर्थकषायत्वाद् यत्र सा ध्वस्तिरुच्यते ।।

(आ) ŚP 4452.

(In the first of the four stages of the control of breath) there arises the diminution of the fruits of actions, both desirable and vitiated, as the mind is freed from the attachment to worldly objects ; this is called *Dhvasti* ['destruction of the fruits of actions']. (A.A.R.)

8917A

कर्मणा मोहनीयेन मोहितं सकलं जगत् ।
धन्या मोहं समुत्सार्य तपस्यन्ति महाधियः ।।

(आ) SPR 331.24 (a. Tattvāmṛta 21).

The entire universe is captivated by captivating acts. Blessed are men of great intellect who have crossed temptations and resorted to penance. (K. V. Sarma).

8918

कर्मणा येन तेनेह मृदुना दारुणेन वा ।
उद्धरेद् दीनमात्मानं समर्थो धर्ममाचरेत् ।।

(अ) MBh (MBh [Bh] 12. 138. 38 and 1. App. 1. 81 *l.* 145-6, MBh [R] 12. 140. 38 and 1.142.70-1, MBh [C] 12. 5284-5 and 1. 56. 12), PTn 1. 13 (pp. 11 and 83). Cf. येन केनाप्युपायेन and येन येन विशेषेण ।

(आ) IS 1561.

(*a*) कर्मणा तेन येनैव or तत् कर्मणा येन केन MBh (var.); धर्मणा [क°] MBh (var.) ; केनेह or कनैव or तेनैव MBh (var.) ; केनापि PTn.

(*ab*) मृदुना केनचिद् राजन् कर्मणा दा° MBh (var.).

(*b*) बुद्धिना [मृ°] MBh (var.) ; येन केन [दा°] MBh (var.) ; च [वा] MBh (var.).

(*c*) उद्धपेत् MBh (var.).

(*d*) नात्मानमवसादयेत् MBh (var.) ; पश्चाद् धर्मं समाचरेत् MBh (var.); PTn; समार्था or समस्थो MBh (var.).

When in distress, one should use any possible means to save oneself, mild or

forceful; but if one's is able, one should act only according to *dharma*.

8919-21

कर्मणा रहितं ज्ञानं पङ्गुना सदृशं भवेत् ।
न तेन प्राप्यते किंचित् न च किंचित् प्रसाध्यते ॥
एवं ज्ञानेन हीनं यत् कर्मान्धेन समं स्मृतम् ।
मार्गो वा मार्गलक्ष्यं वा नैव तस्य प्रतीयते ॥
कर्मणा मनसा वाचा कर्तव्यं कर्म कुर्वतः ।
तस्मादेवेष्टसंसिद्धिश् चतुरस्रा प्रजायते ॥

(आ) SSap 645.

Knowledge without action is similar to a lame person; nothing is secured by this and nothing is accomplished.

Similarly, action without knowledge is similar to a blind man; neither the path nor the aim of the action is discerned by him.

When one acts concertedly through body, mind and speech, the desired result is produced in all harmony. (A. A. R.).

कर्मणा सुकृतस्याहुः see No. 8907.
कर्मण्येवाधिकारस्ते see No. 8930.

8922

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥

(अ) MBh (MBh [Bh] 6.25.17, BhG 3.20).
(आ) Sama 2 क 10.

For, only through action, perfection/ is attained by Janaka and others. / Also, for the mere control of the world / having regard, thou shouldst act. (F. Edgerton).

कर्मणोद्धिप्रधानेन see No. 8925.

8923

कर्मणोऽपि प्रधानत्वं किं कुर्वन्ति शुभा ग्रहाः ।
वसिष्ठदत्तलग्नेऽपि जानकी दुःखभागिनी ॥

(अ) Cr 236 (CSr 3.72, CR 6.19, CnT II 29. 5, CnT VII. 75, CPS 145. 28), GP 1.113.25.
(आ) IS 1562, Subh 237, Sama 2 व 2, SRM 2. 125, SPR 622. 9 (a. Ādhyātma Rāmāyaṇa, Araṇyaka 9. 15).

(*a*) कर्मणापि (°म°; °णे°; °य°) CS (var.); कर्मण्येव (°ण्यत्र GP) CR, CPS, GP; हि [ऽपि] CS (var.), Sama, SRM, Subh; प्रधानानि (°नेन) CS (var.), CR, CPS; प्रभावन्ति CR (var.).
(*b*) सति कक्षो शुभे ग्रहे CS (var.); सन्ति (संनि) कृष्टे शुभे (°भ) ग्रहे (°गृ; °ह) CS (var.); संनिकृष्टे शुभे गृहे (ग्रहे) CS (var.); न नक्षत्रं न वा (च) ग्रहाः CR, CPS; सम्यगृक्षे शुभग्रहे GP; किं कष्टेश्चुभग्रहे (*sic* !) CS (var.); शुभाः IS.
(*c*) वशिष्ठ° (वा°) CS (var.); वसिष्ठदत्तलग्नोऽपि GP, Sama, CS (var.).
(*d*) रामः प्रव्रजितो (किं भ्रमते Sama, SRM, SPR) वनम् (°ने IS) Subh, Sama, SRM, IS; दुःखभागिनी (°भाजनम् or °न) CR (but CRC, CPS as above).

Power rests in the actions (done previously); what can the star, even if auspicious, do? Lo! even Jānakī (Sītā) (who was married) at the auspicious moment prescribed by sage Vasiṣṭha was subject to distress. (K. V. Sarma).

कर्मणोऽपि हि बोद्धव्यं see No. 8923.

8924

कर्मणो यस्य यः कालः तत्कालव्यापिनी तिथिः ।
तया कर्माणि कुर्वीत ह्रासवृद्धि न कारयेत् ॥

(आ) Sama 1 क 7.
(*a*) या Sama.

The proper time for doing an action is the auspicious lunar day prevailing then;

actions should be performed according to that, and one should not make any departure from there. (A. A. R.).

कर्मणो हि प्रधानत्वं see No. 8923.

8925

कर्मणो हि प्रधानेन बुद्धिना किं प्रयोजनम् ।
पाषाणस्य कुतो बुद्धिस् ततो देवो भविष्यति ॥

(अ) Cr 237 (CSr 3. 71 ; in some texts *cd/ab*). Language corrupt.

(*a*) कर्मणोद्भिप्रधानेन CSr (var.) ; कर्मणा (°दो; °द्रो) CSr (var.) ; धर्मनो [क°] CSr (var.) ; प्रधान्यन CSr (var.). (Here प्रधानेन is in the sense of प्राधान्येन).

(*b*) बुद्धीनां CSr (var.) ; वृधिया CSr (var.); प्रयोजन CSr (var.).

(*c*) पाखानस्ये CSr (var.); बुद्धि CSr (var.).

(*d*) तेन [त°] CSr (var.); देवा CSr (var.).

Actions (matter and so they) are important; of what avail is intellect. What intellect has a block of stone ; still it becomes (the idol of) a deity (and is worshipped). (K. V. Sarma).

8926-7

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥
कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

(अ) MBh (MBh [Bh] 6. 26. 17-8, BhG 4. 17-8).

(आ) Sama 2 क 5.

(*a*) कर्मणोऽपि हि MBh (var.).

(*c*) अकर्मणोऽपि (°णस्तु) MBh (var.).

(*cf*) पश्यत्यकर्मणि MBh (var.).

(*h*) चोक्तः or संयुक्तः MBh (var.); सर्वकर्मकृत् or कृत्स्नकर्मसु MBh (var.).

One must understand the nature of action, on the one hand, / and must understand the nature of misaction, / and must understand also the nature of inaction ; / hard to penetrate is the course of action.

Who sees inaction in action, / and action in inaction, / he is enlightened among men ; / he does all actions, disciplined. (F. Edgerton).

कर्मण्यकर्म यः पश्येद° see No. 8927.

8928

कर्मण्यकर्मविधिरेष यदाचरन्ति
कर्माणि तत्तदनुबन्धजिहासयेति ।
सत्यं तथाप्यभिनवो भविता न बन्धः
प्राचीनबन्धहरणे क इवाभ्युपायः ॥

(अ) Ānas 19.

Vasantatilakā metre.

When one practises the rule of inaction in doing action, with a desire to abandon the continuity of *Karma*, it is true that he does not get entangled in fresh bondage ; but in the removal of the previous bondage, what is the means ? (A. A. R.).

8929

कर्मण्यकोविदाः स्तब्धा मूर्खाः पण्डितमानिनः ।
वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुकाः ॥

(अ) BhPn 11.4.6.

Those who are not efficient in doing things, indolent fools, considering themselves wise, such simpletons speak flattering words, eager to get results by such honeyed sayings. (A. A. R.).

कर्मण्यस्त्वधिकारस्ते see No. 8930.

कर्मण्येव प्रधानत्वं see No. 8923.

8930

कर्मण्येवाधिकारस् ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर् मा ते सङ्गोऽस्त्वकर्मणि ॥

(अ) MBh (MBh [Bh] 6.24. 47, BhG 2.47).

(आ) SSap 314, SRRU 177, SLPr 92.6-7, SPR 631.33 (a. BhG).

(इ) MBh (Ju) 6. 44.

(*a*) कर्मण्यस्त्वधिका° or कर्मणेवाधिका° MBh (var).

On action alone be thy interest,/never on its fruits; /let not the fruits of action be thy motive, nor be thy attachment to inaction. (F. Edgerton).

8931

कर्म त्यजेम यदि नूनमधः पतेम
यद्याचरेम न कदापि भवं तरेम ।
कर्म त्यजेदिति चरेदिति च प्रवृत्ता
भावेन केन निगमा इति न प्रतीमः ॥

(अ) Ānas 18.

Vasantatilakā metre.

If we abandon action then surely we may go down (to hell); if we practise them, then we may not at any time be liberated. When the scriptures declare that one should abandon action and also perform action—we know not what they mean. (A. A. R.).

8932

कर्मदायादवल् लोकः कर्मसंबन्धलक्षणः ।
कर्माणि चोदयन्तीह यथान्योन्यं तथा वयम् ॥

(अ) MBh (MBh [Bh] 13. 1. 66, [R] 13. 1.73, MBh [C] 13.73).

(इ) SS (OJ) 358.

(*a*) °दायादको [°दा°] MBh (var.), SS (OJ).

(*b*) °बंधन° [°संबन्ध°] MBh (var.).

(*c*) कर्मणा [क°] MBh (var.); हि [इह] MBh (var.).

(*d*) सर्वे कर्मवशा वयम् SS (OJ); तथा [य°] MBh (var.); ऽन्योन्या MBh (var); यथा [त°] MBh (var.), वयः MBh (var).

The people have action for their paternal kinsman, they have their marital relations in action; just as activities of various kinds induce people to have mutual links, so also in our case. (A.A.R.).

8933

कर्मब्रह्मविचारणां विजहतो भोगापवर्गप्रदां
घोषं कंचन कण्ठशोषफलकं कुर्वन्त्यमी तार्किकाः ।
प्रत्यक्षं न पुनाति नापहरते पापानि पीलुच्छटा
व्याप्तिर्नावति नैव पात्यनुमितिर्नो पक्षता रक्षति ॥

(अ) Viśvaguṇadarśa 552.

(आ) SR 43. 7, SSB 297. 7, SRK 82. 1 (a. Viśvā).

Śārdūlavikrīḍita metre.

Abandoning all thoughts of action or of god that give enjoyment or beatitude, the logicians make noise which only renders throats dry: Perception does not purify one, the group of Atoms does not remove sin, Invariable concomitance does not protect, Inference does not guard, and the subject of Syllogism does not give shelter. (A. A. R.).

8934

कर्मभिः स्वैरवाप्तस्य जन्मनः पितरौ यथा ।
राज्ञां तथान्ये राज्यस्य प्रवृत्तावेव कारणम् ॥

(अ) RT (RT [S] 3. 244, RT [V] 3. 244, RT [T] 3.241, RTj [C] 3.247).

(आ) IS 1563.

(*b*) पितरो Raj (var.).

(*c*) राज्ञा Raj (var.).

As parents are only the (immediate) cause for the production of a birth which one obtains by one's own (previous) deeds, there too are other (kings) for that of a throne in the case of kings. (M. A. Stein).

8935

कर्मभूमिमिमां प्राप्य कर्तव्यं कर्म यच्छुभम् ।
अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः ॥

(अ) R (R [Bar] 2. 101. 28, R [B] 2. 109. 28, R [R] 2.109.28, R [C] 2.118. 28), Cr 1342 (CNG 205). Cf. JSAIL 31.6.

(आ) SR 393.645 (a. R), IS 1564.

(*a*) कर्मभूतिम् CNG; इहं [इमां] R (var.).

(*b*) प्रकुर्यात् (°र्या) or करिष्ये [क°] R (var.).

(*c*) सूर्यश् [सो°] R (var.).

(*d*) कर्मण फलमश्नुते R (var.); कर्मभिर् or कर्मण: (°णा) R (var.); महितास्तु (°ता°) ते or महदश्नुते or °भोजन: or °भोगिन: [फ°] R (var.).

Whoever is born on the earth must perform good acts; Agni, Vāyu and Soma enjoy the fruit of their good acts (because of their prior good behaviour).

8936

कर्मभूमिरियं ब्रह्मन् फलभूमिरसौ मता ।
इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ॥

(अ) MBh (MBh [Bh] 3.247. 35, MBh (R) 3.261.35, MBh [C] 3. 15475. Cf. इह यत् क्रियते कर्म, No. 6189.

(इ) SS (OJ) 13.

(*b*) योगभूमिरसौ स्मृता MBh (var.); तु स स्मृत: [असौ° म°] MBh (var.); अतो [असौ] MBh (var.); परा [मता] MBh (var.).

(*c*) लोके [कर्म°] MBh (var.); कुरुते [क्रि°] SS (OJ).

(*d*) (उ)पयुज्यते MBh (var.).

This earth O Brāhmaṇa, is the field of action and that (*viz.*, the other world) is the region to harvest fruits. Whatever action is done here (on the earth), its results are enjoyed in the other world. (A. A. R.).

8937

कर्म लोकविरुद्धं तु कुर्वाणं क्षणदाचर ।
तीक्ष्णं सर्वजनो हन्ति सर्पं दुष्टमिवागतम् ॥

(अ) R (R [Bar] 3. 28. 4, R [B] 3.29.4; R [G] 3.35. 4, R [L] 3. 34.4).

(आ) IS 1565, SSap 258.

(*a*) लोके R (var.); च or हि or तत् [तु] R (var.).

(*b*) खर दारुणं or रजनीचर or क्षणदाचर: [क्ष°] R (var.).

(*c*) तीक्ष्ण: सत्यजनो हंति R (var.); सर्वं or सर्वो [सर्वं°] R (var.); °जनं R (var.).

(*d*) सर्पो द्रष्टुम् or दुष्टसर्पम् or दुष्टं सर्पम् or सर्पं गृहम् R (var.); इह [इव] R (var.).

When a man does an action which is inimical to the welfare of the world, O Rākṣasa, all people will combine and kill that cruel man, just as they do to a wicked serpent that has come (into the house). (A. A. R.).

कर्म वै किल see No. 8899.

8938

कर्म सर्वोत्तमं किं मे करणीयं भवेदिति ।
मानव: प्रभवेद् वेत्तुं लब्ध्वा स्थैर्यं शमं तथा ॥

(आ) SSMā 24. 12-3.

'What is the best of all kinds of actions, which I may do ?' This a man would be competent to know only when he has obtained steadiness as well as peace. (A. A. R.).

8939

कर्माणि जन्मान्तरसंचितानि
महान्ति विज्ञानमहाहुताशे ।
सर्वाणि दग्धानि भवन्ति सद्यो
महानलस्यास्ति किमार्द्रभाव: ॥

(अ) Lok 86.

Upajāti metre (Indravajrā and Upendravajrā).

The result of all actions which have been accumulated in previous births, how-

ever large they be, would all be completely burnt out immediately in the great fire of true knowledge. In a great conflagration can there be anything wet ? (A.A.R.).

8940

कर्माणि बध्नन्ति शुभाशुभानि
कर्तारमौपाधिकमेव जीवम् ।
परं न तत्साक्षिणमस्तदोषम्
आभीरमद्यात् किमजे शयाने ॥

(अ) Lok 88.

Upajāti metre (Upendravajrā and Indravajrā).

Actions good or bad are binding on the conditional Jīva only as the doer of actions ; they have no effect on the witness [Ātman] which is free from all defects. When the goat is lying, in front, is the shepherd (killed and) eaten ? (A. A. R.).

8941

कर्माणि यानि लोके
दुःखनिमित्तानि लज्जनीयानि ।
सर्वाणि तानि कुरुते
जठरनरेन्द्रस्य वशमितो जन्तुः ॥

(अ) AS 394.

(*a*) लोक AS (var.).

(*d*) °नरेन्द्र AS (var.), (*contra metrum*) ; वशमेति AS (var.).

Gīti-āryā metre.

Those actions in the world which cause misery and are shameful, —all those actions are done by a person who is under the control of the king in the form of the belly. (A. A. R).

8941A

कर्माणि सर्वाणि च मोहनीये
दुःखानि सर्वाणि दरिद्रतायाम् ।
पापानि सर्वाणि च चौर्यभावे
दोषा अशेषा अनृते भवन्ति ॥

(आ) Spr. 1414. 96 (a. Dharmakalpadruma 166.4).

Indravajra metre.

Actions are all done when one is under delusion ; all miseries occur during penury ; all sins are committed during thieving ; and all flaws happen when falsehood is resorted to. (K. V. Sarma).

कर्माण्यत्र प्रधानानि see No. 8923.

8942

कर्माण्यारभमाणानां दुःखहत्यै सुखाय च ।
पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥

(अ) Bh Pn 11.3.18.

When actions are commenced with the object of destroying misery and deriving happiness, one should take note of the (possible) future happenings of both the man and wife. (K. V. Sarma).

8943

कर्मानिष्टं विधत्ते भवति परवशो लज्जते नो जनानां
धर्माधर्मौ न वेत्ति त्यजति गुरुकुलं सेवते नीचलोकम् ।
भूत्वा प्राज्ञः कुलीनः प्रथितपृथुगुणो माननीयो बुधोऽपि
ग्रस्तो येनात्र देही नुद मदनरिपुं जीव तं दुःखदक्षम् ॥

(अ) AS 422.

(*d*) देहोनुदमदन° AS (var.); जीवि AS (var.).

Sragdharā metre.

One, even if born in a noble family, is learned, has many a virtue, deserves respect and is wise, will be lost, if caught by passion. He does undesirable things, comes under another's control, has no sense of shame when moving among the people, does not understand righteousness and misconduct, leaves the teacher's place, and serves low people. Hence leave off that enemy, passion, who is clever in giving misery ; and then live (happily). (A.A.R.).

8943A

कर्मानुभावदु:खित
एवं मोहान्धकारगहनवति ।
अन्ध इव दुर्गमार्गे
भ्रमति हि संसारकान्तारे ॥

(अ) SPR 625.15 (a. Ācārāṅgasūtra 25.5) Āryā metre.

Thus, one distressed by the results of one's (past) actions, stepping into the dark forest of desires, wanders aimlessly in the woods of worldly life just as a blind man along a rough road. (K. V. Sarma).

8944

कर्मानुमेया: सर्वत्र परोक्षगुणवृत्तय: ।
तस्मात् परोक्षवृत्तीनां फलै: कर्म विभावयेत् ॥

(अ) KN (KN [ĀnSS] 4. 38, KN [BI] 4.40), H (HJ 4.105, HS 4.100, HM 4.101, HK 4.106, HP 4. 105, HN 4. 105, HH 115.26-7, HC 155.19-20).

(आ) SR 384. 272 (a. KN), IS 1566, Sama 1 क 19.

(*a*) कर्यानु H (var.) ; सर्वे ते H (var.).

(*b*) परोक्षे गु° H (var.).

(*c*) परोक्षे वृ° H (var.); °वृत्तानां H (var.).

(*d*) कार्यै: [फ°] H (var.) ; कर्मानुभाव्यते H (var.); कर्मानुभाव्यते Sama ; विभाव्यते H (var.) ; विभागयेत् H (var.).

The presence of secondary qualities beyond direct perception, is inferred by their workings ; and the success of their workings again is measured by the results they achieve. (M. N. Dutt).

8945

कर्मान्यजन्मनि कृतं सदसच्च दैवं
तत् केवलं भवति जन्मनि सत्कुलाद्ये ।
बाल्यात् परं विनयसौष्ठवपात्रतापि
पुंदैवजा कृषिवदित्यत उद्यमेत ॥

(अ) Yogayātrā (in *Indische Streifen* **10.** 164) 1.3.

(आ) IS 1567.

The action done in a previous birth, whether good or bad, is called Fate ; that merely results in birth in a good family; modesty, goodness and the state of deserving from boyhood onwards are the results of good deeds done now ; hence one should exert oneself (in good deeds), as a good harvest is the combined result of human action and luck in life. (A. A. R.).

8946

कर्मापराधात् सत्त्वानां विनाशे समुपस्थिते ।
अनयो नयरूपेण बुद्धिमाक्रम्य तिष्ठति ॥

(आ) Vyās 96.

(इ) Vyās (C) 83, Vyās(s) 84.

When destruction of beings is imminent, due to the faults committed in various activities, wrong policies invade the mind and remain there (asserting) as if they were the right course (of action). (A. A. R.).

8947

कर्मायत्तं फलं पुंसां बुद्धि: कर्मानुसारिणी ।
तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ॥

(अ) BhŚ 228. Cr 238 (CVr 13.17, CNT IV. 262, CPS 317. 30, Saśā 208. 45. Cf. No. 9993.

(आ) SR 161.375 (a. BhŚ), SSB 492, 382, IS 1568, SA 15.8, SN 749, SSV 367, SKG f 4*a*, SPR 1317. 3395*b* (74), Sama 1 क 25, and 2 व 19. Cf. किं करोति नर: प्राज्ञ:, No. 9993.

(*a*) बलं [फ°] BhŚ (var.).

(*b*) कर्मानुसारिणीम् IS ; कर्मानुसारिणि CV (var.).

(*c*) सुधियश् (B₂ as above); चार्याः (°र्या) CV, Sama; सुविचार्येवि CV (var.), °चार्ये SPR; सुधियं (°यो) BhŚ (var.).

(*d*) सुविचार्यैव CV (var.), BhŚ (var.); सुविचार्य च BhŚ (var.); कुर्वते (°ति) CV, Sama; कुर्वतः BhŚ (var.); सीदति [कु°] BhŚ (var.).

Although the result of one's actions is in accordance with his *karma* (or previous destiny), and his intelligence is also determined by the same, a wise man should still undertake to do a thing only after careful consideration.

8948

कर्मारण्यं वहति शिखिवन्मातृवत्पाति दुःखात्
सम्यग्रीतिं वदति गुरुवत् स्वामिवद् यद् बिभर्ति ।
तत्त्वातत्त्वप्रकटनपटुः स्पष्टमाप्नोति पूतं
तत् संज्ञानं विगलितमलं ज्ञानदानेन मर्त्यः ॥

(अ) AS 494.

(आ) SPR 420.21 (a. AS).

(*a*) सखि° AS (var.).

(*b*) त्रीति° SPR.

(*c*) °पटु AS (var.).

Mandākrāntā Metre.

It burns the forest of *Karma* (the cause of bondage) like fire, protects one from sorrow like a mother, teaches the correct course to be followed like a spiritual preceptor, and maintains him like an (affectionate) master—thus a man who is clever in discerning what is true and false clearly gets that good wisdom which is pure and free from all impurities by the gift of correct knowledge. (A.A.R.)

कर्मेन्द्रियणाणि वाक्या° see प्रकृते स्यान्

8949

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥
यस् त्व् इन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥

(अ) MBh (MBh [Bh] 6.25. 6-7, BhG 3. 6-7).

(आ) No (first) Damp in IS; IS 1569-70; SPR 1018.6 (a. BhG 3.6).

(*b*) आस्ते च [य आ°] MBh (var.).

(*c*) इन्द्रियार्थवि° MBh (var.).

(*f*) संयम्या° MBh (var.); नरः [ऽर्जु°] MBh (var.).

Restraining the action-senses,/who sits pondering with his thought-organ/on the objects of sense,/with deluded soul,/he is called a hypocrite.

But whoso the senses with the thought-organ/controlling, O Arjuna, undertakes/discipline of action with the action-senses, unattached (to the fruits of action), he is superior. (F. Edgerton).

8950A

कर्मेन्धनं यदज्ञानात् संचितं जन्मकानने ।
उपवासशिखी सर्वं तद्भस्मीकुरुते क्षणात् ॥

(अ) AS (=811).

(आ) SPR 192.15.

The firewood that has been accumulated due to ignorance, from the forest of life, the fire of fasting reduces to ashes in a trice. (K. V. Sarma).

8950B

कर्मेन्धनं समाश्रित्य दृढा सद्भावनाहुतिः ।
धर्मध्यानाग्निना कार्या दीक्षितेनाग्निकारिका ॥

(आ) SPR 807. 25 (a. Bṛhadāraṇyaka, Uttarabhāga 21).

Using fire-sticks of *Karma*, the sacrificing priest should make the steady offering, aimed at lofty thoughts, in the fire of righteous meditation. (K.V. Sarma).

8951

कर्मैव कारणं चात्र सुगतिं दुर्गतिं प्रति ।
कर्मैव प्राक्तनमपि क्षणं किं कोऽस्ति चाक्रियः ।।

(अ) Śukranīti 1.37.

(आ) Saśā 70.5.

Man's work is the cause of his good or bad luck.[1] Even that which is called *prāktana*,[2] is really man's own work. Who can ever be without work even for a moment ? (B. K. Sarkar).

1. Prosperity or adversity.
2. Coming from previous births.

8952

कर्मोक्तिनर्मनिर्माणैः प्रातः प्रातः प्रधावताम् ।
धनं धनं प्रलपतां निधनं विस्मृतं नृणाम् ।।

(अ) Dar 2. 3.

By creating the pastime of various actions and running (to and fro) from morning to morning, talking of nothing but money, men forget that (such a thing as) death exists. (A. A. R.).

कर्मैव किल see No. 8899.

8952A

कर्मोदयाद् भवगतिर्
भवगतिमूला शरीरनिर्वृत्तिः ।
देहादिन्द्रियविषया
विषयनिमित्ते च सुखदुःखे ।।

(आ) SPR 753. 11/ (a. Praśarati 39).

Āryā metre.

On account of the rise of action occurs the descent to worldly life; because of worldly life is the human body; because of the body occurs (the attachment to) the objects of the senses; and on account of the said objects arise happiness and misery. (K. V. Sarma).

8953

कार्यस्य निःसंशयमात्महेतोः
सरूपतां हेतुभिरभ्युपेत्य ।
दुःखस्य कार्यं सुखमामनन्तः
स्वेनैव वाक्येन हता वराकाः ।।

(अ) Mattavilāsa of Mahendravikrama-varman, 8.

Upajāti metre (Upendravajrā and Indravajrā).

They establish that an effect, as self-caused, is of the same nature as its causes; when, therefore, they declare that pleasure is the effect of pain, the poor fools contradict their own dogmas. (A. B. Keith in his "The Sanskrit Drama" p. 183).

कर्षकः सर्वबीजानि see No. 9778.

8954*

कर्षणान्वेषणे यातुः क्षुतं जलदवृष्टये ।
हेमादिभूषणे नव्ये विधृते भूषणाप्तये ।।

(आ) ŚP 2768.

If a person sneezes when he goes about his business of farming, it indicates good rains from the clouds; if the person sneezes when putting on gold ornaments, etc., it foretells the acquisition of (plenty) of ornaments. (A. A, R).

8955

कर्षति वपति लुनीते
दीव्यति सीव्यति पुनाति वयते च ।
विदधाति किं न कृत्यं
जठरानलशान्तये तनुमान् ।।

(अ) As 386.

Āryā metre.

He ploughs (the field), sows the seed, harvests, gambles, stitches clothes, sweeps and weaves; what action does not a man perform in order to allay the fire of hunger ? (A. A, R.),

8956*

कर्षद्भिः सिचयाञ्चलाननतिरसात् कुर्वद्भिरालिङ्गनं
गृह्णानैः कचमालिखद्भिरधरं विद्रावयद्भिः कुचौ ।
प्रत्यक्षेऽपि कलिङ्गमण्डलपतेरन्तःपुराणामहो
धिक्कष्टं विटपैर्विटैरिव वने किं नाम नाचेष्टितम् ॥

(आ) SkV 1423 (a. Vasukalpa), ŚP 1277 (a. Śrī Dhanadadeva), SR 132. 32 (a. ŚP) SSB 444.32 (a. Dhanadadeva).

(*a*) °लान्यति° ŚP, SR °नोन्नति° SkV (var.).

(*b*) विश्रामयद्भिः करौ ŚP ; °मालिहद्भि° SR, SSB.

(*c*) भवद्विरोधिनृपतेरन्तः° ŚP, SR, SSB.

(*d*) नो चेष्टितम् ŚP, SR.

Śārdūlavikrīḍita metre.

They catch his women's skirts, embrace them tight,/ seize them by the hair and wound their lips,/ scratch their breasts even until they bleed,/and this before the monarch of Kaliṅga's face ; /for now in his defeat the forest trees / play all the tricks of lechers with his wives. (D. H.H. Ingalls).

8957*

कलं कमुक्तं तनुमध्यनामिका
स्तनद्वयी च त्वदृते न हन्त्यतः ।
न याति भूतं गणने भवन्मुखे
कलङ्कमुक्तं तनुमध्यनामिका ॥

(अ) KāD 3. 59.

(आ) IS 1572, Sar 2. 144.

(इ) KāD (T) 3.59, KāD (M) 3. 59.

(*a*) कलङ्कयुक्तं KāD (var.).

(*b*) °यीं Sar.

(*d*) तनुमद्ध्यना° KāD (var.).

Vaṁśastha metre.

Sweet words of ladies with developed breasts, stooping down to the middle part of their body a bit, captivate all except thee ; and in counting the best self-restrained pure embodied beings in your presence, the *anāmikā* (the second) finger does not go to anyone else.[1] (K. Roy).

1. In other words, when you have been counted as the first self-restrained person there is none to be counted as second.

कलंकी see कलङ्की

8958

कलकण्ठगणास्वाद्ये कामस्यास्त्रे निजाङ्कुरे ।
निम्बवृत्तिभिरुद्गदीर्णे न चूतः परितप्यते ॥

(आ) SNi 12. 6.

(*a*) °गलास्वाद्ये SN (var.).

If the sprouts of the mango tree, which deserve to be tasted by sweet-voiced cuckoos and which are the arrows of cupid, are first swallowed but later vomitted by crows which subsist on bitter *nimba* fruits, the mango tree need not be worried in any way. (A. A. R.).

कलकण्ठ यथा शोभा see सहकारे चिरं स्थित्वा

8959

कलकलमपरा मुधा विधाय
क्षितितिलकान् नयनान्तमाससाद ।
अवतरति मृगीदृशां तृतीयं
मनसिजचक्षुरुपायदर्शनेषु ॥

(अ) Vikram 6. 14.

Puṣpitāgrā metre.

Another (lady) having made a false tumult got a side-glance from the king ; in the matter of finding out an expedient means, there appears in fawn-eyed ladies a third eye in the form of love. (K.V. Sarma).

8960-1*

कलकोकिलनादविवादवलद्-
भ्रमरावलिलोलरसालद्रुम- ।
क्रममालतिकाविकदम्बलसत्-
कुसुमागममोदमनोजशरैः ॥

परिपीडितया विधुसान्द्रकला-
कमलाकरचम्पकसंगवधत्- ।
पवनैरनुचिन्तितया प्रिय सा
सखि सम्प्रति किं क्रियतेऽबलया ॥

(आ) Vidy 670 (in Vidy composed in one verse) (a. Citrapatiśarman).

Toṭaka metre.

(One girl-friend to another about the condition of the love-lorn heroine :) Oh friend ! What can this girl do now—this weak girl who is afflicted by cupid's arrows constituted of bunches of flowers of the mango, jasmine etc., which sway under the weight of swarms of bees (whose humming) vies with the cooings of the sweets-voiced cuckoos ; (the girl whose mind) is highly dejected by breezes (rendered unbearable) by their association with bright moonlight, the lotus pond and the *campaka* flowers. (K. V. Sarma).

8962*

कलक्वणितगर्भेण कण्ठेनाघूर्णितेक्षण: ।
पारावत: परिभ्रम्य रिरंसुश्चुम्बति प्रियाम् ॥

(अ) KāD 2. 10.

(आ) ŚP 570 (a. Daṇḍin), Skm (Skm [B] 2023, Skm [POS] 5.5.3) (a. Daṇḍin), SR 208, 22 (a. KāD), SSB 573. 1 (a. Daṇḍin), IS 1571.

(इ) KāD (T) 2. 10, RāD (M) 2. 10.

(*c*) परिक्रम्य KāD (var.) ; परावृत्य KāD (var.), ŚP, SR SSB.

The pegion, with sweet cooings emanating from its throat, and with rolling eyes, hops from place to place and kisses its mate intent on sporting with her. (K. V. Sarma).

8963

कलक्वाणे वीणे विरम रणितात् कोकिल सखे
सखेदो माभूस्त्वं द्रुहिणविहितस्ते परिभव: ।
सुधे मुञ्च स्पर्धामधरमधुसंसर्गसरसा:
स्फुटन्त्येता वाच: किमपि कमनीया मृगदृश: ॥

(आ) Skm (Skm [B] 841, Skm [POS] 2. 74.1) (a. Sūryadhara).

Śikhariṇī metre.

O lute with sweet sound, desist from your music ; friend cuckoo, do not be distressed, for your discomfiture is ordained by the creator ; O nectar, leave off your rivalry ; for these melodious sounds emanate with the sweetness of the nectar of the lips of the deer-eyed damsel. (K. V. Sarma).

8964*

कलङ्कदाशो गगनाम्बुराशौ
प्रसार्य चन्द्रातपतन्तुजालम् ।
लग्नोडुमीनांल्लघु संजिघृक्षुश्
चन्द्रप्लवस्थश्चरमाब्धिमेति ॥

(आ) SR 322.1, SSB 182.1.

(*d*) °रमाद्रिमेति SSB.

Upajāti metre (Upendravajrā and Indravajrā).

The fisherman of the black spot of the moon having spread his net in the form of the moon's rays in the ocean of sky, and desiring to gather quickly the fishes in the form of stars caught in the net, goes to the western sea, sailing in the craft in the form of the moon. (A. A. R.).

कलङ्कमपि शशङ्किरे see No. 251.
कलङ्कमुक्तं तनु° see No. 8957.

8965-6

कलङ्कयन्ति सन्मार्ग- जुष: परिभवन्त्यलम् ।
वात्या इवातिचपला: स्त्रियो भूरिरजोवृता: ॥
तत् तासु न प्रसक्तव्यं धीरसत्त्वै: सुबुद्धिभि: ।
शीलमभ्यसनीयं तु वीतरागपदाप्तये ॥

(आ) KSS 12. 72. 256-57.

(आ) IS 1573-74.

(*d*) °जोभृतः KSS (NSP).

Females, being like the winds, very changeful, and enveloped with the thick cloud of passion, defile those who are walking in the right path, and disgrace them altogether.

So, wise men of firm nature should not cleave to them, but should practise chastity, in order to obtain the rank of sages who have subdued their passions. (C. H. Tawney).

8967*

कलङ्कहीनः क्षयदोषशून्यः
सदा निवृत्तस् तमसो भयाच्च ।
बताभविष्यद् द्विजनायकोऽपि
तदापि मन्ये न तवाननाभम् ॥

(आ) SSB 79. 56 (a. Saṁgrahītuḥ).

Indravajrā metre.

Even if the moon [the lord of the *dvija-s*] were to be free from his black spot, devoid of the fault of waning (every month) and always free from the fear of *tamas* [darkness : the demon Rāhu], still I think it will not equal the brilliance of your face. (A. A. R.).

8968

कलङ्किनः प्रिये दोषा- करस्य च जडस्य च ।
न जातु शक्तिरिन्दोस् ते मुखेन प्रतिगर्जितुम् ॥

(आ) Amd 242. 666.

The moon, dear one, has a black spot and is *doṣākara* [a mine of faults or maker of the night] and is *jaḍa* [dull or cool]; indeed he has not the power to vie with (*lit.*, to roar against) the spotless beauty of your face. (A. A. R.),

8969

कलङ्किनि जले क्वापि सौरं प्रतिफलन् महः ।
तमोऽपहत्वं तनुते समृद्धिं च दिने दिने ॥

(आ) SNi 8. 6.

The Moon, though dark-spotted and dull, eradicates the darkness, and grows bigger day by day, through getting light reflected from the sun. (K. V. Sarma).

8970

कलङ्की निःशङ्कं परितपतु शीतद्युतिरसौ
भुजङ्गव्यासङ्गी वमतु गरलं चन्दनरसः ।
स्वयं दग्धो दाहं वितरतु मनोभूरपि भृशं
जगत्प्राण प्राणानपहरसि किं ते समुचितम् ॥

(आ) Vidy 500.

(*a*) कलंकी Vidy.

Śikhariṇī metre.

Let the black-spotted moon torment (separated lovers) without any hesitation (or mercy) on his part ; at least, he is cold with his rays ; let the sandal tree emit poison, for after all, it is entwined by serpents; let cupid, distribute distress, but, then he himself has been burnt ; but Oh (Malaya) breeze, though you are the breath of the world, you are taking away my life ; is this justified ? (K.V. Sarma).

8970A

कलङ्केन यथा चन्द्रः क्षारेण लवणाम्बुधिः ।
कलहेन तथा भाति ज्ञानवानपि मानवः ॥

(आ) Spr. 366. 3 [a. Hiṅgula-prakaraṇa, Kalaha-prakrama 3].

Even as the Moon by its black spot, and the salty ocean by the salt therein, (the character of) a man, though wise, is sullied by his quarrelsomeness. (K. V. Sarma).

8971

कलत्रं पृष्ठतः कृत्वा रमते यः परस्त्रियः ।
अधर्मश्चापदस्तस्य सद्यः फलति नित्यशः ॥

(अ) Cr. 1343 (CNF. 62).

(*a*) कलत्रपृष्टकृत्व CNF (MS).

(*b*) य CNF (MS) ; °स्त्रिय CNF (MS.).

(*c*) °पद CNF (MS).

(*d*) सद्य CNF (MS) ; नित्यस CNF (MS).

(*c*) °पदः तस्य Cr.

Leaving behind his own wife, that man who indulges in love sports with others' wives, does a deed that is against right conduct; it also brings to him daily impending dangers. (A. A. R.).

8972

कलत्रचिन्ताकुचितस्य पुंसः
श्रुतं च शीलं च गुणाश्च सर्वे ।
अपक्वकुम्भे निहिता इवापः
प्रयान्ति देहेन समं विनाशम् ॥

(आ) VS 3140.

Upendravajrā metre.

To a man who is worried with anxiety about his wife, his learning, good conduct and all other virtues, come to an end along with the waning of his body, as does water placed in a pot of unbaked clay. (A. A. R.).

8973*

कलत्रनिन्दागुरुणा किलैवम्
अभ्याहतं कीर्तिविपर्ययेण ।
अयोघनेनाय इवाभितप्तं
वैदेहिबन्धोर् हृदयं विदद्रे ॥

(अ) Ragh 14.33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 221.

Upajāti metre (Upendravajrā and Indravajrā).

Struck thus by the reverse of fame [that is, infamy], heavy [or : unbearable] owing to the slander of his wife, the heart of the consort of Vaidehī, split up like heated iron (beaten) by an iron sledge[1]. (R. D. Karmarkar).

1. The context is when scandals about Sitā reached Rāma's ears when he was ruling the country after resurrecting Sitā from Laṅkā.

8974

कलत्रपुत्रादिनिमित्ततः क्वचिद्
विनिन्द्यरूपे विहितेऽपि कर्मणि ।
इदं कृतं कर्म विनिन्दितं सतां
मयेति भव्यश्चकितो विनिन्दति ॥

(अ) AS 169.

(*c*) इहं [इदं] AS (var.); विनिंदितां AS (var.).
Vaṁśasthā metre.

For the sake of his wife and children or near ones, sometimes a man might do an action which is reprehensible; but if he is of good conduct he would realize with apprehension that he had done an act which is censured by good people, and feel sorry for it. (A. A. R.).

8975-6*

कलत्रभारेण विलोलनीविना
गलद्दुकूलस्तनशालिनोरसा ।
वलिव्यपायस्फुटरोमराजिना
निरायतत्वादुदरेण ताम्यता ॥
विलम्बमानाकुलकेशपाशया
कयाचिदाविष्कृतबाहुमूलया ।
तरुप्रसूनान्यपदिश्य सादरं
मनोधिनाथस्य मनः समाददे ॥

(अ) Kir 8. 17-8.

Vaṁśasthā metre.

The knot of her dress loosened due to the heaviness of her hips ; the silk on her

bosom slipped by the expansion of her breasts; the line of her (navel) hair was exposed due to the straightening of skin-folds; the thinness (of her middle) was seen in her non-expansive belly; her tresses were loose and fell dishevelled; (by lifting her arms overhead) she disclosed her armpits; all this was done by a damsel under the pretext of straining to pick flowers from a tall shrub and, thus, she captivated the mind of the lord of her heart. (K. V. Sarma).

8977

कलत्रमात्मा सुहृदो धनानि
वृथा भवन्तीह निमेषमात्रात् ।
मुहुर्मुहुश् चाकुलितानि तानि
तस्मान् न विद्वानतिविग्रही स्यात् ॥

(अ) KN (KN [ĀnSS] 9.75, KN [BI] 9.74).

(*a*) आत्मा बलं वा [क°] KN (BI).

Upajāti metre (Upendravajrā and Indravajrā).

The wife, the body, friends and wealth of a sovereign may cease to be of any avail in a moment; (when he launches a war), these are constantly jeopardised. Therefore an intelligent sovereign should not engage himself too much in war. (K. V. Sarma).

8777A

कलत्रहरणक्लेशात् खिन्नानामात्मनस्तनौ ।
धर्तुमुत्सुकता नष्टे: सुदृशां सुधियामिव ॥

(आ) SSSN 48.6.

For ladies, even as for the wise, there is little interest to support their own bodies, which is weighed down by (heavy) hips (in the case of ladies) and by the anxiety of their wives being abducted (in the case of wise men). (K. V. Sarma).

कलपत्रनिर्गतमषी see No. 8982.

8978

कलभ तवान्तिकमागतम्
अलिमेतं मा कदाप्यवज्ञासी: ।
अपि दानसुन्दराणां
द्विपधुर्याणामयं शिरोधार्य: ॥

(अ) BhV (BhV [POS] 1.25, BhV [C] 1.26). See also 8708.

(आ) SR 231.63, SSB 624.9, SRK 179. 19 (a. ŚP), IS 7801, VP 10.53.

(*b*) एनं BhV (var.), VP.

(*d*) द्विपवर्याणाम् BhV (Var.), SRK; महामान्य: [शि°] BhV (var.).

Gīti-āryā metre.

O young one of an elephant, never show disrespect to this bee, coming to thee; for he is welcome to take his seat upon the head of even the best of elephants, who appear charming on account of (flowing) rut. (H. D. Dutt Sharma).

8979

कलमाक्रान्तविश्वस्य मषीकृष्णस्य भोगिन: ।
आसन्नबन्धनस्यान्ते दिविरस्य धनेन किम् ॥

(अ) Dar 2. 54.

What is the use of wealth to a professional scribe who overcomes all people with the might of his pen whose activities are dark like the ink he uses and who leads a luxurious life, when in the end he is bound to be imprisoned like a snake dark like ink, which invades the rice field, and whose capture is imminent. (A. A. R.).

8980*

कलमं फलभाराति- गुरुमूर्धतया शनै: ।
विनामान्तिकोद्भूतं समाघ्रातुमिवोत्पलम् ॥

(आ) VS 1805 (a. Vararuci), SuMañ 156. 9-10. See also 8981.

The rice plant with its top getting heavy by the weight of grain [paddy], has bent low as if to smell [kiss] the lily that had sprung close to its root. (A. A. R.).

8980A*

कलमधुररक्तकण्ठी
　　शयने मदिरालसा समदना च ।
वक्त्रापरवक्त्राभ्याम्
　　उपतिष्ठतु वारमुख्या त्वाम् ॥

(अ) Pādaṭāḍitaka-bhāṇa of Śyāmilaka 82.

Āryā metre.

May the prostitute whose voice is soft, sweet and lovely, while she is languid with drink and filled with passion, approach you to the bed, with (verses) in *vaktrā* and *aparavaktrā* metres. (G. H. Schocker and P. J. Worsley).

8981*

कलमाः पाकविनम्रा
　　मूलतलाघ्रातसुरभिकल्हाराः ।
पवनाकम्पितशिरसः
　　प्रायः कुर्वन्ति परिमलश्लाघाम् ॥

(अ) BhPr 174. See also 8980.

(आ) Pad 79.7 (a. BhPr), SR 243. 196 (a. BhPr.), SSB 646. 1.

Gīti-āryā metre.

The paddy plants, bent on account of ripeness as if to smell the sweet scented white lotuses growing at their feet, shake their heads at the wind and, possibly, seem to commend (to the world) the fragrance (of the lotuses). (K. V. Sarma).

कलमाग्रनिर्गतमषी° see No. 8982.

8982

कलमान्तनिर्गतमषी-
　　बिन्दुव्याजेन साञ्जनाश्रुकणा ।
कायस्थलुण्ठ्यमाना
　　रोदिति खिन्नेव राजश्री: ॥

(अ) Kalāvilāsa 5.7.

(आ) JS 311.37 (a. Kṣemendra), ŚP 4041 (a. Kṣemendra), AP 20, SR 45. 4 and 364. 25 (a. ŚP), SSB 255. 25 (a. Kṣemendra), SRHt 141. 13 (a. Kalāvilāsa).

(*a*) कलमाग्रनिर् Kalā° ŚP, SR, SSB; कलपत्रनिर् SRHt.

(*b*) सन्तता करणैः SRHt; °श्रुकणैः Kalā°.

(*c*) °लण्टमाया SRHt.

(*d*) राज्यश्री: SR, SSB.

Āryā metre.

Royal riches seem to shed collyrium-tinted tears in the form of drops of ink through the pens of palace accountants, as the latter rob (the royal treasury of its wealth). (K.V. Sarma).

8983*

कलय कमलमस्मिन्नित्युदीर्य स्थितानां
　　प्रतिफलितमुखेषु न्यस्तहस्तारविन्दाः ।
स्फटिकविपिनमध्ये माणिकप्रेयसीनां
　　निभृतहसितपात्रं यत्र याता युवानः ॥

(आ) Vidy 602.

Mālinī metre.

'Pick out the lotuses here'—having said this the *māṇika* sweethearts remained in the midst of a mass of mirrors and the young men (did so) by placing their lotus hands on the reflected faces of the damsels; thus these youths became the butt of laughter of these girls. (A.A.R.).

8984*

कलयति कमलोपमानमक्ष्णोः
　　प्रथयति वाचि सुधारसस्य साम्यम् ।
सखि कथय किमाचरामि कान्ते
　　समजनि तत्र सहिष्णुतैव दोषः ॥

(अ) Bhānukara's Rasamañjarī 39.

(आ) SūM App. II. 26, AlK 393. 6-7.

(*b*) वापि AlK.

(*c*) स° क° tr. Rasa°.

Puṣpitāgrā metre.

(An impassioned lady-love asks her friend :) My lover considers my eyes to be similar to lotus, and proclaims equality with the essence of nectar in my speech; friend, tell me, how shall I act towards my lover ? Oh ! It would seem that my very patience (in putting up with such silly speech) has become a defect. (A. A. R.).

8985

कलयति किं न सदा फलतां बहुफलतां च स वृक्षः ।
यस्य परोपकृतौ कश्चिन् न सपक्षोऽपि विपक्षः ॥

(आ) Any 110. 25.

Āryā metre.

Does not this tree always consider its bearing fruits and that in plenty (to be its duty) ? In rendering help to others there is not a single bird which is treated by it as an enemy [OR to a good man there is no one who is a kinsman or stranger, all being kindly treated alike]. (A. A. R.).

8986*

कलयति कुवलयमाला-
ललितं कुटिलः कटाक्षविक्षेपः ।
अधरः किसलयलीला-
माननमस्याः कलानिधिविलासम् ॥

(आ) Sāh *ad* 10. 699 (p. 301), SR 270. 16 (a Sāh), SSB 93. 16.

(*d*) °निधेर् Sāh (*contra metrum*).

Gīti-āryā metre.

Her sidelong darting glance bears the loveliness of the blue lotus-garland ; her under-lip, the fairness of a tender leaf; her face, the radiance of the moon. (Bibl. Ind. 9).

8987*

कलयति मम चेतस्तल्पमङ्गारकल्पं
ज्वलयति मम गात्रं चन्दनं चन्द्रकश्च ।
तिरयति मम नेत्रे मोहजन्मान्धकारो
विकृतबहुविकारं मन्मथो मां दुनोति ॥

(आ) SR 284. 22, SSB 117. 24.

Mālinī metre.

My mind feels a bed (of flowers) to be a bed of live coal ; both the sandal paste and the moon burn my body ; the darkness of delusion (on my love not being promptly returned) blinds my eyes. Lo ! Cupid torments me in manifold ways. (A. A. R.).

8988*

कलयतु हंसविलासगतिं
स बकः सरसि वराकः ।
नीरक्षीरविवेकविधौ
तस्य कुतः परिपाकः ॥

(आ) Any 61.76.

Let that damned crane consider itself to have the sportive charm of moving in the lake like a swan ; but what will be the result when there is a test of separating milk from water ? (A. A. R).

8989*

कलय वलयं धम्मिल्लेऽस्मिन्निवेशय मल्लिकां
रचय सिचयं मुक्ताहारं विभूषय सत्वरम् ।
मृगमदमषीपत्रालेपं कुरुष्व कपोलयोः
सहचरि समायातः प्रातः स ते हृदयप्रियः ॥

(आ) SR 305.4, SSB 154.5, RJ 1030.

Hariṇī metre.

Put on your bracelets, wrap the jasmine garland around your braided hair, get ready your holiday garments, decorate yourself quickly with the pearl necklace and beautify your cheeks with floral decoration with musk ; friend, the beloved of your heart has arrived in the morning. (A. A. R.).

8990*

कलयसि वयस्य कस्मात्
त्वं रुचिरं भारतीशास्त्रम् ।
अत्रोऽक्तिप्रत्युक्तौ
कलय मिथो भूरिशस्त्रपातरणम् ॥

(अ) Ras 86.

(*a*) *Version A :* वयस्य कस्मात्
Version B : वयस्य् अकस्मात्

(*b*) *Version A :* रुचिरं भारतीशास्त्रम्
Version B : रुचि-रम्भा रतीशाऽस्त्रम्

(*d*) *Version A :* भूरि-शस्त्र-पात-रणम्
Version B : भूरिशस् त्रपातरणम्

Upagīti-āryā metre.

Version 1. :

Friend, you are verily Bhāratī, the goddess of learning, since you understand the *śāstra-s* (such as the *mīmāṁsā*) ; in this science many are the mutually contradictory statements, and you also understand the battle (of wits) therein. (A. A. R.).

Version 2. :

In this age of youth why do you fall a victim, all of a sudden, to cupid's arrows like the nymph Rambhā. Conquer your shyness, and, think over the answer to my question in solitude.

8991*

कलया तुषारकिरणस्य पुरः
परिमन्दभिन्नतिमिरौघजटम् ।
क्षणमभ्यपद्यत जनैर्न मृषा
गगनं गणाधिपतिमूर्तिरिति ॥

(अ) Śiś 9.27.

(आ) SR 300. 52 (Śiś), SSB 145. 54 (a. Māgha).

Pramitākṣarā metre.

With the single digit of the cool-rayed moon disclosed in front / and the matted hair like darkness dispelled a little,/the sky was truly considered by the people for a moment / to be one of the eight forms of Lord Siva, the lord of Gaṇas. (A. A. R.).

8992

कलयात्र प्रकाश्यं चेत् किंचिद्वा दिव्यजीवने ।
तस्यामपि प्रकाशा स्याद् विशाला शान्तिरुज्ज्वला ॥

(आ) SSMā 10.8-9.

Even if only a little of the divine life were to be disclosed, even in that will be clearly seen the broad and brilliant path of peace. (A. A. R.).

8992A*

कलये किसलयमधरं
शङ्के पङ्केरुहं करद्वन्द्वम् ।
मन्ये मनसिजवेत्रं
गात्रं नेत्रैकमोहनं तन्व्याः ॥

(आ) Śāradātilaka-bhāṇa 47.

(*d*) त्यहा: or तन्या [त°] Śāradā° (var.).

Gīti-āryā metre.

I think that her lower lip is the sprout, that her pair of hands are lotuses and, I believe her body to be the staff of the Mind-born One [Kāma], most attractive to the eye. (F. Baldissera).

8992B*

कलरवकण्ठकरम्बित-
कलरवकलकण्ठकूजिते सुरते ।
तव मनुमीलितलोचन-
माननमवलोकितुं प्रिये कलये ॥

(अ) Śāradātilaka-bhāṇa 68.

(b) °कलरवकण्टकूणित Śāradā° (var.).

(d) वलोकयितुं Śāradā° (var.). (*contra metrum*).

Gīti-āryā metre.

I wish that in the course of love play in which sweet cooing of the cuckoos are mixed with the sweet sounds from your throat, beloved, I could look at your face with your eyes slightly shut. (F. Baldissera).

कलशे निजहेतुदण्डजः see No. 8993.

8993*

कलशे निजहेतुदण्डजः
किमु चक्रभ्रमकारितागुणः ।
स तदुच्चकुचौ भवन् प्रभा-
झरचक्रभ्रममातनोति यत् ॥

(अ) Naiṣ 2.32.

(आ) SR 265.288, SSB 85. 43 (a. Śrī-Harṣa), AA 65. 5-7.

(a) कलसे Naiṣ. (var.), SR, SSB, AA, KāP.

(d) °भ्रमिकारिता SR ; °भ्रगि° SSB.

Viyoginī metre.

Has the pot acquired the power of turning the potter's wheel from its (instrumental) cause—the potter's rod ? For, having become her high breasts, it (now) produces a whirling motion with a shower of lustre. (K. K. Handiqui).

8994*

कलहः कदापि मास्त्विति
कलितशरीरैक्ययोः शिवयोः ।
अहमस्म्यहमस्मीति
प्राप्तः कलहो मम त्राणे ॥

(अ) Vaidi 96.

(c) अहमस्म्यमस्मीति Vaidi. ; ह added by Editor.

Upagīti-āryā metre.

Between God Śiva and goddess Pārvati who have united their bodies together so that there might never be any rivalry between them, a rivalry has sprung up in order to (be the first to) save me (from the ills of worldly life), each saying 'Here am I, Here am I, ready to help' ! (A. A. R.).

8995

कलहकलभविन्ध्यः कोपगृध्रश्मशानं
व्यसनभुजगरन्ध्रं द्वेषदस्युप्रदोषः ।
सुकृतवनदवाग्निर्मार्दवाम्भोदवायुर्
नयनलिनतुषारोऽत्यर्थमर्थानुरागः ॥

(अ) Sūmu 42.

(आ) SPR 274.8 (a. Sindūra-prakaraṇa 42).

Mālinī metre.

Excessive fondness to make money is like the thriving Vindhya forest fostering elephant cubs in the form of quarrels, a cemetery to the vultures in the form of anger, a hollow for the lurking serpents in the form of vices, the nightfall for the robbers in the form of hatred, a forest conflagration to the woods of good deeds, a hurricane that sweeps away the clouds of gentleness, and a frost (for the destruction) of the lotus in the form of the policy of the golden mean. (A. A. R.).

8996*

कलहकलया यत् संवृत्यै त्रपावनतानना
पिहितपुलकोद्भेदं सुभ्रूश्चकर्ष न कञ्चुकम् ।
दयितमभितस्तामुत्कण्ठां विवृण्वन्नन्तरं
झटिति तटिति त्रुट्यन्तोऽन्तः स्तनांशुकसन्धयः ॥

(अ) Kapphiṇābhyudaya 14. 19.

(आ) SkV 607 (a. Kāśmīra-bhaṭṭa-Śrī-Śivasvāmin), VS 2055.

(*a*) संघृत्ये VS.

(*b*) विहित° VS ; °कर्षण° SkV (var).

(*c*) विवभ्रुः or विवक्षुः VS (var.).

(*d*) सकलास् [व°] VS ; त्युटयंतो SkV (var.) ; त्रुटयत्प्रान्तः VS.

Hariṇī metre.

The bodice which the fair-browed lass,/ face bowed in shame, would not put off,/ for she had quarrelled with her lover and would hide/the rising flesh which it concealed,/ directly afterward and from within/burst all its fastenings, and so revealed/its mistress full of longing for her lover. (D. H. H. Ingalls).

8997**

कलहप्रियातिदीर्घा
खर्वा वा श्यामपीतहरिता वा ।
लम्बोष्ठी लघुनासा
लघुशिथिलस्तनविभागा च ॥

(आ) ŚP 3106 (a. Śrīdhara).

Āryā metre.

Marriage with a girl who is quarrelsome, exceedingly tall or short, is of a very dark, yellow or green complexion, has hanging lips, has a very short nose and has the regions of the bosom which are light and loose will not be happy. (K. V. Sarma.).

8998

कलहमातनुते मदिरावशस्
तमिह येन निरस्यति जीवितम् ।
वृषमपास्यति संचिनुते मलं
धनमपैति जनैः परिभूयते ॥

(अ) AS 579.

(*b*) जीवितं AS (var.).

(*d*) धनमवैति AS (var.).

Drutavilambita metre.

A person under the influence of strong liquor is prone to quarrel and hence his livelihood deserts him ; he discards virtue and accumulates dirt [sin] ; wealth leaves him and he is humiliated by people at large. (A. A. R.).

8999**

कलहान्तरिताप्रलपनम्
अतः परं नायकस्य शिक्षा च ।
संभोगाविष्करणं
कुलटा संकीर्णमिति च शृङ्गारः ॥

(आ) JS 6.57.

Gīti-āryā metre.

In this [*Sūktimuktāvali of Jalhaṇa*] are dealt with the rambling talks of women prone to quarrel with their lovers, then the punishment meted out to (erring) lovers, the disclosure of the joys of love, then on unchaste women and finally on miscellaneous things—all these with reference to the erotic sentiment. (A. A. R.).

9000

कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम् ।
कुराजान्तानि राष्ट्राणि कुकर्मान्तं यशो नृणाम् ॥

(अ) P (PP 5.57, Pts 5.76, PtsK 5.64, PM 5.40).

(आ) SR 165. 545 (a. P), SSB 498. 845, IS 1575, SSg 152, Sama 2 क 7, VP 9. 31.

Quarrels end a happy home ; /and slander, friendship's story ; / while evil kings their kingdoms end ; / and meanness, manly glory. (A. W. Ryder).

9001

कलहायन्ते मूढाः
कः प्रतिभूः श्वः प्रभात इति ।
तस्यामेव रजन्यां
कः प्रतिभूः स्वस्य सत्तायाम् ॥

(अ) Vaidi 31.

Udgīti-āryā metre.

Fools quarrel among themselves as to who should stand surety (in dice play) next morning; but even in that very night who will stand guarantee that they will remain alive (as they may kill each other in their dirty quarrels)? (A. A. R.).

9002

कलां तामैन्दवीं वन्दे यया यादष्पतिः पिता ।
आरुह्य हरमूर्धानं कृतस् त्रैलोक्यमूर्धनि ॥

(आ) SMH 1. 11.

I bow to that digit of the moon who, by occupying the high position on the head of Śiva (as ornament), gave his father, the ocean, a distinguished place at the head of the three worlds. (A. A. R.).

9003*

कलाः सर्वे हरेरेव सप्रजापतयस् तथा ।
एते त्वंशकलाः पुंसः कृष्णस् तु भगवान् स्वयम् ॥

(आ) Sama 2 क 84.

All the Gods are but digits (parts) of Lord Viṣṇu—the Gods, including Lord Brahmā and others; all these are, indeed, the digit-parts of the Supreme one; but Lord Kṛṣṇa is the Supreme God himself. (A. A. R.).

9003A

कलाकलापसम्पन्ना उपकर्तुः पराङ्मुखाः ।
न भवन्ति महात्मानः सरसः शिखिनो यथा ॥

(आ) Bhāvadevasūri's Pārśvanātha-caritram 3. 143.

Noble men, after they have been enriched by a pack of accomplishments, do not turn their faces from their benefactor, like peacocks from the pool (from which they have drunk). (M. Bloomfield).

9004

कलाकाष्ठामुहूर्तानां कालस्य व्रजतां जवात् ।
न लक्ष्यते विभागेन दीपस्येवार्चिषां गतिः ॥

(आ) Dar 4. 68.

The divisions of time such as *kalā*, *kāṣṭhā* and *muhūrta* that pass on rapidly are not seen in these divisions just as the passage of the rays of the light of a lamp. (A. A. R.).

9005*

कलात्तमायालवकान्तमूर्तिः
कलक्वणद्वेणुनिनादरम्यः ।
श्रितो हृदि व्याकुलयंस्त्रिलोकीं
श्रियेऽस्तु गोपीजनवल्लभो वः ॥

(अ) SH 70.

Upendravajrā metre (defective).

With his charming form disclosing a little illusion and pleasing by the music of the sweet-sounding flute, and captivating the hearts of all in the three worlds, may this beloved of the cowherdesses be for your welfare. (A. A. R.).

9006*

कलाधारो वक्रः स्फुरदधररागो नवतनुर्
गलन्मानावेशास्तरुणरमणीर्नागर इव ।
घनश्रोणीबिम्बे नयनमुकुले चाधरदले
कपोले ग्रीवायां कुचकलशयोश्चुम्बति शशी ॥

(आ) SkV 901 (a. Śrīkaṇṭha), Skm (Skm [B] 415, Skm [POS] 1. 83. 5) (a. Śrīkaṇṭha).

(*a*) वक्त्रः SkV (var.).

(*b*) ललन् [ग°] SkV (var.); °वेशस्तरुण° SkV (var.).

Śikhariṇī metre.

The moon, containing its digits [or : knowing the arts of love], curved [or :

deceitful], red as a bright lip [or : red of lip] and young of body, like a man-about-town, kisses the young girls, whose pride is loosening, on the heavy circle of their hips, on their eyes, lip, cheek, neck, and breasts. (D. H. H. Ingalls).

9007*

कलाधिनाथाधिगमाद् द्वितीये
किमद्वितीयेति तनोषि गर्वम् ।
अयि त्वमस्मद्वचसि प्रतीया
अयं तृतीयामुपगन्तुकामः ॥

(आ) Vidy 262, SH 1475.

(*a*) °थादिग° SH°

(*b*) °तीयेव SH ; मादं [ग°] SH.

(*c*) हा पुनर्मद्वचसि प्रसीयास् SH.

(*d*) त्वलस् [अयं] SH ; तृतीयामपि गंतु° SH.

Upajāti metre (Indravajrā and Upendravajrā).

O *dvitīyā* [second lunar day or wife], just because you are now united with the moon [the lord of digits or are proficient in fine arts], do not feel proud that you are without a rival ? Girl, listen to my words of warning : he is really desirous of going to *tṛtīyā* [the third lunar day or a third sweetheart]. (A. A. R.).

9008

कलाधिनाथानयनाय सायं
कुमुद्वतीप्रेषित एव भृङ्गः ।
किमिन्दुनालिङ्ग्य सरागमङ्के
कृतः कलङ्कभ्रममातनोति ॥

(आ) Pad 71.17 (a. Vāṇīvilāsa), SR 304. 150, SSB 152.158, RJ 1085. (a. Vāṇīvilāsa), SG 362 (a. Vāṇīvilāsa-dīkṣita).

(*a*) कदाधिना° SSB (printing error).

Upendravajrā metre.

In order to escort at nightfall her lover, the moon, [the lord of digits], the bee had been sent as a messenger by the lily of the pond ; but has he been embraced by the moon affectionately and kept on his lap and thus has created an impression of a black spot on him ? (A. A. R.).

9009

कलानां ग्रहणादेव सौभाग्यमुपजायते ।
देशकालौ त्वपेक्ष्यासां प्रयोगः संभवेन्न वा ॥

(अ) Kāmasūtra of Vātsyāyana 1. 3. 25 (p. 42.22-3).

(आ) SRHt 138.4 (a. Mānasollāsa), SSSN 205.3.

(*c*) देशकलावपेक्ष्यासां SRHt, SSSN.

A person's good fortune arises from the proper cultivation of the arts.[1] However, he must always bear in mind the fitness of time and place before he puts them into practice. (S. C. Upadhyaya).

1. Sixty-four arts which are essential to the science of Kāmasūtra.

9010*

कलानाथः कामं भजति बहुदोषाङ्कितततनुं
कुमुद्वत्यास्तस्मिन्नपि भवति किं नाम न रुचिः ।
न पद्मिन्या मोदः किमुदयत्युष्णमहसि
प्रिये प्रायो दोषान् न गणयति चित्तं मृगदृशः ॥

(आ) PV 486 (a. Madhusūdana-Svāmin).

(*b*) कुमुद्वत्यातस्त° PV (MS).

(*c*) समुदयत्युष्क्रम° PV (MS).

Śikhariṇī metre.

Kalānātha [the Moon or the man proficient in fine arts] has a body which is the repository of many a fault [or black spots] ; but is there not a liking for him on the part of the *Kumudvatī* [lily or a girl of that name] ? Does not joy arise

in Padminī [lotus or girl of the highest rank] in the hot-rayed [-tempered] one, the Sun ? Dear one, the mind of a gazelle-eyed girl does not, for the most part, care for the defects (present in her lover). (A. A. R.).

9010A*

कलानिधिकरस्पर्शात् प्रसन्नोल्लासितारका ।
विस्रणाम्बरमानीलं कामिनी यामिनीयते ॥

(आ) SG 819.

Being caressed (by her lover) proficient in the arts, and her eyes opening wide, the lady-love wearing a blue dress appears like the night with blue sky and the stars coming out bright at the advent of the Moon's rays. (K. V. Sarma).

9011*

कलानिधिरयं रवेः समुपलभ्य रूपं स्वयं
दिनान्तसमयेऽस्पृशत् सपदि पद्मिनीं रागवान् ।
धवान्यकरसंगमान्मुकुलितेति पूर्वाकृतिं
समीक्ष्य जहसुः प्रिया ध्रुवमभूदतः पाण्डुरः ॥

(आ) SR 301.88, SSB 148.91, SRK 170. 15 (a. ŚP).

(*a*) °धिरवेरयं स° SRK.

Pṛthvī metre.

The Moon [the possessor of digits or fine arts] having assumed the form of the Sun at the end of the day and getting passionate [red in hue] suddenly touched the lotus (lovingly); at the touch of a male other than her husband, she suddenly closed [withdrew unto herself] and seeing her former position of the state of bud, the Moon's beloved [lilies] laughed ; surely that is why the lilies are white in colour. (A.A.R.).

9012*

कलापिनां चारुतयोपयान्ति
वृन्दानि लापोढघनागमानाम् ।
वृन्दानिलापोढघनागमानां
कलापिनां चारुतयोऽपयान्ति ॥

(अ) KāD 3.56.

(आ) Sar 2.148.

(*a*) °तमोपयान्ति KāD (var.).

(*b*) स्वापोढ° KāD (vār.).

Upajāti metre (Indravajrā and Upendravajrā).

Herds of flocks of peacocks whose cries indicate rainy season attain beauty ; and cacklings of swans stop then—their show of dances being gone due to the gushing of winds. (R. Roy).

9013

कलाभिरुच्छ्रिता वेश्या रूपशीलगुणान्विता ।
लभते गणिकाशब्दं स्थानं च जनसंसदि ॥

(आ) SRHt 138. 2 (a. Vātsyāyana), SSSN 205.4.

(*a*) °रुज्झिता SSSN (var.).

(*d*) रजतं [स्था°] SSSN.

A prostitute who is elevated by her proficiency in fine arts and possessing beauty, good manners, etc., gets the designation of a *gaṇikā* and an honoured place in the society. (A. A. R.).

9014*

कलामिन्दुः करं दाता धारां धाराधरो यदि ।
संकोचयिष्यते तर्हि जीविष्यति कथं जगत् ॥

(अ) Baladevasūri's Pārśvanātha-carita 1.48, Kathākośa 162.

(आ) IS 1576, Subh 116.

If the moon were to withhold his digits [moonlight], a donor his (liberal) hand and the cloud its (life-giving) showers, how will the world live ? (A. A. R.).

9015

कलारत्नं गीतं गगनतलरत्नं दिनमणि:
सभारत्नं विद्वान् श्रवणपुटरत्नं हरिकथा।
निशारत्नं चन्द्र: शयनतलरत्नं शशिमुखी
महीरत्नं श्रीमाञ्जयति रघुनाथो नृपवर: ॥

(आ) SR 177.979, SSB 574.979, SRK 234. 41 (a. Bhartṛhari).

(*d*) कृतिरत्नं सुपुरुष: [र° नृ°] SSB.

Śikhariṇī metre.

The gem [best] of fine arts is music, the sun is the gem of the sky, a scholar is the gem in an assembly, the story of Lord Viṣṇu is the gem to the ears, the moon is the gem of the night, the moon-faced damsel is the gem in bed and the best of men, the Lord of the Raghu-s [Rāma], is the gem of the earth and is ever victorious. (A. A. R.).

कलावत: कला सैव see No. 9016.

9016

कलावत: सैव कला यथाध:क्रियते भव:।
बह्वीभिश्च कलाभि: किं याभिरङ्क: प्रदर्श्यते ॥

(आ) SR 81. 3, SSB 355. 4, SRK 33. 18 (a. Sphuṭaśloka).

(*a*) क° क° सै° tr. SSB.

(*d*) स्फुटीकृत: [प्र°] SRK.

Meaning 1 :

That alone is truly the art of one proficient in arts by which the sorrows of worldly life are put down ; what is the use of many arts by which only a huge numerical figure is exhibited ?

Meaning 2 :

That digit of the moon alone is truly great which occupies a high place on the head of Lord Śiva ; what is the use of its other digits by which only its black spot is exhibited ? (A. A. R.).

9017

कलावति क्षततमसि प्रभावति
स्फुटोदये जननयनाभिनन्दिनि।
ददुर्दृशं शशिनि रुषाभिसारिका:
क्वचिद् भवत्यतिसुभगोऽपि दुर्भग: ॥

(आ) VS 1945 (a. Govindasvāmin).

Rucirā metre.

When the moon, the possessor of bright digits, the dispeller of darkness and the master of brilliance, has risen, it gladdens the eyes of people ; but the passionate girls going to meet their lovers (in secret) look at him angrily (for disclosing their identity by his bright beams) ; sometimes even one who is very pleasing becomes non-pleasing (and hated). (A. A. R.).

9018

कलावति चलां दृष्टिं न कुर्यास् त्वं मुहुर्मुहु:।
लग्नोऽपि न तथा बाणो बाधते चालितो यथा ॥

(आ) Vidy 667 (a. Kavīndra).

O girl proficient in fine arts, do not cast your quick moving glances again and again ; the arrow is not so painful when stuck in the body as it is when moved to and fro. (A. A. R.).

कलाविलासाङ्गवयोविभूषा see नामापि यस्या हृदयो°

9019

कलासीमा काव्यं सकलगुणसीमा वितरणं
भये सीमा मृत्यु: सकलसुखसीमा सुवदना।
तप:सीमा मुक्ति: सकलकृतिसीमाश्रितभृति:
प्रिये सीमाह्लाद: श्रवणसुखसीमा हरिकथा ॥

(आ) SR 177. 992, SSB 515. 992, SPR 1397. 45 (a. Nītiśataka but does not occur in it).

(*b*) भियां [भ°] SSB.

(*d*) श्रियां [प्रि°] SSB ; °ह्लादो SSB.

Śikhariṇī metre.

The limit [best] of fine arts is a good poem, the giving of gifts is the best of all virtues, the greatest fear is death, the best of pleasures is with a charming young woman, the end of penance is liberation from worldly bondage, the best of all actions is the kind treatment of dependents, joy is the best result of friendship and the best of happiness to the ear is listening to the story of Lord Viṣṇu. (A. A. R.).

9020**

कला सेवाथ धर्मार्थौ तृष्णादारिद्र्यपद्धती ।
सन्तोषक्षान्तिकरुणा वैराग्यं तदनु स्तुतिः ॥

(आ) JS7.61.

(*b*) तृप्ति° [तृ°) JS (var.) ; पद्धतिः JS (var.).

In this work (the Sūktimuktāvalī of Jalhaṇa) are dealt with situations pertaining to the enjoyment of fine arts, service, *dharma* and *artha* (right conduct and wealth), greed, poverty, contentment, forgiveness and patience, compassion, dispassion, and thereafter hymns of praise (on Viṣṇu and Śiva). (A. A. R.).

9021*

कलास्तास्ताः सम्यग्वहसि यवसि त्वं द्विजपतिर्
द्युतिस् तावृग्नूत्ना जनिरपि च रत्नाकरकुले ।
बहु ब्रूमः किं वा पुरहरशिरोमण्डनमसि
त्वदीयं तत् सर्वं शशधर कलङ्काद् विफलितम् ॥

(अ) Ava 196.

(आ) Pad 105.83 (a. Lakṣmaṇa), SR 210. 32, SSB 588.40.

(*c*) त्रिभुवनसरो° [पु°] Pad (var.).

Śikhariṇī metre.

(Oh Moon), you bear the various *kalā-s* [digits or fine arts] very well ; you are the best of twice-borns ; great is your brilliance, and your birth is in the race of *ratnākara* [the ocean or a rich family] ; why speak much (of your greatness) ? You are the ornament on the head of the destroyer of (the three Demons') cities [Lord Śiva : or conquering king] ; but all these virtues, O *śaśadhara* [moon or name of the king], are rendered worthless by your black spot (or misrule). (A. A. R.).

कलिः प्रसुप्तो भवति see कृतं श्वेता°

9022

कलिकलुषसङ्कटाकुल-
कुटुम्बसंवलनखेदविकलस्य ।
प्रतिनिधिरिव प्रवासः
संसारविरागसुखसमुद्रस्य ॥

(आ) SMH 4. 21.

(*d*) °सुमुखमुदस्य SMH (var.). (*contra metrum*).

Gīti-āryā metre.

To one who is distressed by the troubles attendant on family life, made very irksome by the ills of the Kali age, exile is a substitute to the Ocean of bliss that comes from disinterested worldly life. (A. A. R.).

9023

कलिकलुषे मनसि स्वे
कथमिव जगदार्जवं लभते ।
चक्षुर्दोषे जाग्रति
चन्द्रद्वित्वं कुतो यातु ॥

(अ) Vaidi 27.

Upagīti-āryā metre.

When the mind is vitiated by the ills of the Kali age, how can the world appear straight-forward and good ? When the eye is defective, how can seeing the single moon as two disappear ? (A. A. R.).

9024*

कलिकालमियं यावद् अगस्त्यस्य मुनेरपि ।
मानसं खण्डयत्यत्र शशिखण्डानुकारिणी ॥

(आ) SR 195.51, SSB 548.2.

As long as the *Kali* age lasts, the mind even of the sage Agastya (which is naturally soft) becomes cutting, taking the shape of the (crooked) crescent moon. (A. A. R.).

9025*

कलितगरिमा श्रोणिर्मध्यं विवृद्धवलित्रयं
हृदयमुदयल्लज्जं मज्जच्चिरन्तनचापलम् ।
मुकुलितकुचं वक्षश्चक्षुर्मनाग्धृतवक्रिम
क्रमपरिगलद्बाल्यं तस्या वपुस् तनुते श्रियम् ॥

(आ) JS 174.11, SH 1826.

(*a*) कलित° SH.

(*b*) मज्जश्चिरन्त° SH.

(*c*) °तवङ्क्रिम SH.

(*d*) वपुःश्रयते SH.

Hariṇī metre.

Her lips grow thicker, the waist develops three folds of skin, the heart begins to feel shyness, all the pranks of childhood disappear, the breasts begin to develop, the eyes get a little curved (in casting side glances) ; thus gradually abandoning girlhood, her body begins to diffuse the glory (of youth). (A. A. R.).

9026*

कलितमम्बरमाकलयन् करैर्
मृदितपङ्कजकोशपयोधरः ।
विकसदुत्पलनेत्रविलोकितः
सखि निशां सरसीकुरुते विधुः ॥

(आ) SR 300. 49, SSB 146.51.

Drutavilambita metre,

Thrusting his hand of rays at the dress of the sky, pressing the bosom of the lotus buds, and looking at the eyes of blossomed lilies, friend, the lover Moon has made the night a lake of love. (A. A. R.).

कलितानि दुरन्तानि see No. 2208.

9027*

कलितो रुचिरं न कर्म चेत्
क्रियतेऽनङ्गकृतेः कुतः फलम् ।
स्मरतो हृदि पुण्डरीकदृग्
भजतेऽसौ सफलस् ततः श्रमः ॥

(अ) Ras 57.

(*a*) *Version A :* कलितो रुचिरं
Version B : कलितोऽरुचिरं

Viyoginī metre.

Version A :

If the fine sacrificial activity cannot be properly performed on account of the influence of the Kali age, how can its fruit be obtained ? There is one way out : Lord Viṣṇu resides in the hearts of all and one who remembers him while performing the sacrifice, will attain the fruit.

Version B :

If the pleasure of seeing the thighs is not experienced for long where is the fruit of love sports (such as kissing and embracing) ? This lotus-eyed one is well pleasing to the heart as she is proficient in the science of love ; hence the trouble taken will be fruitful. (A. A. R.).

9028*

कलिन्दगिरिनन्दिनीतटवनान्तरं भासयन्
सदा पथि गतागतश्रमभरं हरन् प्राणिनाम् ।
लतावलिशतावृतो मधुरया रुचा संभृतो
ममाशु हरतु श्रमानतितमां तमालद्रुमः ॥

(आ) BhV 4.4, Rasagaṅgā 411.5-8.

(*a*) कलिन्दनग° BhV (var.).

(*b*) मुदा [स°] BhV (var.) ; गतागतैः BhV (var.) ; °गतक्लमभरं Rasa.

(*c*) स्फुरत् कनककान्तिभिर्नवलताभिरावेल्लितो Rasagaṅgā.

(*d*) श्रमानतितरां BhV (var.).

Pṛthvī metre.

May the *tamāla*- tree which illuminates the region of the forest on the skirts of river Yamunā, the daughter of Kalinda-mountain, taking away the burden of the fatigue of frequent going and coming in the journey [or : birth and death in this *saṁsāra*] of living beings, encircled by rows of creepers [or : *gopī*-s] and endowed with sweet splendour, soon remove my troubles entirely. (H. D. Sharma).

9028A*

कलिन्दजानीरभरेऽर्धमग्ना
बकाः प्रकामं कृतभूरिशब्दाः ।
ध्वान्तेन वैराद् विनिगीर्यमाणाः
क्रोशन्ति मन्ये शशिनः किशोराः ॥

(अ) BhV 2.142 (in PRSP only).

(आ) Rasagaṅgā 379. 5-6.

Upajāti metre (Upendravajrā and Indravajrā).

The (white) cranes standing half-immersed in the (dark) waters of (river) Yamunā (at nightfall) and cackling loudly appear to be the reflections of the Moon emerging (from the ripples of the dark waters), shouting with hostility against the darkness (to get away). (K. V. Sarma).

9029

कलिभूपे समायाते धर्मोऽधर्मायते भुवि ।
अधर्मः सर्वतः पुंसां हन्त धर्मवदर्थ्यते ॥

(आ) SSB 385. 1.

As Kali-age has emerged as the ruler (dominant), all things which are righteous are considered wrong in this world. Alas ! everywhere non-righteousness is sought for by men as if righteousness. (K. V. Sarma).

9030*

कलिमायान्तमुत्प्रेक्ष्य विलीयन्ते सुरा अपि ।
तदाश्रितस्य धर्मादेः का कथा जीवने पुनः ॥

(आ) SSB. 2.

Observing the advent of the *Kali* (age) even gods fade away. What to say, then, of righteousness and allied things which depend upon the gods. (K. V. Sarma).

9031**

कलिलं चैकरात्रेण पञ्चरात्रेण बुद्बुदम् ।
पक्षैकेनाण्डकः सोऽथ मासपूर्णे शिरो कुरु ॥

(अ) BhŚ 445 (doubtful).

(*b*) Or पञ्चरात्रेन° BhŚ.

(In conception) *kalila* (the blending of the male and female elements) takes a day ; in five days (the foam-like) *budbuda* is formed ; in a fortnight, the egg is formed and, in a month the head develops. (K. V. Sarma).

9032

कलिसाम्राज्यमासाद्य न भेतव्यं भवान्तरात् ।
धर्मानुष्ठानमूढानां भीतिरेकावशिष्यते ॥

(आ) SSB 385. 3.

Having been born in the empire of the Kali, one should not get frightened of worldly life ; only fools who do not perform actions righteously are left with terror. (A. A. R.).

9033**

कलुषं कटुकं लवणं विरसं
सलिलं यदि वाशुभगन्धि भवेत् ।
तदनेन भवत्यमलं सुरसं
ससुगन्धि गुणैरपरैश्च युतम् ॥

(आ) ŚP 2174 (see ŚP 2173).

Toṭaka metre.

Turbid, bitter, saline, tasteless and foul-smelling though water be, applying this (recipe)[1] it becomes tasty, sweet-smelling and possessed of numerous other good qualities. (A. A. R.).

1. Given in No. 466.

9034*

कलुषं च तवाहितेष्वकस्मात्
सितपङ्केरुहसोदरश्रि चक्षुः ।
पतितं च महीपतीन्द्र तेषां
वपुषि प्रस्फुटमापदां कटाक्षैः ॥

(आ) Kpr. 10. 512, Sāh *ad* 739 (p. 335), KāP 366. 1-2, KHpk 394. 652, SR 104. 90, SSB 394. 98 (a. Kpr.).

(*d*) प्रस्फुटमाददां KāP.

Aupacchandasika metre.

Oh Indra among kings ! Your eye, bright like lotus, turns red whenever it is directed towards your enemies, even casually. And, then, glances of misfortune shall also be falling on them. (K.V. Sarma).

9035

कलुषं मधुरं चाम्भः सर्वं सर्वत्र सांप्रतम् ।
अनार्जवजनस्येव कृतकव्याहृतं वचः ॥

(आ) VS 1727 (a. Mahāmanuṣya).

Turbid and sweet is all the water now everywhere ; it is like the false (but sweet) words of a person who is by no means straightforward. (A. A. R.).

9036

कलेरन्ते भविष्यन्ति नररूपेण राक्षसाः ।
मनुष्यान् भक्षयिष्यन्ति वित्ततो न शरीरतः ॥

(आ) SRHt 47. 9 (a. MBh) but does not occur in MBh (Bh) edition), VS 3056 (a. Vyāsa), SSSN 38.1.

(*a*) न° रा° tr. VS.

(*c*) मानुषान् VS, SSSN (var.).

At the concluding period of the Kali age there will arise demons in the shape of human beings ; they will consume men, not by eating their bodies but by depriving them of their wealth. (A. A. R.).

9037*

कलेर्दोषनिधे राजन्न् अस्ति ह्येको महान् गुणः ।
कीर्तिनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत् ॥

(आ) PdT 268 (a. Garuḍa-Purāṇa).

(*b*) नस्ति PdT (var.).

Of this *Kaliyuga* which is a veritable store of evil, there is, O king, one great advantage : one can get liberated merely by singing on Lord Kṛṣṇa. (K.V. Sarma).

9037A

कलौ कराले न सुखं लभेत
पक्षद्वयादेव विरोधकाले ।
मध्यस्थता प्रत्युत निन्द्यतेऽपि
समन्ततो हा स कलेः प्रभावः ॥

(आ) SPR 11515.

Upajāti metre (Upendravajrā and Indravajrā).

In this terrible Kali age, one cannot find peace while being with either of two warring factions, while they are at war. And, neutrality (without siding with either faction) is condemned by all. Alas ! such is the power of Kali. (K.V. Sarma).

9038

कलौ कले खले मित्रे पुत्रे दुर्व्यसनान्विते ।
तस्करेषु प्रवृद्धेषु लुब्धे राज्ञि धनेन किम् ॥

(आ) Dar 2. 39.

What for are riches during the *Kali* age, when the friend is a scoundrel, the

son is full of passion, thieves are on the increase, and even the king is avaricious ?

9039*

कलौ गङ्गा काश्यां त्रिपुरहरपुर्यां भगवती
प्रशस्ता देवानामपि भवति सेव्यानुदिवसम् ।
इति व्यासो ब्रूते मुनिजनधुरीणो हरिकथा-
सुधापानस्वस्थो गलितभवबन्धोऽतुलमतिः ॥

(अ) Vijñānaśataka (in BhŚp. 212) 74.

Śikhariṇī metre.

In the *Kaliyuga* the holy river Ganges is most sacred in Banaras, the city of Śiva, who destroyed the three cities ; its is fit to be resorted to everyday even by the Gods—thus speaks Vyāsa, the foremost among sages and of incomparable intelligence who attained freedom from the bondage of worldly life by gaining his self-hood by drinking the nectar of the exploits of Lord Viṣṇu. (A. A. R.).

9040*

कलौ जगत्पतिं विष्णुं सर्वस्रष्टारमीश्वरम् ।
नार्चयिष्यन्ति मैत्रेय पाखण्डोपहता जनाः ॥

(अ) Viṣṇu-purāṇa 6. 1. 49.

(आ) SRHt 47. 8 (a. Viṣṇu-purāṇa).

(*d*) पाषण्डो° SRHt ; नराः [ज°] Viṣ° pur.

In the *Kaliyuga*, Viṣṇu, the Lord of the world, who is the creator of all is the Supreme God ; O Maitreya, (only) those people who are undone by heretics do not worship him. (A. A. R.).

9041

कलौ दशसहस्रेषु हरिस्त्यजति मेदिनीम् ।
तदर्धं जाह्नवीतोयं तदर्धं ग्रामदेवताः ॥

(अ) Cr 239 (CVr 11.4, CPS 222. 9).

(आ) IS 1577, Sama.

(*a*) दशसहस्राणि (°स्र° ; °स्रन्ते) CV (var.). CPS, Sama.

(*b*) विष्णुस्तिष्ठति भूतले CPS ; हरिस्त्यज्यति IS ; हरिस्त्यक्ष्यति CV (var.).

(*c*) जान्हवीतोयं CV (var.) ; जाह्नवितोयं CV (var.).

(*d*) ग्राम्यदेवता CPS ; ग्रामदेवता CV.

In the *Kaliyuga* Viṣṇu will abandon the world for ten thousand (years), Gaṅgā for half of that time, (and) for half of the latter the deities of villages.

9041A

कलौ युगे कल्मषमानसानाम्
अन्यत्र धर्मे खलु नाधिकारः ।
रामेति वर्णद्वयमादरेण
सदा जपन्मुक्तिमुपैति जन्तुः ॥

(आ) SH. 144.

Upajāti metre (Upendravajrā and Indravajrā).

Sinful people do not have the right to perform any other rite during the *Kali* age, when, by merely chanting with reverence constantly the two syllables '*Rā-ma*', a living being attains liberation (from worldly bondage). (K.V. Sarma).

9042*

कल्की कल्कं हरतु जगतः स्फूर्जदूर्जस्वितेजा
वेदोच्छेदस्फुरितदुरितध्वंसने धूमकेतुः ।
येनोत्क्षिप्य क्षणमसिलतां धूमवत् कल्मषेच्छान्
म्लेच्छान् हत्वा दलितकलिनाकारि सत्यावतारः ॥

(आ) Skm (Skm [B] 248, Skm [POS] 1. 50, 3) (a. Jayadeva).

Mandākrāntā metre.

May Kalki [the tenth incarnation of Lord Viṣṇu], having the effulgence of great power, shining bright, destroy the sins of the world ; he is verily the comet in annihilating the evils that arise from the neglect of the Veda-s ; brandishing his

sword for a moment like a mass of smoke, he will destroy the mleccha-s [foreigners of evil conduct] and put an end to the evils of the *Kali* age and usher in the Age of Truth. (A. A. R.).

9043*

कल्पक्षोणिरुहोऽयमित्यनुदिनं भूमीसुरैर्भाव्यसे
कामोऽसाविति कामिनीभिरभितश्चित्ते चिरं चिन्त्यसे ।
श्रीनारायण एव केवलमिति प्रेम्णा श्रिया ध्यायसे
त्वं कालोऽयमिति प्रतिक्षितिधरैरेकोऽप्यनेकात्मभृत् ॥

(आ) SR 111. 255, SSB 405. 273, RJ 121 (=2.10) (a. Sadāśiva).

(*b*) कान्तो° RJ.

(*c*) रायणमेव RJ.

Śārdūlavikrīḍita metre.

Oh king ! (Needy) brāhmaṇas have daily this feeling about you, 'He is the (wish-yielding) *kalpa* tree'; ladies around have in their minds the constant thought, 'He is indeed Cupid'; Prosperity contemplates on you lovingly as 'He is indeed Lord Viṣṇu'; enemy kings, however, think of you as 'He is verily the God of Death'. Although one, (you seem to combine in yourself) several selves. (K.V. Sarma).

9044*

कल्पतरुकामदोग्ध्री-
चिन्तामणिधनदशङ्खानाम् ।
रचितो रजोभरपयस्
तेजःश्वासान्तराम्बरैरेषः ॥

(आ) KuV *ad* 63. 125, Almu 28. 21-2, SR 103. 71, SSB 393.78.

(*d*) तेजश्वा° SR.

Udgīti-āryā metre.

(The body of this king) seems to have been fashioned by taking (the five elemental constituents) earth, water, fire, breath and ether from the (wish yielding) *kalpa-tree*, the desire-milking (cow Kāmadhenu), the thought-fulfilling gem (*Cintāmaṇi*), the God of wealth (Kubera) and (the divine treasure) *Śaṅkha*, respectively. (K. V. Sarma).

9045

कल्पद्रुमः कल्पितमेव सूते
सा कामधुक् कामितमेव दोग्धि ।
चिन्तामणिश्चिन्तितमेव दत्ते
सतां हि सङ्गः सकलं प्रसूते ॥

(आ) SRS 2.2. 69, SR 87. 24, SSB 367. 42, SRK 88.7 (a. Sabhātaraṅga), SRM 2.2.48, SPR 1136.4. See No. 9047.

(*b*) गौः [सा] SRS.

(*d*) तु [हि] SRS.

Upajāti metre (Vaṁśasthā and Indravaṁśā).

The (wish-yielding) *Kalpa*-tree yields only what is wished for, the (desire-milking), cow *Kāmadhenu* yields as milk only what is desired for, and the (thought-fulfilling gem) *Cintāmaṇi* gives only what is thought of; but association with good people indeed produces all. (K.V. Sarma).

9046

कल्पद्रुमान् विगतवाञ्छजने सुमेरौ
रत्नान्यगाधसलिले सरितामधीशे ।
धात्रा श्रियं निदधता प्रखलेषु नित्यम्
अत्युज्ज्वलः खलु घटे निहितः प्रदीपः ॥

(आ) VS 3135 (a. Prakāśavarṣa). See No. 9048.

(*c*) निनदता VS (var.).

Vasantatilakā metre.

By placing the wish-yielding *Kalpa*-tree on the mountain Meru where the inhabi-

tant [gods] are free from all desires, the precious gems in the unfathomable depths of the Ocean, and wealth in the hands of highly wicked people on the earth, the Creator [Fate] has indeed placed a very bright lamp inside a jar (and, so, out of reach of the needy). (A. A. R.).

9047

कल्पद्रुमाश्च सन्तश्च　　नार्हन्ति समशीर्षिकाम् ।
अर्थिनां प्रार्थिताः पूर्वे　　फलन्त्यन्ये स्वयं यतः ॥

(अ) RT (RT [S] 3.64, RT [V] 3.64, Rt [T] 3.64, RT [C] 3.64).

(आ) IS 1578. See No. 9045.

(*b*) शम° RT (var.).

Wish-yielding trees and virtuous men ought not to be classed together, because the first provide benefits only to those who desire therefore, while, the latter give of their own accord. (K.V. Sarma).

9048

कल्पद्रुमैः किं कनकाचलस्थैः
　　परोपकारप्रतिलम्भदुःस्थैः ।
वरं करीरो मरुमार्गवर्ती
　　यः पान्थसार्थं कुरुते कृतार्थम् ॥

(आ) SuM 9. 2. See No. 9046.

(*a*) किं कल्पवृक्षैः [क° किः] SuM (var.); कल्पपद्रुमै SuM.

(*b*) °व्रतदानुःस्थैः SuM (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Of what use are the heavenly trees situated on the golden mountain, which are placed in an inaccessible place and hence cannot serve others? Far better are the thorny *karīra*- trees growing in the desert paths which make the travellers happy by providing them with cool shade. (A. A. R.).

9049

कल्पद्रुमो न जानाति　　न ददाति बृहस्पतिः ।
अयं तु जगतीजानिर्　　जानाति च ददाति च ॥

(आ) ŚP 1242, SR 101.5 (a. ŚP), SSB 391. 9, IS 1579, Vidy 767 (a. Vidyākaramiśra).

(*a*) कल्पवृक्षो न Vidy.

(*c*) माधवो मिथिलाधीशो Vidy.

The wish-yielding tree has no discriminative power ; Bṛhaspati[1] does not bestow gifts ; this prince, however, has discrimination and he bestows gifts as well.

1. Known for his intelligence.

9050

कल्पद्रुमोऽपि काले न　　भवेद् यदि फलप्रदः ।
को विशेषस् तदा तस्य　　वन्यैरन्यमहीरुहैः　　॥

(आ) ŚP 987, Pad 92.64 *ab/cd* and 93. 3, SR 237.31 (a. ŚP), SSB 634.1, SRK 204.1 (a. ŚP), Any 24.198, RJ 3.77, SSg 211, SRM 2.2.621.

(*a*) कल्पवृक्षस्तु कालेन RJ ; कालेन ŚP, Pad, SR, SSB, SRK, Any ; कल्पवृक्षोऽपि SSg, SRM.

(*d*) यैर्महीरुहैः ŚP, SR, SSB, SRK ; यैर्यं° Pad.

If the wish-yielding tree would not bring fruit at the right time, what difference would there be then between it and other trees of the forest ?

9050A

कल्पद्रोरपि कल्पद्रुर्　　महतोऽपि मणेर्मणिः ।
देवानामपि पूज्योऽसि　　कियत् ते मम पूरणम् ॥

(आ) SPR V. 57.18 (a. Dīnākrandanadvā° 4).

(Oh king !) You are as the (wish-yielding) *Kalpa*- tree even to the (divine) *Kalpa*- trees, the foremost even among big gems, revered even by the Gods ; (the above being the case) how easy is it (for you) to fulfil (my wants) ? (K. V. Sarma).

9051

कल्पयति येन वृत्तिं
सदसि च सद्भिः प्रशस्यते येन ।
स गुणस् तेन गुणवता
विवर्धनीयश्च रक्ष्यश्च ॥

(अ) P (PT 1. 24, PTem 1. 21, PS 1. 30, PN 2.21, PP 1.48, PRE 1.26), H (HJ 2.63, HS 2. 62, HM 2.65, HK 2.65, HP 2.58, HN 2.57, HH 49.11-2).

(आ) VS 2892, SR 170. 771 (a. H), SSB 505. 771, IS 1581, Sama 1 क 8 ; Ru 25.

(इ) Old Syriac A 12.1, Old Arabic.

(*a*) वृत्तं PN ; वृत्तिर् Sama.

(*b*) लोके येन प्र° सद्भिः PS, प्रशंस्यते PTem, येन च लोके प्र° सद्भिः PS (var.), PN, H, SR, SSB, Sama ; लोके च यतः प्रसिद्धिमुपयाति VS.

(*c*) स गुणनस् तेन गुणिना PN, HSR, SSB, Sama ; (गुणस् तेन हि [च] HP [better]) HS, HM, HKH SR SSB.

(*d*) रक्षणीयश्च PS ; °यः प्रकाश्यश्च IS, रक्षश्च वर्द्धनीयश्च PN ; रक्ष्यः संवर्धनीयश्च (संरक्ष्यो वर्धनीयश्च HP) H, SR, Sama.

Ārya metre.

A good quality by which one gains his livelihood, and for which he is praised in public by the good—such a quality should be tended and increased by him who possesses it. (F. Edgerton).

9051A**

कल्पयेदेकशः पक्ष रोमश्मश्रुकचान्नखान् ।
न चात्मदशनाग्रेण स्वपाणिभ्यां च नोत्तमः ॥

(आ) SPR 1032.4 (a. Vivekavilāsa 22).

One should have his (bodily) hair, whiskers, hair (on the head) and nails cut once in a fortnight ; but the best of men will not do this with his own teeth or hands. (K. V. Sarma).

9052*

कल्पवृक्षशिखरेषु संप्रति
प्रस्फुरद्भिरविकल्पसुन्दरि ।
हारयष्टिगणनामिवांशुभिः
कर्तुमुद्यतकुतूहलः शशी ॥

(अ) Kum 8.68.

(*b*) संस्फु° Kum (var.) ; इव (इह) पश्य सु° [अवि°] Kum (var.).

(*c*) °रचनाम् [°ग°] Kum (var.).

(*d*) आगत° or आनत° or आहत° [उद्यत°] Kum (var.).

Rathoddhatā metre.

(O Pārvati) of incomparable beauty, the Moon who is now spreading its rays on the tops of the wish-yielding trees seems to be interested in festooning those trees with pearl garlands. (K.V. Sarma).

कल्पवृक्षस्तु काले न see No. 9050.
कल्पवृक्षो न जानाति see No. 9049.
कल्पवृक्षोऽपि काले न see No. 9050.

9053

कल्पस्थायि न जीवितम्
ऐश्वर्यं नाप्यते च यदभिमतम् ।
लोकस् तथाप्यकार्यं
कुरुते कार्यं किमुद्दिश्य ॥

(आ) VS 521, SR 70.29 (a. VS), SSB 339. 29.

Ārya metre.

Life is not everlasting (*i.e.*, lasting to the end of the great aeon), nor can one ever get all that one wants. Why does one still indulge in bad deeds ? (It is an enigma). (K. V. Sarma).

9054*

कल्पान्तक्रूरकेलि: क्रतुकदनकर: कुन्दकर्पूरकान्ति:
क्रीडन् कैलासकूटे कलितकुमुदिनीकामुक: कान्तकाय: ।
कङ्कालक्रीडनोत्क: कलितकलकल: कालकालीकलत्र:
कालिन्दीकालकण्ठ: कलयतु कुशलं कोऽपि कापालिको न: ।।

(आ) SR 8.107, SSB 13.94, SSg 1.

(*c*) ककाल° SSB (*contra metrum*).

Sragdharā metre.

Indulging in a cruel sport at the end of a *Kalpa* (aeon), Śiva, the destroyer of the sacrifice (of Dakṣa), having the brilliance of jasmine and camphor, sporting on the peaks of the Kailāsa mountain, wearing the moon (on his crest), sharing his body with his spouse, eager to sport with human skulls (in the cemetery), proficient in fine arts (*esp.*, dance), having for his wife the black goddess Kālī, with his neck blue like the river Jumna, may this Kāpālika mendicant [Śiva] grant welfare to us all. (A. A. R.).

कल्पान्तक्रोधनस्य त्रिपुरविजयिन: see No. 9057.

9055

कल्पान्तपवना वान्तु यान्तु चैकत्वमर्णवा: ।
तपन्तु द्वादशादित्या नास्ति निर्मनस: क्षति: ।।

(अ) BhŚ 446 (doubtful).

(आ) ŚP 4223 (a. Vāsiṣṭha-[rāmāyaṇa]).

Let the hurricanes of Doomsday blow, let all the seas get mixed up (submerging the earth), let all the twelve suns blaze forth (in intensity), still there would be no harm done to one who is devoid of mind.[1] (A. A. R.).

1. One who has controlled and annihilated his mind.

9056*

कल्पान्तवातसंक्षोभ- लङ्घिताशेषभूभृत: ।
स्थैर्यप्रसादमर्यादास् ता एव हि महोदधे: ।।

(अ) Prab 1.6.

(आ) SR 156.149, SSB 485.152, SRK 230.95 (a. Prabodhacandrodaya).

(*a*) °वातसं° SRK.

Agitated greatly by the hurricanes of Doomsday, the waters of the great ocean had, earlier, submerged all the mountains; the same waters are now stable, clear and restrained. (K. V. Sarma).

9057*

कल्पान्ते क्रोधनस्य त्रिपुरविजयिन: क्रीडया संचरिष्णो:
कृत्वापि प्राणिजातैर्निजमुखकुहरातिथ्यमप्राप्ततृप्ते: ।
विग्भित्ती: प्रेक्ष्य शून्या: प्रलयजलनिधिप्रेक्षितात्मीयमूर्ति-
ग्रासव्यासक्तमोघश्रमजनितरुष: पान्तु वो गर्जितानि ।।

(अ) ŚP 97 (a. Bherībhāṅkāra), SR 8.111 (a. ŚP), SSB 13. 98 (a. Bherībhaṅkāra), SH 99 (a. Bherībhāṅkāra) JS 20.26 (a. Bheribhāṅkara).

(*a*) कल्पात SH, JS.

(*b*) °निजय° SH.

(*d*) °सक्ति° SH.

Śārdūlavikrīḍita metre.

When Lord, Śiva, the conqueror of the three cities, was in an angry mood, moving about sportively at the end of the great aeon (*kalpa*), he was not satisfied even though he had all living beings as guests in the immense cavity of his mouth; seeing the directions empty he got wild at the useless efforts made to swallow his own form by the ocean of deluge and he roars disdainfully ; may these roars protect you all ! (A. A. R.).

9058

कल्पान्ते शमितत्रिविक्रममहाकङ्कालबद्धस्फुरच्-
छेषस्यूतनृसिंहपाणिनखरप्रोतादिकोलामिषः
विश्वैकार्णवताविशेषमुदितौ तौ मत्स्यकूर्माविभौ
कर्षन् धीवरतां गतोऽस्यतु सतां मोहं महाभैरवः ॥

(आ) JS 20.24 (a. Chittapa), Skm (Skm [B] 90, Skm [POS] 1. 18. 5) (a. Cittapa), Sar. 3. 104, ŚP 98 (Chittrama), SR 5.54 (a. JS), SSB 9.44 (a. Chittama), Kav p. 38, SSkṛ P I. 14 (a. Cinnamma).

(*a*) शयित° Skm ; °लदन्ती स्फु° Skm ; °दण्डस्फु° Sar ; °दण्डो SSkṛ P.

(*b*) °वक्त [°पाणि°] Sar.

(*c*) °वतानितान्तमुदितौ Skm, SSkṛ.

(*d*) गतः स्यतु ŚP, SR, SSB ; Sar ; महामोहं Skm, SSkṛ P ; जगत् [स°] Sar.

Hariṇī metre.

May Śiva, who had turned into a hunter-fisherman at the end of the great aeon (*kalpa*), who had rendered into a skeleton (by removing the flesh) of Trivikrama whom he had slain, had (captured and) tied the hands of the Man-Lion Nṛsiṁha with (the rope of) serpent Śeṣa, had dug his nails into the flesh of the First Boar, and had dragged out of the water both the Great Fish and the Tortoise who had felt supremely happy when the entire universe had turned into an ocean—may that great Hunter, Mahābhairava, remove the delusions of good men.[1] (K.V. Sarma).

1. The picture is that of the universe at its dissolution when everything including divine incarnations like Fish. Tortoise etc., are engulfed in a universal ocean, being destroyed by Śiva.

9058A

कल्प्यते किमिति कार्मणचिन्ता-
स्वेदमेदुरमिदं निजचेतः ।
पश्यतां नयति पूर्वभवात्तं
पुण्यमेव भुवनानि किमन्यत् ॥

(आ) SPR 747. 12 (a. Karuṇavajrāyudha-nāṭaka 18).

Svāgatā metre.

What does one's mind, filled with thoughts of sweltering work, imagine the worlds to be ? Take note, it is only the merit earned in the previous births that leads one to these worlds. What else ? (K. V. Sarma).

कल्मषेण दुर° see No. 2208.

9059*

कल्याणं कथयामि किं सहचरि स्वैरेषु शश्वत् पुरा
यस्या नाम समीरितं मुररिपोः प्राणेश्वरीति त्वया ।
साहं प्रेमभिदाभयात् प्रियतमं दृष्ट्वापि दूतं प्रभोः
सन्दिष्टास्मि न वेति संशयवती पृच्छामि नो किंचन ॥

(आ) PG 348 (a. Rāmacandradāsa *or* Rāmadāsa).

Śārdūlavikrīḍita metre.

(Rādhā to Kṛṣṇa's messenger whom she had been kept waiting :) "Am I telling you something pleasing, O friend ? You have often spoken of me, in confidence, as the beloved of Kṛṣṇa. I am not enquiring of you, the trusted messenger from my Lord, whether there is a message for me or not, being apprehensive of any break (in his affection). (K. V. Sarma).

9060*

कल्याणं नः किमधिकमितो जीवनार्थं यदस्माल्
लूत्वा वृक्षानहह दहसि भ्रातरङ्गारकार ।
किं त्वेतस्मिन्नशनिपिशुनैरातपैराकुलानाम्
अध्वन्यानामशरणमरुप्रान्तरे कोऽभ्युपायः ॥

(आ) SkV 1039, Skm (Skm [B] 1925, Skm [POS] 4.57.5) (a. Gaṇadhara), JS 107.6, ŚP 1183, Any 147.50, SR 220. 4 (a. ŚP), SSB 606.6, Subhāṣitavalī (MS BORI 820 of 1886-92) 32*a*.

(*a*) अतो [इतो] Skm ; वर्तनार्थं [जी°] Skm; यदस्त्वं (यत°) ŚP, SR, SSB ; पथस्त्वं Any.

(*b*) लत्वा Skm (B) (printing error); छित्वा [लू°] ŚP, Any, SR, SSB.

(*c*) नन्वेत° JS, Any, SR, SSB; °पैस्तापितानाम् Skm.

(*d*) अपयसि मरु° Skm.

Mandākrāntā metre.

It is for our good, Oh charcoal-burner,—/ indeed, what could be more so ? —that you make your living burning the trees / which you have cut. / But what now will the travellers do, / fainting from heat in this unshaded desert ? (D. H. H. Ingalls).

9061*

कल्याणं परिकल्प्यतां पिककुले रोहन्तु वाञ्छाप्तयो
हंसानामुदयोऽस्तु पूर्णशशिनः स्ताद्भ्रमिन्दीवरे ।
इत्युद्बाष्पवधूगिरः प्रतिपदं संपूरयन्त्यान्तिके
कान्तः प्रस्थितिकल्पितोपकरणः सख्या भृशं वारितः ॥

(आ) SkV 533 (a. Śṛṅgāra), Kav 269 (a. Śṛṅgāra) and p. 114.

(*c*) प्रतेपदं Kav (MS).

Śārdūlavikrīḍita metre.

"Farewell', "to parrots." "Goodbye", "to wild geese". / "Take my blessings", "full moon nights". / "God be with you", "water-lilies". / Thus the lady's companion capped each tearful word / to hold her lover / who had made arrangements for departure. (D. H. H. Ingall's).

9062

कल्याणं भगवत्कथाकथनतः काव्यं विधातुः कवेस्
तस्यैवाङ्गतया क्वचिद् रचयतः शृङ्गारवीरादिकम् ।
को दोषो भविता यदत्र कविताशीलैः समाश्रीयते
पन्था व्याससवसुंधराश्रुतिभवग्रन्थादिषु प्रेक्षितः ॥

(अ) Viśvaguṇādarśa 545.

(आ) SR 34.54, SSB 54.45.

(*a*) °ग्रथ° [°कथ°]Vigu°.

Śārdūlavikrīḍita metre.

When a poet composes a poem depicting the story of the Lord, there is auspicious merit in it ; when he includes in some places verses depicting the sentiments of love, heroism, etc., what harm is there ? For, this practice is resorted to by those who compose and appreciate poetry. (Moreover) this practice is seen also in the works of honoured authors like Vyāsa and Vālmīki ('born of a hole in the earth'). (A. A. R).

9063*

कल्याणं भवतां यशः प्रसरतां धर्मः सदा वर्धतां
संपत्तिः प्रथतां प्रजा प्रणमतां शत्रुक्षयो जायताम् ।
वाक्यं संवदतां वपुः प्रभवतां लक्ष्मीपतिः प्रीयताम्
आयुस् ते शरदां शतं विजयतां दानाय दीर्घायुषे ॥

(आ) SSS 2 (a. Sabhyakaṇṭhābharaṇa), SR 111.263, SSB 406.281.

Śārdūlavikrīḍita metre.

May there be auspiciousness to you ; may your fame spread ; may your righteous acts wax ; may your wealth increase ; may your subjects bow to you ; may your enemies perish ; may your words be consistent ; may your health flourish ; may the Lord of prosperity be pleased with you ; may your life extend to a hundred years, be victorious and be charitable. (K. V. Sarma).

9064*

कल्याणं भवतेऽस्तु कोकिलकुलाकल्पाय येन श्रुति-
क्रूरक्रोष्टुरुतार्दितं कलरवैर्विश्वं समाश्वासितम् ।
अत्यन्ताभ्यसनाभ्युदित्वरबृहन्नादावबोधोल्लस-
च्छब्दब्रह्मरसानुभूतिजनितानन्दौघनिष्यन्दिभिः ॥

(अ) Kavik 1.6.

Śardūlavikrīḍita metre.

I wish thee good luck, O best of singing birds ! / For, thou delightest the world distraught / by the piercing yelps of wild jackals, / piping thy songs sweet and gay, / thy songs that breathe ecstatic delight, / brimming with taste of bliss divine, / in music sublime through melody attained / by dint of practice again and again. (K. Krishnamoorthy).

9065*

कल्याणं वः क्रियासुर्मिलदटनियुगस्थास्नुगीर्वाणभोगि-
स्त्रैणव्यत्यस्तकल्पद्रुमनवसुमनोनागहारावलीनि ।
नालीकाश्लिष्टलक्ष्मीकरतलकमलोद्वान्तमाध्वीकधारा-
तिम्यत्फालेक्षणानि त्रिपुरहरधनुर्ज्यालताकर्षणानि ॥

(आ) SSB 13.97, SR 8.110.

(*c*) °रतनलिनो° SSB.

Sragdharā metre.

May the drawing of the bowstring by Śiva at the time of the destruction of the three cities (of the demons) grant you all auspicious welfare, when the flowers of the celestial trees were placed crosswise to the necklaces of snakes by the divine and *Nāga* damsels who remained at the ends of the bow, and whose eye on the forehead was moistened by the flow of honey released from the lotus in the hand of the goddess Lakṣmī who was clinging to the arrow which was her husband, Lord Viṣṇu. (A. A. R.).

9066*

कल्याणं वो विधत्तां करटमदधुनीलोलकल्लोलमाला-
खेलद्रोलम्बकोलाहलमुखरितदिक्चक्रवालान्तरालम् ।
प्रत्नं वेतण्डरत्नं सततपरिचलत्कर्णतालप्ररोह-
द्वाताङ्कूराजिहीर्षादरविवृतफणाशृङ्गभूषाभुजंगम् ॥

(अ) Campūbhārata of Anantabhaṭṭa.

(आ) SR 3.33, SSB 4.34.

(*b*) खेलल्लो° SSB.

Sragdharā metre.

May the ancient gem of elephants [Gaṇapati] confer welfare on you all—the elephant, the rows of bees on whose temples flowing with ichor were sporting noisily, causing a resounding noise in all the directions, and whose decorating serpents were raising, a little, their high hoods for sucking the breeze produced by the incessant flapping of his ears. (A. A. R.).

9067**

कल्याणदो भवेद् वीरे ध्रुवकश्चन्द्रशेखरः ।
द्विदिग्वर्णपदं यत्र त्रिपुटे च विधीयते ॥
द्रुतद्वन्द्वं लघुद्वन्द्वं ताले त्रिपुटसंज्ञके ॥

(आ) SP 1989.

The tenth variety of the introductory stanza (*dhruvaka*) called *Candraśekhara* gives auspiciousness in depicting the heroic sentiment; it should consist of sixteen syllables in the *pāda-s* and the musical time (*tāla*) to be employed is the *tripuṭa*. Two quick beats and two slow ones constitute the *tripuṭa*.

9067A

कल्याणपादपारामं श्रुतगङ्गाहिमाचलम् ।
ज्ञानाम्भोजरविं देवं वन्दे श्रीज्ञाननन्दनम् ॥

(आ) SPR V 90.27.

(*c*) विश्वा (ज्ञाना) SPR (var.).

I bow to Lord Jina, the garden of trees of auspiciousness, renowned from Gaṅgā to Himalaya, and the Sun who causes the lotus of knowledge to blossom. (K. V. Sarma).

9068

कल्याणभाक् सदा कार्ये सर्वसौभाग्यवर्धिनी ।
या खल्वेतादृशी भार्या सा देवी न तु मानुषी ॥

(अ) Cr 1344 (CRT 1.17), GP 1. 108. 21 (v. 1).

(*a*) एतदादिक्रियायुक्ता GP.

(*b*) °वद्धिनी GP.

(*c*) यस्येदृशी भवेद् मां GP.

(*d*) देवेन्द्रो [सा दे°]; GP; स [तु] GP.

The wife who is constantly engaged in auspicious activities will increase all kinds of welfare in the family; such a wife is verily a goddess and not a human female.

9068A

कल्याणमावहतु नः कुहनावराहो
यस्यास्थिसीम्नि निखिलं प्रतिरोमकूपम् ।
आभाति सप्रणयमुद्वहतो धरित्रीं
स्वेदाभिधान इव सात्त्विकहावभेदः ॥

(आ) SSSN 15.67.

(*b*) °सी म्नि° om.

Vasantatilakā metre.

May that proxy Boar (incarnation of Viṣṇu) bring auspiciousness to us—the Boar which lovingly bears (on its snout) the Earth and in every hair-pit in whose skeletal frame, exhilaration appears in the form of perspiration. (K. V. Sarma).

9069

कल्याणमावहतु वः शिवयोः शरीरम्
एकं यवीयमसितच्छविकण्ठमूलम् ।
वामेतरेऽपि कुरुते सितभासि भागे
प्रारब्धशैलतनयापरिणामशङ्काम् ॥

(अ) Bhikṣāṭanakāvya of Utprekṣāvallabha [KM XII. 61) 1.1.

(आ) JS 19.19 (a. Utprekṣavallabha), SSSN 16.71 (a. Utprekṣāvallabha),

(*a*) °योस्तदेकं Bhi, SSSN.

(*b*) गात्रं [एकं] Bhi, SSSN.

(*c*) भाग° [भागे] SSSN.

Vasantatilakā metre.

May that (half white-half blue) body of Śiva and Pārvatī bring you auspiciousness—the body on which (the left side) of the neck is blue in hue and which creates the apprehension in Pārvatī that the right half which is white is also turning blue. (K. V. Sarma).

9070*

कल्याणवाक्त्वमिव किं पदमत्र कान्तं
सद्भूपतेस् त्वमिव कः परितोषकारी ।
कः सर्वदा वृषगतिस् त्वमिवातिमात्रं
भूत्याश्रितः कथय पालितसर्वभूतः ॥

(आ) SR 202.91, SSB 560.92.[1]

1. Puzzle.

Vasantatilakā metre.

Oh Śiva ! What is the auspicious word which is pleasing, like you ? (*Śaṁ*, welfare). What is pleasing to a good king, like you ? (*Kara*, tax). Who is always of noble gait like you ? (Vṛṣa, right conduct or the bull). Tell me, who is attended by prosperity (*bhūti*) and is, at the same time, protector of all *bhūtas* (living beings or Śiva's *gaṇas*) ? (Śaṁkara, Śiva). (K. V. Sarma).

9071*

कल्याणस्तु यथाशक्ति करोति सफलं वचः ।
शठः पक्षौ चलयति द्रावप्यर्थोपलिप्सया ॥

(अ) KN (KN (ĀnSS) 18.32, KN (BI) 17.30).

(*c*) or चालयति KN.

(*d*) द्रवथार्थो° KN (BI).

A straightforward person will try to fulfil his words to the best of his power. But a hypocrite, in consequence of his longing for wealth, will betray both parties. (M. N. Dutt).

9072-3

कल्याणहितवान् भूपो गुरूणां दोषगुप्तकः ।
सममतिः सुखे दुःखे समरे चापलायितः ॥
कुलशीलेषु सम्पन्नो नीतिधर्मेषु पण्डितः ।
तथैव पूज्यते राजा चतुरस्रः प्रकीर्तितः ॥

(इ) NM (T) 7.5-6.

A king who is beneficent to beings, who conceals the faults of the preceptor, who takes equally pleasure and pain, who never flees from the warfield, who comes from a high family and is highly cultured, and is well versed in *dharmanīti*, becomes famous in the four directions of the world.

9074*

कल्याणाङ्गरुचानुरक्तमनसा त्वं येन संप्रार्थ्यते
यस्यार्थे सुमुखि त्वया पुनरसुत्यागेऽपि संनह्यते ।
सोऽयं सुन्दरि पञ्चबाणविशिखव्यालीढदोरन्तर-
स्वैरोत्पीडितपीवरस्तनतटस् त्वद्दोर्लतापञ्जरे ॥

(आ) SR 307.59, SS 158.61.

(*a*) °प्राथ्यंसे SSB.

Śārdūlavikrīḍita metre.

Charming lady, you are sought by that handsome youth of auspicious limbs, whose mind is solely attached to you, for whom, sweet-faced one, you attempt even to take your life (thinking that your love is not returned)—that person, Oh beautiful lady, has his breast wounded by the arrows of Cupid and is now (mentally) confined in the cage of your arms, as if closely embraced, of your own accord, by your stout bosom. (A. A. R.).

9075*

कल्याणानां त्वमसि महसां भाजनं विश्वमूर्ते
धुर्यां लक्ष्मीमथ मयि भृशं धेहि देव प्रसीद ।
यद् यत् पापं प्रतिजहि जगन्नाथ नम्रस्य तन् मे
भद्रं भद्रं वितर भगवन् भूयसे मङ्गलाय ॥

(अ) Mālatī (Mālatī [NSP] 1.5. Mālatī [K] 1.3).

(आ) Kpr. 7.194, VyVi *ad*/2.10 (p. 218).

(*a*) महसामीशिषे त्वं विधत्से VyVi.

(*b*) पुण्यां [धु°] VyVi ; इव [अथ] Mālatī (var.), इह [अथ] VyVi ; चिरं [भृशं] VyVi.

Mandākrāntā Metre.

O thou of mainfold forms ! who art the receptacle of all that is good ! be propitiated and ordain to me permanent prosperity ! O thou, the Lord of Universe, whatever evil there is in me, remove that. And, for my good, give all prosperity. (G. Jhā).

9076*

कल्याणानां निधानं कलिमलमथनं पावनं पावनानां
पाथेयं यन् मुमुक्षोः सपदि परपदप्राप्तये प्रस्थितस्य ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥

(अ) Hanum 1.1, g in Vet 23.1.

(आ) SR 21.88, SSB 35.14 (a. Bhavabhūti), PG 19, SuM 24.12, Sama 1 क 4, SH 56 (a. Hanūmat).

(*a*) सज्जनानां [पावनानां] Vet, SuM (var.).

(*b*) यौवनस्य सपरिपरिपदं प्रार्थने [यन् मु° स° प°] Vet.; सपदपर° Sama ; प्रोच्यमानम् PG.

(*d*) कर्मद्रुमस्य PG (var.) ; प्रभवति Sama ; कृष्णनाम [रा°] PG.

Sragdharā metre.

May this name of Śrī Rāma which is the treasure-house of all auspicious things, the crusher of the dirt of the Kali age, the purifier of purifiers, the provision for the journey of those desiring release in order to attain the highest beatitude, the prime object for description by the best of poets, the very life-breath of good people, the seed of the tree of righteousness—be [conducive] to your welfare. (A. A. R.).

9077*

कल्याणानि ददातु वो गणपतिर्यस्मिन् नु तुष्टे सति
क्षोदीयस्यपि कर्मणि प्रभवितुं ब्रह्मापि जिह्मायते ।
जाते यच्चरणप्रणामसुलभे सौभाग्यभाग्योदये
रङ्कस्याङ्कमनङ्कुशा निविशते देवेन्द्रलक्ष्मीरपि ॥

(आ) SuM 24.1.

Śārdūlavikrīḍita metre.

May God Gaṇapati grant you all welfare, who, when pleased, makes even God Brahmā superfluous even for the simplest of actions; when good fortune, that is easy to attain by bowing at his feet, has been secured, the prosperity even of the king of gods [Indra] can be held without difficulty in the lap (even) of a beggar. (A. A. R.).

9077A

कल्याणाय भवन्तु खण्डपरशोः कोटीरवाटीरुहां
वल्लीनां वलयानि वेल्लदुरगश्रेणीनि शोणत्विषाम् ।
उन्मीलत्कनकारविन्दकलिकाकिञ्जल्कपुञ्जक्षरद्-
धूलीधूसरसिद्धसिन्धुलहरीसिन्दूरितेन्दूनि वः ॥

(आ) SSSN 7.4.

Śārdūlavikrīḍita metre.

The tendrils of the creepers growing in the garden of the red-tinged locks of Śiva, who has the axe for a weapon, the cluster of moving serpents, and the moon-beams which are rendered crimson by the flow of the divine Ganges whose waters have been reddened by the dust of the heavy shower of pollen dropping from the clusters of blossoming golden lotuses (growing in the river)—may these secure for you your welfare. (K. V. Sarma).

9078*

कल्याणि चन्दनरसैः परिषिच्य गात्रं
द्वित्राण्यहानि कथमप्यतिवाहयेथाः ।
अङ्के निधाय भवतीं परिरभ्य दोर्भ्यां
नेष्यामि सूर्यकिरणानपि शीतलत्वम् ॥

(अ) Śṛṅgāratilaka 18.

Vasantatilakā metre.

When you have sluiced your body with sandal-water / you should be able, somehow or other, / to hold out, sweet lady, for two or three days. / I will, then draw you upon my lap and will enfold / you within my arms, and cool even the fires of the sun. (L. C. Van Geysel).

9079*

कल्याणि पाणिपतितानि विना विचारम्
एतानि मोक्तुमुचितानि न मौक्तिकानि ।
गुञ्जेति संजनयते यदिह भ्रमन्ते
हस्तारविन्दनयनोत्पलयोः प्रभैव ॥

(आ) Vidy 576 (a. Kalyāṇopādhyāya).

Vasantatilakā metre.

O auspicious girl, these pearls that are in your palm should not be thrown away without (proper) consideration, for the illusion that you experience that they are *guñja*-seeds[1] is really due to the lustre of your lotus-like palm and of your lotus, like eyes. (A. A. R.).

1. Guñja : a red and black berry used by goldsmiths to weigh gold.

कल्याणी च तथाप्येवं see No. 9080.

कल्याणी च यथार्थेयं see No. 9080.

9080

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥

(अ) R (R [Bar] 5. 32. 6, R [B] 5. 34. 6, R [L] 5.28. 8).

(आ) SSap 277, SRHt 197. 110 (a. R), SSSN 182.45, Sama 2 ए 11, Kuv *ad* 117 (p. 193), Sar 3. 160, AIS 150. 6-7.

(*a*) कल्याणी च यथार्थेयं or कल्याणी च तथाप्येवं R (var.); तव or प्रति [बत] R (var.).

(*b*) मां R (var.); मा [मे] R (var.), Sar; माम् SSap, Sama.

(*c*) जीवितम् R (var.) ; पंति जीवंतमानंदे R (var.) ; एहि or इति or पतिर् [ए°] R (var.).

True does this auspicious worldly saying appear to me: Happiness will certainly come to a man, even after a hundred years, provided he keeps alive. (K. V. Sarma).

9081*

कल्याणोल्लाससीमा कलयतु कुशलं कालमेघाभिरामा
काचित् साकेतधामा भवगहनगतिक्लान्तिहारिप्रणामा।
सौन्दर्यह्रीणकामा धृतजनकसुतासादरापाङ्गधामा
दिक्षु प्रख्यातभूमा विविषदभिनुता देवता रामनामा॥

(आ) SR 21.89, SSB 35.15.

Sragdharā metre.

May the God bearing the name Rāma, who is the ultimate end of the joy of auspicious welfare, grant you all happiness—he, who is charming like a fresh cloud, whose residence is Ayodhyā, obeisance to whom removes all fatigue of the unfathomable worldly life, by whose charm Cupid is put to shame, who is looked at lovingly by Sītā with the corner of her eyes, whose greatness is well known in all directions and who is respectfully saluted by the gods. (A. A. R.),

9082

कल्योत्थानपरा नित्यं गुरुशुश्रूषणे रता।
सुसंमृष्टगृहा चैव गोशकृत्कृतलेपना॥

(आ) SR 350.12, SSB 230.12.

Devoted to early rising everyday and taking delight in serving the elders, cleaning the house well by sweeping and smearing it with cow-dung mixture (should be the young woman when she comes to live in her husband's home). (A. A. R.).

9083*

कल्लोलक्षिप्तपङ्कत्रिपुरहरशिरःस्वःस्रवन्तीमृणालं
कर्पूरक्षोदजालं कुसुमशरवधूसीधुभृङ्गारनालम्।
एतद् दुग्धाब्धिबन्धोर्गगनकमलिनीपत्रपानीयबिन्दोर्
अन्तस् तोषं न केषां किसलयति जगन्मण्डनं खण्डमिन्दोः॥

(अ) Jayadeva's Prasannarāghava 2.35.

(आ) SR 303.119 (a. Prasa°), SSB 150.126.

(*d*) किशल° Prasa° (var.).

Sragdharā metre.

The Moon, which is the lotus stalk tossed by the waves of the divine Ganges on Śiva's head, which looks like a mass of powdered camphor, resembles the handle of the wine cup used by Cupid's wife, who is the kinsman (son) of the milky ocean and a drop of water on the lotus leaf of the sky—to whom does not this crescent moon, the ornament of the world, cause joy to sprout forth in his heart ? (A. A. R.).

9083A

कल्लोलचपला लक्ष्मीः संगमाः स्वप्नसंनिभाः।
वात्याव्यतिकरोत्क्षिप्त- तूलतुल्यं च यौवनम्॥

(आ) Spr 345.26 (a. Yogaśāstra 4.59).

Riches are transcient like ripples, contacts are (fleeting) like dreams, and

youth is (passing) like a ball of cotton thrown up by a gust of wind. (K. V. Sarma).

9084*

कल्लोलवेल्लितदृषत्परुषप्रहारै
रत्नान्यमूनि मकरालय मावमंस्थाः ।
किं कौस्तुभेन विहितो भवतो न नाम
याच्ञाप्रसारितकरः पुरुषोत्तमोऽपि ॥

(अ) Bhallaṭaśataka (KM IV. 169762).

(आ) Amd 161.315, Kpr. 7. 276 (wrongly marked 275), AA 68. 8-11, KāP 244.7-10, KHpk 272. 420, Als 262. 20-263.2, Vakrokti-jīvana 1.24, Any 98. 49, SR 216. 19, SSB 598. 25 (a. Bhallaṭa), RJ 244.

(*b*) मकराकर Amd, Any, KHpk, Vak°; मा वयंस्थाः Bhalla°

(*c*) भवतो [वि°] Vak°.

(*d*) यात्रा° [या°] Amd (var.).

Vasantatilakā metre.

Do not ignore, Oh Ocean, these gems by hitting them with stones tossed by the moving waves. Was not even Puruṣottama (Viṣṇu) made to stretch his hand before you for the Kaustubha gem. (K. V. Sarma).

9085*

कल्लोलसंचलदगाधजलैरलोलैः
कल्लोलिनीपरिवृढैः किमपेयतोयैः ।
जीयात् स जर्जरतनुर्गिरिनिर्झरोऽयं
यद्विप्रुषापि तृषिता वितृषीभवन्ति ॥

(अ) Ava 180.

(आ) Pad 100. 50 (a. Lakṣmaṇa), SR 215. 17, SSB 597. 1, RJ 283 (wrongly marked 287) (a. Lakṣmaṇa), Regnaud VI. 39 (a. Lakṣmaṇa).

(*d*) वितृषा भ° Pad.

Vasantatilakā metre.

Of what use are the waters of the sea which is deep, stagnant, tossed by large waves and ever increasing by the rivers flowing in. May the small rivulet of the mountain, whose body is shattered (by falls), be ever victorious; for even by the drops of water from them those that are thirsty have their thirst quenched. (A. A. R.).

9086*

कल्लोलैः स्थगयन् मुखानि ककुभामभ्रंलिहैरम्भसा
क्षारेणापि दिवानिशं जलनिधे गर्जन् न विश्राम्यसि ।
एतत्ते यदि घोरनक्रनिलयं स्वादु व्यधास्यद् विधिः
किं कर्तासि तदा न वेद्मि तरलैः स्वैरेव दुश्चेष्टितैः ॥

(आ) ŚP 1089, SR 216. 29 (a. ŚP), SSB 599.36, Any 97.41.

(*d*) वच्मि [वे°] Any ; तरलैस्तैरेव Any.

Śārdūlavikrīḍita metre.

With huge waves that lick the sky you obstruct the quarters, O sea, and even though you hold but salt water you ever roar (with self importance) and never cease (from your noisy activity) ; if only Fate had made you, who are the den of terrible sharks, full of sweet water, I know not what further mischief you would have done. (A. A. R.).

9087*

कल्लोलैर्विकिरत्वसौ गिरिवरान् वेलाविलासोत्थितैः
शब्दैर्वा बधिरीकरोतु ककुभो धत्तां च विस्तीर्णताम् ।
पान्थानां रवितापतप्तवपुषां तृष्णातिरेकच्छिदः
किं साम्यं प्रतनोः करोतु सरसोऽप्यब्धिः कृताडम्बरः ॥

(आ) VS 880 (a. Kalaśaka).

Śārdūlavikrīḍita metre.

The ocean may be able to scatter the best of mountains by means of billows rising at the time of the tides; it may deafen the quarters with its roar; it may be very expansive; but with all this self-trumpeting and abundance of water, can the ocean bear comparison to a tiny lake which is capable of quenching the intense thirst of travellers whose bodies are scorched by the heat of the sun. (K. V. Sarma).

9088*

कवयः कवयन्तु तैलभुक्ताः
सरसा एव परन्तु दाक्षिणात्याः ।
अपि लोचनचञ्चला हरिण्यो
मदिराक्ष्या न समाः कटाक्षपातैः ॥

(आ) SH 297.

Aupacchandasika metre.

The poets of the Tilamukta country may write verses, but the poets of the southern country alone can compose poems of sentiments (*rasa*) : Can fawns with fleeting eyes ever equal (the charm of) the glances of intoxicated damsels ? (K. V. Sarma).

9089

कवयः कालिदासाद्याः कवयो वयमप्यमी ।
पर्वते परमाणौ च वस्तुत्वमुभयोरपि ॥

(आ) SkV 1713, ŚP 175 (a. Kṛṣṇabhaṭṭa), AP 17, SSV 780, SCSL 4 (p. 70), SR 34. 2 (a. ŚP), SSB 278. 1 (a. Kṛṣṇabhaṭṭa), RJ 1410 (a. Kṛṣṇamiśra), SH 312 (a. Kṛṣṇabhaṭṭa).

(*d*) पदार्थत्वं प्रतिष्ठितम् ŚP, SCSL, SR, SH.

Kālidāsa and the rest were poets, / poets too are we ; / a mountain and an atom / are both substances ! (D. H. H. Ingalls).

9090

कवयः किं न पश्यन्ति किं न भक्षन्ति वायसाः ।
प्रमदाः किं न कुर्वन्ति किं न जल्पन्ति मद्यपाः ॥

(अ) Cr 240 (CSr 2. 72). Variant of No. 9091.

(आ) IS 1582 (Zus.). Cf. below.

(*a*) कवय CSr (var.) ; कविरे CSr (var.) ; किन्म CSr (var.) ; पश्यति CSr (var.).

(*b*) भक्ष्यन्ति CSr (var.) ; रक्ष्यन्ति CSr (var.); वयसा (°शा) CSr (var.).

(*c*) प्रमदा (°मे°; °दि) CSr (var.).

(*d*) कल्पिति [ज°] CSr (var.) ; मद्यपान् CSr (var.); सस्यपा CSr (var.).

What will not poets perceive ; what will not crows consume ; what will not women do ; and what will not drunkards prattle. (K. V. Sarma).

9091

कवयः किं न पश्यन्ति किं न भक्षन्ति वायसाः ।
मद्यपाः किं न जल्पन्ति किं न कुर्वन्ति योषितः ॥

(अ) Cr 241 (CV 10.4 *ad/cb*, CNP II.171, CnT II. 23. 11, CnT III. 57.5, CPS 281.26 *ad/cb*), Vet 3. 25 (but some MSS *ad/cb*), L in VCbr II after 19 *ad/cb*. Variant of No. 9090.

(आ) SR 160. 304 (a. Vet), SSB 490. 311, IS 1582, Subh 153 and 186, SR 51. 1.16, Sama 1 क 6, Sama 2 क 36*ad/cb*, GVS 505, SRM 2.2.320.

(*a*) कुर्वन्ति [प°] Vet (var.) ; जल्पन्ति [प°] Vet (var.), SRM ; वलन्ति Vet (var.).

(*b*) किं न पश्यन्ति योगिनः Vet (var.) ; वा° किं न भ° tr. IS ; भक्ष्यन्ति IS; खादन्ति CV (var.), SRS ; वायसा CV (var.); योषितः [वा°] Sama, (see *d*).

(*ab*) कवयः किं न कुर्वन्ति किं न जानन्ति योगिनः CNP II.

(*c*) किं न ज° म° tr. IS ; राजनः किं न कुर्वन्ति Vet (var.) ; पश्यन्ति [ज°] Vet (var.).

(*d*) जनन्ति [कु°] Vet (var.); दुर्जनाः SRS ; भजन्ति (भक्षन्ति) SRM, वायसः Sama, SRM, (see *b*).

What will not poets perceive ; what will not crows consume ; what will not drunkards prattle ; and what will not women do. (K. V. Sarma).

9092

कवयः परितुष्यन्ति नेतरे कविसूक्तिभिः ।
नह्यकूपारवत् कूपा वर्धन्ते विधुकान्तिभिः ॥

(आ) ŚP 158 (a. Śrī Dhanadadeva), Pad 118.83, Can *ad* 5.55 (p. 78), SR 32.5 (a. ŚP), SSB 52.6 (a. Dhanadadeva), SRK 39.9 (a. ŚP), RJ 1406, IS 1583, SMa 1. 99, SH (MS) fol. 42a (270) (a. Śrī Dhanada).

(*a*) यज्ञतुष्यन्ति ŚP (var.) ; °तुष्यन्तु SH.

(*c*) न ह्य° Pad. Can, SR, SSB.

A poet's song / sings in the hearts of poets, the common throng / does not respond. / The ocean's swell / wakes to the moon : do tides rise in a well / or in a muddy pond ? (J. Brough).

9093*

कवलयति न चेतस् तस्य दारिद्र्यदुःखं
न च पिशुनजनोक्तिः कर्णकण्डूं करोति ।
वरकविकृतगोष्ठीबन्धगन्धोपभोगे
य इह मधु वमन्तीं काव्यचिन्तां करोति ॥

(आ) Skm (Skm [B] 2157, Skm [POS] 5. 32.2) (a. Vyāḍi).

Mālinī metre.

The misery of poverty does not consume [disturb] his mind, nor do the words of tale-bearers cause an itch in his ear ; ever engaged in the delights of the works of the best of poets, he is constantly thinking of the honey-sweet sentiments (to compose good poetry himself). (A. A. R.).

9094

कवयति पण्डितराजे
कवयन्त्यन्येऽपि विद्वांसः ।
नृत्यति पिनाकपाणौ
नृत्यन्त्यन्येऽपि भूतवेतालाः ॥

(अ) Ava 576.

(आ) SR 35.15, SSB 279.2.

Udgīti-āryā metre.

When the Paṇḍitarāja [the king of scholars or Jagannātha] composes poetry, other scholars too do likewise : When Śiva (the holder of the *Pināka*-bow and the greatest dancer) dances, the other followers of his, devils and goblins too, dance ! (A. A. R.).

9095*

कवयो वद कुत्र कीदृशाः
कठिनं किं विदितं समन्ततः ।
अधुना तव वैरियोषितां
हृदि तापः प्रबलो विहाय काः ॥

(अ) VMM 1.49.

(आ) SR 201.63, SSB 558.64.

Viyoginī metre.

Tell me where and how are the poets ? (*Giri*, in speech). Which is known as hard on all sides ? (*Girisāram ukhāḥ*, iron vessel). By abandoning which is the torment very great in the hearts of your enemy's wives ? (*Girisāramukhāḥ*, mountain fortresses). (A. A. R.).

9095A

कवलयसि चन्द्रदीधिती-
नैविरलमश्नासि नूनमङ्गारान् ।
अधिकतरमुष्णमनयोः
किमिह चकोरावधारयसि ॥

Don't you consume, Oh Cakora, the moonbeams ; rarely may you eat burning charcoal ; of the two which do you consider hotter ?[1] (K. V. Sarma).

1. These form the words of a love-lorn lady who finds moonbeams to be unbearably hot.

9096*

कवलितमिह नालं कन्दलं चेह दृष्टम्
इह हि कुमुदकोशे पीतमम्भः सुशीतम् ।
इति विरटति रात्रौ पर्यटन्ती तटान्ते
सहचरपरिमुक्ता चक्रवाकी वराकी ॥

(आ) Any 71.149, AAS 2.4.

Mālinī metre.

'A lotus stalk was enjoyed in this very spot, and here was seen another fresh sprout, and in this place, did we drink cool water in the lily cup' : the female ruddy goose separated from her mate prattles thus as she roams at night about the lake. (A. A. R.).

9097

कविः करोति काव्यानि पण्डितो वेत्ति तद्रसम् ।
कामिनीकुचकाठिन्यं पतिर्जानाति नो पिता ॥

(आ) Su Mañ 259.14-5. Cf. No. 9098-9.

The poet may compose poems, but it is the discerning critic who enjoys the emotions suggested therein ; the husband of the damsel knows the stiffness of her bosom, not her father. (A. A. R.).

9098

कविः करोति काव्यानि स्वादु जानाति पण्डितः ।
सुन्दर्या अपि लावण्यं पतिर्जानाति नो पिता ॥

(आ) SR 32. 14, SSB 52. 17, SMa 1. 9, Sama 2 क 18, IS 1584, Subh 28. Cf. Nos. 9097, 9099.

(*b*) रसं जानन्ति Sama ; स्वादं SR ; स्वादुं Subh ; जानन्ति SR, SSB ; पण्डिताः SR, SSB.

(*c*) सुन्दरीणां हि सौन्दर्यं SMa ; कन्यासुरत-चातुर्यं Sama.

(*d*) जामाता वेत्ति Sama.

The poet composes poems, but the wise man knows its taste; the charms of the damsel is known to the husband, not to the father. (K. V. Sarma).

9099

कविः करोति पद्यानि लालयत्युत्तमो जनः ।
तरुः प्रसूते पुष्पाणि मरुद् वहति सौरभम् ॥

(आ) SR 32.13, SSB 52.15, SSH 1.6, SMa 1.8, SRK 39.7 (a. Prasaṅgaratnāvalī). SRM 2.2.52. Cf. Nos. 9097-8.

(*a*) काव्यानि [प°] SSH, SMa.

(*d*) वायुर् [म°] SMa.

The poet composes the verses, but the best of men patronises them ; the tree puts forth flowers, but the breeze spreads the fragrance. (K. V. Sarma).

9100

कविः पिता पोषयति पालको रसिकः पतिः ।
कवितायुवतेर्नूनं सोदरास् तु विवेकिनः ॥

(आ) SR 32. 15, SSB 52. 18, SRK 42. 8 (a. Sphuṭaśloka), SSSN 101.6.

(*a*) पोषकस्तु SSSN.

(*b*) पाठको SSSN.

(*c*) दयिता नू° SSSN.

(*d*) त्व° SSSN.

Of dame poesy, the poet-father is the nourisher, the discerning critic-husband is the protector and the discriminating wise are the brothers. (K.V. Sarma).

9101

कविः सूयति काव्यानि हृदा वधति सज्जनाः ।
सूते मुक्ताः पयोराशिर् वहन्ति तरुणीस्तनाः ॥

(आ) SRHt 137. 1 (a. Subandhu), SSSN 100.1.

(*a*) प्रसूते SSSN.

A poet composes (good) poems but they are appreciated by good people in their hearts; the sea gives birth to pearls, but they are worn on the bosoms of young women. (A. A. R.).

9102

कविताकलनेन किं नृपाणां
यदि कवयो न लभन्ति पूर्णकामाः ।
नयनेन किमेणलोचनानां
यदि वक्रं न विलोकिता युवानः ॥

(आ) Vidy 332.

(*b*) Or °कामान् Vidy.

Aupacchandasika metre (defective in *b*).

To what purpose is poetising kings if the poets (thereof) do not receive benefits to their fill ? Again, to what purpose are the eyes of gazelle-eyed damsels if side-glances are not cast at youths. (K. V. Sarma).

9103*

कविताकुन्दविकासन-
कृतिने विजितजनतानिदाघाय ।
दलितोद्दामाघाय
प्रणतिं कलयामि माघाय ॥

(आ) SSB 287.1.

Āryā metre.

I offer my salutation to Māgha (the poet *or* the month of Jan.-Feb.) who has made the jasmine of poetry to blossom forth, who has vanquished the summer of the people at large and who has broken the pride of the sinful. (A. A. R.).

9104

कविता वनिता कस्य न मोदाय सचेतसः ।
रस एव सदा तस्या नरीनर्तीव सर्वतः ॥

(आ) SSB 49.1 (a. Saṁgrahītuḥ).

To which sentient being is poem and dame not pleasing, for *rasa* dances around both, (sentiments in the case of a poem and love in the case of the dame). (K. V. Sarma).

9105

कवित्वं न शृणोत्येव कृपणः कीर्तिवर्जितः ।
नपुंसकः किं कुरुते पुरःस्थितमृगीदृशा ॥

(अ) BhPr 130.

(आ) VP 3.18.

How can a miser who has no glory (to be sung about him ever hope to) listen to (eulogical) poetry ? And, what can a eunuch (who cannot indulge in sexual dalliance) do with a deer-eyed damsel standing before him. (K. V. Sarma).

9106

कवित्वगानप्रियवादसत्या-
न्यस्या विधाता व्यधिताधिकण्ठम् ।
रेखात्रयन्यासमिषादमीषां
वासाय सोऽयं विबभाज सीमाः ॥

(अ) Naiṣ 7.67.

(आ) SR 263.216 (a. Naiṣ), SSB 81.9.

(*b*) न्यधिताधिकण्ठे (°ण्ठम्) Naiṣ (var.), SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

In her throat the Creator fashioned poetry, song, courteous speech and truth, and under the pretext of putting three lines on it, he apportioned boundaries for them to live. (K. K. Handiqui).

9107

कवित्वप्रोद्गुम्फश्रवणकृतसम्पद्व्यतिकरं
चिरं येषां स्वान्तं समजनि नितान्तं रसवशम् ।
अमीषां पीयूषापचितसुरयोषाधरपुटो-
ल्लसन्माधुर्यं वा समुदयति किं वा रतिरपि ॥

(आ) Pad 1.2 (a. Lakṣmaṇa).

Śikhariṇī metre.

To those people whose hearts have been won over completely by the senti-

ments of poetry with their ears attuned to and ever eager for such collections of poetry, does even love for the sweetness of the lips of divine damsels which surpass nectar ever arise ? (A. A. R.).

9108*

कवित्वमारोग्यमतीव मेधा
स्त्रीणां प्रियत्वं कनकस्य लाभः ।
सर्वेषु तथ्यं स्वजनेषु पूजा
स्वर्गस्थितानां किल चिह्नमेतत् ॥

(अ) PTm 30.7-10.

(आ) SuB 6. 1, IS 1585, Subh 143, SPR 635.1 (a. Dharmakalpadruma 6.61).

(*b*) बहुरत्नलाभा SPR; लाभं [ला°] Subh.

(*c*) स्वप्नेषु PTm; सप्तेषु Subh; दानप्रसङ्गः स्व° SPR.

(*d*) स्वर्गच्युतानां PTm, SPR, स्वर्णच्युतानां SuB; स्वर्गस्थतानां Subh.

Upajāti metre (Upendravajrā and Indravajrā).

Poetic talent, good health, great intelligence, favour of women, acquirement of gold, truth towards every one and esteem of relatives are signs of one in heaven.

9108A

कवित्वशक्तिर्हि दिवोऽवतीर्णा
भूमौ सुधासार इवार्यपुण्यात् ।
पुनर्ग्रहीतुं निजवस्तु देवाः
समागतास्तत् कवयः समुत्काः ॥

(आ) SPR 943. 2 (a. Muni Himāṁśu-vijaya).

Upajāti metre (Indravajrā and Upendravajrā).

Poetic power has descended down to the earth from the heavens as a nectarine shower on account of man's meritorious deeds. And it would seem that the gods too have come down in the guise of poets, keen to retrieve their possession. (K. V. Sarma).

9109

कवित्वे वाग्मित्वं कनककुसुमे सौरभगुणो
धनित्वे दातृत्वं विषमतरुफले स्वादुरसता ।
कुलीने सौजन्यं मृगमदरसे रागरचना
प्रभुत्वे विद्वत्त्वं परभृतमुखे मानुषवचः ॥

(अ) Ava 307.

(आ) NBh 268.

(*b*) लिकुचफलमात्रे मधुरता [विषम°] NBh.

(*c*) कुवलयवलि [मृगमद°] Ava.

(*d*) नरेन्द्रे विद्वत्ता Ava.

Śikhariṇī metre.

Eloquence in a poet (is as rare as) scent in a flower of gold, charity in the wealthy, sweet taste in a poisonous fruit, accessibility in the high born, pleasing colour in musk, scholarship in the royalty and human speech in a parrot's mouth. (K. V. Sarma).

9109A

कविभावकृतं चिह्नं अन्यत्रापि न दुष्यति ।
मुखमिष्टार्थसंसिद्धं किं हि न स्यात् कृतात्मनाम् ॥

(अ) KāD 1.30.

(इ) KāD (T) 1.30.

(*b*) अन्यद्वापि KāD (var.).

(*c*) संसिद्धयै KāD (var.).

A mode or device created by the poet's imagination, even if it be not within the enumerated categories, does not mar the poem : To those who have trained themselves in the art, what is there that cannot become the mode of accomplishing the desired object. (V. Narayana Aiyar).

9110

कविभिर्नृपसेवासु चित्रालंकारहारिणी ।
वाणी वेश्येव लोभेन परोपकरणीकृता ॥

(अ) Dar 3.10.

(आ) ŚP 195 (a. Kṣemendra), AP 20, SR 37.2 (a. ŚP), SSB 289.2 (a. Kṣemendra), SRK 41.4 (a. ŚP).

(*b*) वित्ता° ŚP, SR, SSB; °कारिणी SR, SSB.

Language being adapted by poets for figurative poetry to extol royalty is like women being used as prostitutes to earn wealth. (K. V. Sarma).

9111*

कविमतिरिव बहुलोहा
सुघटितचक्रा प्रभातवेलेव ।
हरमूर्तिरिव हसन्ती
भाति विधूमानलोपेता ॥

(अ) BhPr 301 (a. Kālidāsa) KR 1.3.3.

(आ) SRK 237.82 (a. Sphuṭaśloka), SG 607.

(*a*) कविगीरिव SG.

(*b*) सुमिलितचक्रा SG.

(*d*) विभाति भाति SG.

Āryā metre.

The furnace, which is smokeless but fiery, is parallel to poets' intellect, both being *bahuloha*, (the oven being made of much iron and the words of poets brimming with suggestions); it is like the dawn, both being *sumilita-cakra*, (the oven being held tight by rings round it and the dawn with the encircling horizon, *cakravāla*); it is also like the body of Śiva, both being *hasantī* (the oven having the appellation of *hasantī* and Śiva rippling with laughter). (K. V. Sarma).

9112

कविरनुहरति च्छायां
पदमेकं पादमेकमर्धं वा ।
सकलप्रबन्धहर्त्रे
साहसकर्त्रे नमस् तस्मै ॥

(आ) SR 37.12, SSB 290.12.

Āryā metre.

A poet imitates the shadow [good points] of other poets to the extent of a word, or a line, or even a hemistich of a verse; but to that poetaster who steals, shamelessly, wholesale from other poets, to him our obeisance! (A. A. R.).

9113*

कविरमरः कविरचलः
कविरभिनन्दश्च कालिदासश्च ।
अन्ये कवयः कपयश्
चापलमात्रं परं दधति ॥

(आ) JS 47.97, ŚP 176, AP 4, SR 34.4. (a. ŚP), SSB 278.4, SH 347.

(*a*) अमलः [अमरः] AP, SH.

Āryā metre.

Amara is a poet, Acala is a poet, Abhinanda is a poet and Kālidāsa too is a poet; all other poets are but monkeys who just make tactical movements (of syllables) to compose quarters (of verses). (K. V. Sarma).

9114*

कविरविमहोत्कर्षान् हर्षान् प्रपञ्चय पञ्चषान्
स्खलसि रसने किं वा सर्वान् प्रवक्तुमनीश्वरे ।
गणयति यद्यप्येतान् धाता विनावलिमालया
तदपि भगवानेषामन्तं कदापि न विन्दति ॥

(आ) SH 292 (a. Harikavi).

(*d*) विदन्ति

Hariṇī metre.

You may joyfully set forth five or six good points on the sun of a good poet; but, O tongue, you stumble and you are unable to mention all of them. Indeed, even if the Creator were to count them with the aid of a rosary of successive days, still that God will never reach the end. (A. A. R.).

9115*

कविरहिताः कविलापा
जायन्ते कण्ठशोषणायैव ।
संमुखगतः कविश्चेत्
भवति कुलपितापि कविकुलपितैव ॥

(आ) SRK 39. 4 (a. Viṭhoba Aṇṇa).

Gīti-ārya metre.

The words of a poet recited in his absence would just result in the parching of the throat; if, however, the poet is present (and recites his poetry) it becomes the best of poetry even if it be ill composed. (K. V. Sarma).

कविरे किं न पश्यन्ति see No. 9090.

9116

कविरेव कवेर्वेत्ति काव्यकर्मणि कौशलम् ।
शेषाहिरेव जानाति भुवो भारस्य निश्चयम् ॥

(अ) Cr 242 (CRr 8. 122, CPS 323. 17).

(*a*) कविर् [कवेर्] CRr (var.) ; वत्ति [वे°] CRr (var.).

(*b*) कविकर्मणि CRr (var.), CPS.

(*d*) निश्चयम् CRr (var.).

Only a poet can recognise the ingenuity in poetic art ; indeed, only serpent Śeṣa can assess the weight of the earth. (K. V. Sarma).

9116A*

कविर्भारद्वाजो जगदवधिजाग्रज्जियशा
रसश्रेणीमर्मव्यवहरणहेवाकरसिकः ।
यदीयानां वाचां रसिकहृदयोल्लासनविधा-
वमन्दानन्दात्मा परिणयति सन्दर्भमहिमा ॥

(अ) Karuṇākandala (?).

(आ) Ras 396.8-11.

Śikhariṇī metre.

(Hail to) poet Bhāradvāja whose renown is flourishing even in the far reaches of the world, the reputed critic who intelligently makes use of the essence of a series of sentiments and the ability in the poetic depiction of whose compositions transfers the soul to the realms of extreme bliss when it comes to the matter of making the minds of connoisseurs blossom. (K. V. Sarma).

9117

कविवाक्यामृततीर्थ-
स्नानैः पूता भृशं यशोदेहाः ।
येषां त एव भूपा
जीवन्ति मृता वृथैवान्ये ॥

(आ) ŚP 169 (a. Śārṅgadhara), SR 32. 19 (a. ŚP), SSB 53. 21, SH 304 (a. Śārṅgadhara).

(*b*) पूताः SH.

(*c*) एवा SH.

(*d*) गता [मृ°] SH.

Ārya metre.

Only those kings live whose bodies of fame have been sanctified by a dip in the nectarine waters of poetic effusions ; other kings are simply dead. (K.V. Sarma).

9118**

कविविद्यादुराधर्षो यो राक्षस इवापरः ।
दक्षिणस्थो लब्धवर्णो विख्यातः कविराक्षसः ॥

(आ) SSK 5. 13, KSSKP 5. 12.

There is in Southern India a learned poet of renown named Kavirākṣasa, unassailable in the art of poesy as a demon (is in strength). (K. V. Sarma).

9119*

कविषु वधतमुत्कर्षं
विस्फुरदनवद्यहृद्यवाग्वर्षम् ।
इह खलु खलप्रधर्षं
श्रीहर्षं नौमि हर्षसंघर्षम् ॥

(आ) SSB 287.1.

Gīti-āryā metre.

Possessing pre-eminence among poets and showering words that are pleasing, scintillating and beyond reproach, here indeed is the poet Harṣa, a vanquisher of poets, and verily a mass of joy—to him my obeisance. (A. A. R.).

9120

कविहृदयेष्वनसूया
कस्तूरीकर्दमेष्वमालिन्यम् ।
अक्षारता पयोधा-
ववनीपालेषु पाण्डित्यम् ॥

(आ) SR 171. 784, SSB 505. 784.

Āryā metre.

Absence of envy in the hearts of poets, absence of dark colour in musk, absence of salinity in sea water (all these are as rare as) scholarship in kings. (A.A.R.).

9121*

कवीनां च बुधानां च वदान्यानां च यो गुरुः ।
नानाशास्त्रवचणप्रज्ञः शिवनाथः स नम्यते ॥

(आ) SSB 284.1 (a. Saṁgrahītuḥ).

He who is superior among poets and wise men, who is distinguished among generous donors, and wise by his proficiency in various *śāstra-s*, to him, Śivanātha, my salutations. (A. A. R.).

9122

कवीनां महतां सूक्तैर् गूढार्थान्तरसूचिभिः ।
विध्यमानश्रुतेर्मा भूद् दुर्जनस्य कथं व्यथा ॥

(आ) VS 148 (a. Amṛtadatta), SR 40.24 (a. VS), SSB 293. 24 (a. Amṛtadatta).

(*c*) विद्यामानद्रुते VS (var.).

By the excellent sayings of great poets which indicate meanings that are hidden, the wicked people have their ears pierced as if by a needle; hence, how will they not be irritated? (A. A. R.).

9123*

कवीनां मानसं नौमि तरन्ति प्रतिभाम्भसि ।
यत्र हंसवयांसीव भुवनानि चतुर्दश ॥

(अ) BhPr 112 (*ab* said by the king and *cd* by Kālidāsa).

(आ) JS 37.2 (a. Rājaśekhara), SR 32. 6 (a. BhPr), SSB 52. 8, SH 302 (a. Rājaśekhara), Kav p. 87.

I bow to the poet's mind [or : Mānasa lake], on the intellectual water of which the fourteen worlds[1] swim like the swans[2] and the birds. (J. Shastri).

1. The seven heavens above and the seven below.
2. *Haṁsa*.

9124*

कवीनां संतापो भ्रमणमभितो दुर्गतिरिति
त्रयाणां पञ्चत्वं रचयसि न तच् चित्रमधिकम् ।
चतुर्णां वेदानां व्यरचि नवता वीर भवता
द्विषत्सेनालीनामयुतमपि लक्षं त्वमकृथाः ॥

(आ) Kāp 302. 12-15, AlK 246. 3-6, SR 106. 151 (a. Pradīpa), SSB 398. 164 (a. Kāvyapradīpa).

(*c*) त्रयाणां [च°] AlK.

(*d*) लक्ष्यं यदकृथाः AlK.

Śikhariṇī metre.

It is not very surprising, my heroic lord, that you have transformed three into five and four into nine, but the turning of ten thousand into a hundred thousand (is indeed so) : thus you have reduced the three (misfortunes) of poets, *viz.*, their distress, wandering and poverty to *pañcatva* (*lit.* five, but meaning also 'extinction'), the four Vedas into *navatā* (*lit.* nine, but meaning also 'fresh impetus') and ten thousand enemies to *lakṣa* (*lit.* a lakh, but meaning, 'the target' of your arrows).[1] (K. V. Sarma).

1. Play on the double meanings of the three words.

9125*

*कवीनामगलद् दर्पो नूनं वासवदत्तया ।
शक्त्येव पाण्डुपुत्राणां गतया कर्णगोचरम् ॥

(अ) Harṣacarita 1.11.

(आ) SkV 1710 (a. Bāṇa), JS 43.54 (a. Bāṇa), SH 445 (a. Śrī-Rājaśekhara), SR 37. 62 (a. JS), Kavp. 56 and 89.

(*c*) °पुत्रां SH (Sub-metric).

The pride of poets indeed melted away on account of Vāsavadattā when it reached their ears, just as the pride of Droṇa vanished when the missile of the sons of Pāṇḍu given by Vāsava[1] came near Karṇa. (P. V. Kane).

1. Indra.

9126*

कवीन्दुं नौमि वाल्मीकिं यस्य रामायणीं कथाम् ।
चन्द्रिकामिव चिन्वन्ति चकोरा इव साधवः ॥

(आ) ŚP 172 (a. Śārṅgadhara), SR 36. 44 (a. ŚP), SSB 282.4 (a. Śārṅgadhara), IS 1586.

(*a*) नौमी ŚP (MS) ; वल्मीकं ŚP (MS).

(*b*) रामायणी ŚP (MS).

(*d*) चकोर ŚP (MS).

I pay obeisance to Vālmīki, the moon among poets, whose account of Rāma, the excellent ones pick up in the same way as the *cakora*-birds the rays of the moon.

9127*

कवीन्द्राणामासन् प्रथमतरमेवाङ्गणभुवश्
चलद्भृङ्गासङ्गाकुलकरिमदामोदमधुराः ।
अमी पश्चात् तेषामुपरि पतिता रुद्रनृपतेः
कटाक्षाः क्षीरोदप्रसरदुरुवीचीसहचराः ॥

(आ) Kuv *ad* 13. 43 (p. 46), SR 122. 172, SSB 423.2, EK 285.12-286.2.

(*b*) चलभृ° EK.

(*c*) वीर भवतः [रु°] EK.

Śikhariṇī metre.

The courtyards of the best of the court poets of King Rudra became (as a result of the king's munificence) sweetly fragrant with the ichor of elephants with a swarm of buzzing bees; thereafter the glances of the King were directed towards them, —glances that were like the companions of the big waves of the milky ocean. (A. A. R.).

9128*

कवीश्वराणां वचसां विनोदैर्
नन्दन्ति विद्यानिधयो न चान्ये ।
चन्द्रोपला एव करैः सुधांशोर्
द्रवन्ति नान्या दृषदः कदाचित् ॥

(अ) VCbr I. 5, KR 1.13.6.

(आ) SR 39.20, SSB 291.20.

(*a*) विनोदे VC (var.).

(*b*) द्रवन्ति [न°] KR.

(*c*) करैर्हिमांशोर् SR, SSB (see *d*).

(*d*) मध्ये शिलानां सरसा भवन्ति SR, SSB (see *c*) ; नान्ये (°न्यो), नूनं [ना°] KR, VC (var.) ; कदापि [क°] VC (var.) ; दषदो न चान्ये KR.

Upajāti metre (Upendravajrā and Indravajrā).

Only those who possess a store of knowledge, and not others, can take pleasure in the entertainment furnished by the works of great poets. Thus, only moonstones can be melted by the rays of the moon, and not other stones.

9129*

कवेरभिप्रायमशब्दगोचरं
स्फुरन्तमार्द्रेषु पदेषु केवलम् ।
वदद्भिरङ्गैः कृतरोमविक्रियैर्
जनस्य तूष्णीं भवतोऽयमञ्जलिः ॥

(आ) VS 158 (a. Vijjakā), SR 33. 35 (a. VS), Cf. ABORI XXXI, p. 151 (a. Vijjikā), SuMañ 32.4-5 (a. Vijjaka), (cf. S.K.De, *The problem of poetic expression*, in NIA 9. 13 and in *Some problems of Sanskrit poetics*), Kav p. 108, SSkṛ p. I. 104.

Vaṁśasthā metre.

This is a homage with folded hands to a person who is silent, (but) who by his horripillated body indicates that the ideas of poets are inexpressible by words, (but) flash forth only through words fraught with tender feelings. (J. B. Chaudhury).

9130*

कशाभिरिव हैमीभिर् विद्युद्भिरभिताडितम् ।
अन्तःस्तनितनिर्घोषं सवेदनमिवाम्बरम् ॥

(अ) R (R [Bar], 4. 27. 15, R [B] 4.28.15, R [L] 4.21.21).

(आ) JS 219. 6. (a. Śrī Vālmīki), SRHt 248. 2, SSSN 2153.

(*a*) हैमाभिर् R (var.).

(*b*) अभि° or अव° [इव] R (var.), SSSN ; others इव

(*c*) अन्तस्त° JS, SSSN.

(*cd*) स्तनत्यन्तर्गतामर्षवेदनार्तमिवांबरं or स्वनत्पतगनिर्ह्रादं वेदनार्तमिवांबरं R (var.).

The sky was struck by flashes of lightning as if with golden whips ; and, as if out of pain, it cried out loudly in the form of thunder. (A. A. R.).

कशोः संयमनः श्रुतेर् see केशाः संयमिनः

कश्च दैवेन सौमित्रे see No. 9145.

9131*

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम् ।
आयतिस्थं चरेद् धर्मं क्षत्रबन्धुरनिश्चितम् ॥

(अ) R (R [Bar] *ad* 2.98. 56 ; 2228 *l*. 3-4, R [B] 2. 106. 20).

(*a*) कथं or कश्चित् or क्वचित् or किंचित् [क°] R (var.).

(*b*) संशयस्थं हि संश्रयेत or अन्यं तिष्ठेद्धि (°त्सु) लक्षणं or अन्यत्तिष्ठे स्वलक्षणं R (var.).

(*c*) अप्रतिष्टं or अविष्टं [आ°] R (var.) ; च चेद् [च°] R (var.).

(*d*) कुतश्चिन्न च निश्चितः or क्षत्रबंधुरिति स्थितं or अनिश्चितः R (var.).

Which fool of a kṣatriya will surrender the certain pleasure and benefit assured now, in favour of rosy expectations of future doubtful gains ! (T. S. Raghavacharya).

9132*

कश्चिच् छस्त्रापातमूढोऽपयोढुर्
लब्ध्वा भूयश्चेतनामाह्वाय ।
व्यावर्तिष्ट क्रोशतः सख्युरुच्चैस्
त्यक्तश्चात्मा का च लोकानुवृत्तिः ॥

(अ) Śiś 18. 64.

(आ) SR 130.94 (a. Śiś), SSB 440. 94 (a. Māgha).

Śālinī metre.

One heroic soldier struck down by a weapon lost consciousness, but regained it when being removed by a comrade ; (immediately) he shouted aloud to his friend and returned to the field of battle and got himself killed. What a conformity to (heroic) tradition ! (A.A.R.).

9133*

कश्चित् कराभ्यामुपगूढनालम्
आलोलपत्राभिहतद्विरेफम् ।
रजोभिरन्तःपरिवेषबन्धि
लीलारविन्दं भ्रमयांचकार ॥

(अ) Ragh 6.13 (cf. A. Scharpé's Kâlidâsa-Lexicon I. 4 : p. 90.

(आ) Sar 5. 36, Almm 133, Amd 84. 182, KHpk. 134. 135 and 408. 684.

(*b*) °पत्रा° Almm; °हित° [°हृत°] Amd (var.).

(*c*) परिवेषशोभि Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Someone whirled round the pleasure-lotus with its stem held in both hands, which struck the bees with the unsteady [or : moving] petals and which formed a ring in the interior by means of pollen. (R. D. Karmarkar).

9134*

कश्चित् कष्टं किरति करकाजालमेकोऽतिमात्रं
गर्जत्येव क्षिपति विषयं वैद्युतं वह्निमन्यः ।
सूते वातं जवनमपरस्तेन जानीहि तावत्
किं व्यावत्से विहग वदनं तत्र तत्राम्बुवाहे ॥

(आ) SkV 1076.

Mandākrāntā metre.

One scatters cursed hail, another ever growls; / one casts forth lightning, another rustling wind. / This you should understand, Oh *cātaka*. / Why open wide your mouth at every cloud ? (D.H.H. Ingalls).

9135

कश्चित् कस्यचिदेव स्यात् सुहृद् विश्रम्भभाजनम् ।
पद्मं विकासयत्यर्कः संकोचयति कैरवम् ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 17.

(आ) SR 168. 674 (a. Dṛṣṭ°), SSB 502. 674, IS 1588.

(*b*) विस्र° Dṛṣṭ°, SR, SSB.

Only a (particular type of) person can become the confident and friend of another ; the Sun makes the lotus bloom but shrinks the lily. (K. V. Sarma).

9136*

कश्चित् कान्ताविरहगुरुणा स्वाधिकारात् प्रमत्तः
शापेनास्तंगमितमहिमा वर्षभोग्येण भर्तुः ।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥

(अ) Megh 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 143).

(आ) Suvṛ *ad* 2.34, AlR 599, Ras 274.

(*a*) °कारप्रमत्तः Megh (var.), Suvṛ, AlR.

(*b*) °भोग्येन Megh (var.).

(*c*) °दुहिता° [°तनया°] Megh (var.).

Mandākrāntā metre.

High on the Mount of Rāma, a *yakṣa* dwelt, who for neglect of duty / had lost his great estate, sentenced by his Lord to a year of exile/grievious with separation from his dear wife ; he stayed in hermit groves / of gentle shade trees and waters hallowed by the baths of Janaka's child. (F. Edgerton).

9137

कश्चित् क्रन्दति कालकर्कशकराकृष्टं विनष्टं हठाद्
उत्कृष्टं तनयं विलोक्य पुरतः पुत्रेति हा हा क्वचित् ।
कश्चिन्नर्तकनर्तकीपरिवृतो नृत्यत्यहो कुत्रचिच्
चित्रं संसृतिपद्धतिः प्रथयति प्रीतिं च कष्टं च नः ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 93.

Śārdūlavikrīḍita metre.

'At one place some one cries 'Alas ! my son', seeing his beloved son dead, forcibly snatched away by the cruel hand of death ; at another place, Oh wonder, someone dances surrounded by men and women dancers. Strange is the way of the world ; it brings to us both joy and sorrow. (A. A. R.).

9138

कश्चित् तरति काष्ठेन सुगम्भीरां महानदीम् ।
स तारयति तत् काष्ठं स च काष्ठेन तार्यते ॥

(अ) MBh (MBh [Bh] 12.136.60, MBh [R] 12.138.622, MBh [C] 12.4973).

(आ) SR 393. 633 (a. MBh), IS 1589.

(*b*) युगभारां or स गंभीरां [सु°] MBh (var.).
(*c*) संतारयति or प्रतारयति [स ता°] MBh (var.).
(*d*) कार्यते [ता°] MBh (var.).

When one crosses a broad deep river on a log of wood, he transports the wood and is also transported by the wood. (K. V. Sarma).

9139

कश्चित् तावत् त्वया दृष्टः श्रुतो वा शङ्कितोऽपि वा ।
क्षितौ वा यदि वा स्वर्गे यस्य मृत्युर् न विद्यते ।।

(अ) P (PT 2.15, PTem 2. 15).
(आ) Cf. Ru 91.

Have you ever seen, heard of or even suspected of one in this world or in the heavens, to be immune from death. (K.V. Sarma).

9140*

कश्चित् पण्यस्त्रीणां
विभवोपचितान्यपुरुषयोजनया ।
विदधाति स्माराधन-
मधनत्वमुपागतः कामी ।।

(अ) Kuṭṭ 339, GvS 174.

Āryā metre.

A lover who had lost all for love, curried favour ; he now recruits wealthy enthusiasts for those who had maimed him. (T. Powys Mathers).

9141*

कश्चित् पान्थस् तृषार्तः पथि तपऋतौ गम्यमानोऽन्यपान्थं
पप्रच्छानन्दलीनो वद पथिक कुतो जह्नुकन्याप्रवाहः ।
तेनासौ शीघ्रवाचा प्रचलितमनसा विप्रवर्येण चोचे
सूच्यग्रे कूपषट्कं तदुपरि नगरी तत्र गङ्गाप्रवाहः ।।[1]

(आ) SR 184. 72, SSB 528. 1. Cf. No. 6810 and राम त्वत्कीर्तिवृक्षा°

1. An instance of *samasyā-pūraṇa* (verse-filling), where the first three quarters are composed to suit a given last quarter.

Sragdharā metre.

In summer a certain traveller grew thirsty while on the road, when he came across a fellow traveller, and beside himself with joy asked him, 'Friend, tell me, where river Ganges is ?' But the other, a Brāhmaṇa, quick of speech and wandering mind, said, 'At the tip of a needle there are six wells ; on that there is a city ; there flows the Ganges !' (A. A. R.).

9142*

कश्चित् पुमान् क्षिपति मां प्रति रूक्षवाक्यैः
सोऽहं क्षमाभरणमेत्य मुदं प्रयामि ।
शोकं व्रजामि पुनरेवमयं तपस्वी
चारित्रतः स्खलितवानिति मन्निमित्तम् ।।

(अ) Śānt 3. 9.
(आ) IS 1590, J. Brough, Poems from the Sansktit 58.
(*a*) मामति° [मां प्र°] Śānt (var.) ; अतिरुक्ष° (°रूक्ष्य°; रूक्ष°) Śānt (var.) ; °वाचं [वाक्यैः or °वादैः] Śānt (var.).
(*b*) क्षमाभवणम् (°चरणम् or °भवनम्) Śānt (var) ; एति [एत्य]. Śānt (var.).
(*c*) भजामि [व्र°] Śānt (var.) ; पुनवेकयमं °रेवममौ or °रेव यतस् or ए° रेष यतस्) Śānt (var.).
(*d*] चारित्रता (°त्र्यतः) Śānt (var.).

Vasantatilakā metre.

A man speaks harsh words against me. / I forgive him, / and go on my way rejoicing. / But then I am sad again / to think that I was the cause / of his regrettable lapse / from good manners. (J. Brough).

कश्चित् प्रत्यक्षमुत्सृज्य see No. 9131.

9143*

कश्चिदाम्रवणं छित्त्वा पलाशांश्च निषिञ्चति ।
पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे ।।

(अ) R (R [Bar] 2. 57. 6, R [B] 2. 63. 8, R [G] 2. 65.7, R [L] 2. 69. 7).

(आ) SRHt 29. 13 (a. R), SR 387. 410 (a. R), IS 1591.

(*a*) तद्यथा [क°] R (var.) ; त्यक्त्वा or हित्वा [छि°] R (var.).

(*b*) पाला° R (var.) ; पलाशवनमाश्रयेत् (°श्रित:) or पालाशं वनमाश्रित: (°श्रयेत्) R (var.).

(*c*) फलं [पु०] R (var.). ; छित्त्वा or हित्वा or भित्वा [दृ०] R(var.) ; फलप्रेप्सुर् (फलं प्रे°) R (var.).

(*d*) निराश: स्यात् (°शश्च) [स शो°] R (var.).

One who, attracted by the beauty of the *palāśa*-flower, destroys a fruit-bearing mango-tree and grows in its place a *palāśa*-plant, with the hope of reaping a nice edible fruit, will repent his folly at the time of fruit-bearing.

9144

कश्चिदाश्रयसौन्दर्याद् धत्ते शोभामसज्जन: ।
प्रमदालोचनन्यस्तं मलीमसमिवाञ्जनम् ॥

(अ) H (HJ 2. 157, HS 2. 148, HM 2. 157, HK 2. 155, HP 2. 144, HN 2. 143, HH 67. 17-8, HC 89. 11-2), Cr 1369 (CNN 70). Cf. गुणिन: समीप°.

(आ) Sar (ZDMG 25. 456), ŚP 326, SR 86. 2, SSB 365. 2, IS 1592, Sama 1 क 15, SRK 89.3 (a. Prasaṅgaratnāvalī), KāBh 1.55.

(*a*) किंचिद् [क°] Cr, SR, SSB, Sar, SRK, KāBh, °संयोगाद् Cr, SR, SSB.

(*b*) याति [ध°] Sar ; °साध्वपि Cr, ŚP, SR, SSB, SRK, Sar, KāBh.

(*c*) कान्ताविलोचने न्यस्तं Cr, ŚP, SR, SSB, SRK, KāBh.

Many a bad man derives lustre from the comeliness of (his) patron, like the sooty powder applied to the eye of a lovely woman. (F. Johnson).

कश्चिदेव ममत्वेन see No. 10100.

9145

कश्चिद् दैवेन सौमित्रे योद्धुमुत्सहते पुमान् ।
यस्य न ग्रहणं किंचित् कर्मणोऽन्यत्र दृश्यते ॥

(अ) R (R [Bar] 2.19.19, R [B] 2.22.21).

(आ) SSSN 44.3 (a. R).

(*a*) कश्च SSSN ; देवेन [दै°] R (var.).

(*b*) योयभ [यो°] R(var.); उत्सहसे R(var); सह [पु°] R (var.).

(*c*) तस्य (यं) R (var.) ; नु SSSN.

(*d*) कृतमेवास्य or °ण्यन्यत्त or °णोन्यत्र or °णस्तत्र R (var.).

Oh (Lakṣmaṇa), son of Sumitrā, which man can fight against Fate which is unassailable and which is nothing else than (the result of) one's deeds. (K. V. Sarma).

9146

कश्चिद् दैवेन सौमित्रे योद्धुमुत्सहते सह ।
यस्येह विग्रहोपायो न कथंचन विद्यते ॥

(अ) R (R [Bar] *ad* 2. 19. 22, 489* *l.* 35-6, R [G] 2.19. 18, R [L] 2.22.16).

(आ) IS 1587.

(*a*) कश्च or को हि R(var.).

(*b*) नर: [स°] R(var.).

(*c*) यस्य संनिग्रहोपायो R(var.) ; यस्य तं [य°] R (var.) ; निग्र° R (var.).

(*d*) न क° tr. R (var.).

Oh (Lakṣmaṇa), son of Sumitrā, which man can fight against Fate, to contend against which there exists no means. (K.V. Sarma).

9147*

कश्चिद् द्विषत्खड्गहृतोत्तमाङ्ग:
सद्यो विमानप्रभुतामुपेत्य ।
वामाङ्गसंसक्तसुराङ्गन: स्वं
नृत्यत्कबन्धं समरे ददर्श ॥

(अ) Ragh 7. 57 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 112).

(आ) ŚP 3978 (a. Kālidāsa), Almm 134, SR 360. 20 (a. Ragh). ; SSB 247. 20 (a. Kālidāsa).

(*a*) कश्चिद्वि° ŚP.

Indravajrā metre.

A certain warrior, with his head cut off by the sword of the enemy, having at once secured the mastery of an aerial car and with a celestial damsel clinging to his left side, saw his headless trunk dancing about the battle. (R. D. Karmarkar).

9148*

कश्चिद् यथाभागमवस्थितेऽपि
स्वसंनिवेशाद् व्यतिलङ्घिनीव ।
वज्रांशुगर्भाङ्गुलिरन्ध्रमेकं
व्यापारयामास करं किरीटे ॥

(अ) Ragh 6. 19. cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 91).

(आ) Almm 135.

(*a*) यथास्थानम् Ragh (var.).

(*b*) °वेशव्य° Ragh (var.).

(*c*) रत्नांशु° Ragh (var.) ; °गार्भ° Almm ; °भिन्ना° [°गर्भा] Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Someone put one of his hands, the lustre of the diamonds shooting through the finger chinks, on his crown, as if it had slipped from its proper place, although it was in its right position. (M. R. Kale).

9149

कश्चिद् वाचं रचयितुमलं श्रोतुमेवापरस् ताम्
कल्याणी ते मतिरुभयतो विस्मयं नस् तनोति ।
न ह्येकस्मिन्नतिशयवतां संनिपातो गुणानाम्
एकः सूते कनकमुपलस् तत्परीक्षाक्षमोऽन्यः ॥

(अ) KāvR 14.3-6.

(आ) SkV 1723 (a. Kālidāsa), Skm (Skm [B] 1384, Skm [POS] 33. 3) (a. Kālidāsa), Kav p. 31, ZDMG 39 p. 307. (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 211).

(*a*) वाचो Skm ; वारं SkV (var) ; वोढुम् [श्रो°] Skm, °परास् Skm (var.). ताः Skm, थां Skm (var.).

(*b*) सा क° म° Skm ; उभयथा Skm, KāvR.

(*c*) त्व् or न्व् [ह्य्] Skm ; नक्षे° SkV (var.) ; संनिवेशो Skm.

(*d*) सूतै KaV ; अनलस् [उपलस्] Skm.

Mandākrāntā metre.

One man is able to compose a verse, / another has a gift of hearing ; / your intellect excites our admiration / by its being blessed both ways. / A meeting of extraordinary virtues / is seldom present in a single substance ; / one sort of stone produces gold, / another serves to test it. (D. H. H. Ingalls).

कश्चिन्न कर्पणो नाम see न कश्चित् कृपणो नाम

9150*

कश्चिन् नवं पल्लवमाददाति
कश्चित् प्रसूनानि फलानि कश्चित् ।
परं करालेऽस्य निदाघकाले
मूले न दाता सलिलस्य कश्चित् ॥

(अ) Ava 432.

(आ) Pad 95.18 (a. Lakṣmaṇa), SSH 2.45. SR 236.11, SSB 633.11.

(*a*) दधाति Pad, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

One (plucks) the fresh sprouts, another gathers the flowers, a third the fruits ; but in this severe summer there is none who waters the root of the tree. (A. A. R.).

9151

कश्चिन् मालासमं मित्रं कश्चिन् मित्रं तुलासमम् ।
कश्चिन् मेरुसमं मित्रं कश्चिन् मित्रं महीसमम् ॥

(अ) Cr 1345 (CRT 8. 57, CRBh II 7. 4 *ad/cb*). Variant of त्यजेत् मालसमं मित्रं

Some friends are like garlands (providing one with just an ornamental show), some are like the balance (providing a sense of equity), some are like Mt. Meru (providing financial backing) and some are like the earth (instilling one with patience). (K. V. Sarma).

9152*

कश्चिन्मूर्च्छामित्य गाढप्रहारः
सिक्तः शीतैः शीकरैर्वारणस्य ।
उच्छश्वास प्रस्थिता तं जिघृक्षुर्
व्यर्थाकूता नाकनारी मुमूर्च्छ ॥

(अ) Śiś 18.58.

(आ) SR 130. 88 (a. Śiś), SSB 440. 88 (a. Māgha), JS 324. 42 (a. Māgha).

(*c*) उच्च° JS.

(*d*) मुमूर्छ JS.

Śālinī metre.

A heroic soldier who was struck down by a heavy blow lost consciousness, but regained it when he was sprinkled with a spray from an elephant's trunk ; a divine damsel who started to take hold of him (as her husband)[1] fell into a swoon as her hopes were frustrated (by his revival). (A. A. R.).

1. When a hero dies in the field of battle a divine damsel proudly claims him as her spouse.

9153

कश् चुम्बति कुलपुरुषो
वेश्याधरपल्लवं मनोज्ञमपि ।
चारभटचौरचेटक-
नटविटनिष्ठीवनशरावम् ॥

(अ) BhŚ 229, in Vet afer 10.16 and D 6 in Vet afer 21. 13.

(आ) IS 1593, Subh 294, SMJ 1431, SN 282, SSV 1416, JSub 413, SLP 4. 91, (a. BhŚ), GVS 641.

(*a*) सत् [कश्] BhŚ (var.) ; खल° [कुल°] BhŚ (var.).

(*b*) वैश्या° BhŚ (var.) ; मनोज्ञा च or मनोज्ञेति BhŚ (var.) ; इति [अपि] BhŚ (var.).

(*c*) जार° or राज° or चाट° [चा°] BhŚ (var.); °भट्ट° or °भठ° or °विट° [°भट°] BhŚ (var.) ; °चोर° or °केर° or °कीर° [चौर°] BhŚ (var.) ; °खेटक° or °चेट° [°चेटक°] BhŚ (var.).

(*d*) विटनट° or नटभट° [न°] BhŚ (var.) ; °निष्ठीव° (°निः°) or °विनिष्ठीवन° or निष्ठीमष्न° or °नष्ठीचमन° or °विष्ठीवन° BhŚ (var.) ; °सराग or °शरवेवं or °शरवेदं or °मरावम् BhŚ (var.).

Āryā metre.

What respectable person can ever condescend to kiss the lips of a prostitute which, though very lovely, are in reality a disgusting dish constantly spit into by spies, soldiers, thieves, slaves, actors and sensual cheats ? (P. G. Nath).

9154-5*

कश्मीरान् गन्तुकामस्य मीरशाहाख्यभूपतेः ।
शाहाबुद्दीनभूमीन्द्रः प्राहिणोदिति लेखकम् ॥
किमेवमविशङ्कितः शिशुकुरङ्ग लोलक्रमं
परिक्रमितुमीहसे विरम नैव शून्यं वनम् ।
स्थितोऽत्र गजयूथनाथमथनोच्छलच्छोणितच्-
छटापटलभासुरोत्कटसटाभरः केसरी ॥

(आ) VS 608-609 (609 a. Amṛtadatta).

(*a*) गतु° VS.

(*b*) मेरशङ्कुकिक VS (var.).

(*c*) शाहाभदीन VS (var.).

Pṛthvī metre.

When king Mir Shah intended to invade Kashmir, king Shahabuddin sent him the following letter: 'O little fawn, forgetting the law of life, why do you desire to wander in the forest without fear? Desist from it, for the woods are not empty. Here stands the lion with his mane bristling and shining with the blood of the head of a herd of elephants, whom he has crushed.' (A. A. R.).

9155A

कषायकलुषो जीवो रागरञ्जितमानसः ।
चतुर्गतिभवाम्भोधौ भिन्ननौरिव सीदति ॥

(आ) SPR 211.7 (a. Tattvāmṛta 32).

Men obsessed by anger and with a mind coloured by passion will perish in the four-way ocean of worldly life even as a broken ship in the sea. (K.V. Sarma).

9155B

कषायपशुभिर्दुष्टैर्धर्मकामार्थनाशकैः ।
शममन्त्रहुतैर्यज्ञं विधेहि विहितं बुधैः ॥

(आ) SPR 51.12 (a. Vyāsa, Devī-Bhāgavata 9.11.43).

(In order to destroy your enemy) you should perform the sacrifice as enjoined by the wise, with animals incensed with anger and *mantras* which are inauspicious and which destroy virtue, desire and wealth. (K. V. Sarma).

9156*

कषायमुक्तं कथितं चरित्रं
कषायवृद्धावुपघातमेति ।
यदा कषायः शममेति पुंसस्
तदा चरित्रं पुनरेति पूतम् ॥

(अ) AS 233.

(आ) SPR 700.20 (a. AS).

(*b*) °वृद्धाचयधा° or °वपधा° AS (var.).

(*d*) पूंस [पू°] AS (var.).

Upendravajrā metre.

The conduct of a person is said (to be good) when he is free from passion; when passion increases it becomes injurious to him; when passions subside in a person and he becomes calm, then his conduct too becomes pure once again. (A. A. R.).

9156A

कषायरागवचनं वीतरागोऽधरस्तथ ।
विहारः कण्ठदेशश्च दूति प्रव्रजितासि किम् ॥

(आ) SG 419.

(Lady-love to deceiving messenger :) 'Your words are tinged with passion, your lips bereft of colour and your neck without the necklace. Oh messenger have you taken to mendicancy ?' (K.V. Sarma).

9156B

कषायविजये सौख्यम् इन्द्रियाणां च निग्रहे ।
जायते परमोत्कृष्टम् आत्मनो भवभेदि यत् ॥

(आ) SPR 218.29 (a. Tattvāmṛta 35).

Through victory over passion and the vanquishing of the senses, one attains ultimate peace which breaks the (prison of) worldly existence. (K.V. Sarma).

9156C

कषायविषयार्तानां देहिनां नास्ति निर्वृतिः ।
तेषां च विरमे सौख्यं जायते परमाद्भुतम् ॥

(आ) SPR 211.9 (a. Tattvāmṛta 29).

For beings affected by passion there can be no peace; and at the withdrawal of passions arises the most wonderful feeling of happiness. (K. V. Sarma).

9156D**

कषायविषयाहार- त्यागो यत्र विधीयते ।
उपवासः स विज्ञेयः शेषं लङ्घनकं विदुः ॥

(आ) SPR 188.5.

Rejection of food that gives rise to passions is to be known as *upavāsa*; other types of fasting are called *laṅghanaka*. (K. V. Sarma).

9157

कषायसङ्गौ सहते न वृत्तं
समार्द्रचक्षुर्न दिनं च रेणुम् ।
कषायसङ्गौ विधुनन्ति तेन
चारित्रवन्तो मुनयः सदापि ॥

(अ) AS 234.

(आ) SPR 700.19 (a. AS).

(*a*) °संगो or °संगै: AS (var.) ; सह तेन AS (var.).

(*c*) °शंगौ or °सङ्गो or °संगं AS (var.) ; विधुगोति AS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Good conduct does not tolerate association with passion like wet eyes which do not tolerate daylight nor dust. Since sages always dissociate themselves from the passionate, they are always endowed with good conduct. (K. V. Sarma).

9157A

कषायान् शत्रुवत् पश्येद् विषयान् विषवत् तथा ।
मोहं च परमं व्याधिम् एवमूचुर्विचक्षणाः ॥

(आ) SPR 213.15 (a. Tattvāmṛta 36).

Look at passion as an enemy, sensual pleasures as poison and delusion as ultimate disease—so say the wise. (K.V. Sarma).

9157B

कषाया विषया योगाः प्रमादाविरती तथा ।
मिथ्यात्वमार्तरौद्रे चेत्य् अशुभं प्रति हेतवः ॥

(आ) SPR 755.2 (a. Yogaśāstra 4.78).

Passions, sensual pleasures, attachments, false notions, nonresiling from love, falsehood, plaintiveness and anger —these are the causes for inauspiciousness. (K. V. Sarma).

9157C

कषायास्तन्निहन्तव्यास् तथा तत्सहचारिणः ।
नोकषायाः शिवद्वारा गलीभूता मुमुक्षुभिः ॥

(आ) SPR 216.23 (a. Yogasāra 1.10).

Passions should be annihilated and so, too, its attendants ; and non-passions are worn round the neck like auspicious rosaries by those who seek liberation. (K.V. Sarma).

9158*

कषायैरुपवासैश्च कृतामुल्लाघतां नृणाम् ।
निजौषधकृतां वैद्यो निवेद्य हरते धनम् ॥

(अ) Viśvaguṇādarśa 538.

(आ) SR 44. 4, SSB 299. 4, SRK 84. 4 (a. Viśvaguṇādarśa), IS 7802, SMa 2.89.

(*b*) निरोगतां नृणाम् SMa; कृतम् Viśva°

(*c*) °कृतां SMa.

When recovery of patients has been brought about by home-made decoctions and fasts, the physician claims it to have been effected by his medicines and cheats them of money. (K.V. Sarma).

9159

कष्टं कर्मेति दुर्मेधाः कर्तव्याद् विनिवर्तते ।
न साहसमनारभ्य श्रेयः समुपलभ्यते ॥

(आ) SMH 12.51.

Just because one's duty is difficult, the fool desists from it. But without taking trouble, progress can never be achieved. (K. V. Sarma).

9160

कष्टं खलु मूर्खत्वं
कष्टं खलु यौवने च दारिद्र्यम् ।
कष्टादपि कष्टतरं
परगृहवास: प्रवासश्च ॥

(अ) Cr 1346 (CvP IV. 2. 9, CvP V.2.18, CvW 2. 9, CvTb 2.9). (Variant of No. 9161). See No. 9167.

(आ) SR 96.3 (a. C), SuM 7.11, SSB 382, 3, SRK 75. 2 (a. Sphuṭaśloka), IS 1596, Subh 120, GSL 57, SMa 2.78, Sama 2 क 4.

(*a*) कष्टं च खलु मुर्षत्वा CvW.

(*b*) यौवनेऽपि Subh, SRK ; यौवनेषु SR, SSB, GSL, SMa, Sama ; दरिद्रत्वं [च दा°] SuM ; दारिद्र: IS.

(*c*) काष्टाद् CvW, कष्टात् कष्टतरं किं GSL, Sama.

(*d*) परगृहगमनं विदेशं च CvP IV ; परग्रहवासं प्रवासं च CvW ; परंगृ° SRBh ; परान्नं च [प्र°] SuM, SR, SSB, GSL, SMa ; Sama ; SRK ; प्रवासं च IS.

Āryā metre.

Folly is miserable indeed ; poverty in youth, too, is miserable ; but the greatest misery is sojourn in another's house and absence from home.

9161

कष्टं च खलु मूर्खत्वं कष्टं च खलु यौवनम् ।
कष्टात् कष्टतरं चैव परगेहनिवासनम् ॥

(अ) Cr 243 (CV 2.8, CPS 26.7). Variant of No. 9160. See No. 9167.

(आ) IS 1597, Sama 1 क 21.

(*d*) पररोहे CV (var.) ; °नीवासनम् CV (var.).

Folly is miserable indeed ; youth, too, is miserable ; but the greatest misery is sojourn in another's house.

कष्टं जन: कुलधनैर् see No. 9170.

9162

कष्टं जीवति गणको
गणिका कथकश्च सेवको वैद्य: ।
दिवसे दिवसे मरणं
परजनमनरञ्जनी वृत्ति: ॥

(आ) SR 355. 5, SSB 238. 5, SRK 105. 2 (a. Sabhātaraṅga), IS 1598, Subh 33, GVS 730, SRM 2.2. 305.

(*ab*) गणिका गणकोऽपि च राजसेवको वै° SR, SSB, SRM, SRK.

(*b*) वैद्यो Subh.

(*d*) परस्य यच्चित्तरञ्जनं SR, SSB, SRM, SRK ; °मनोर° Subh.

Āryā metre.

An astrologer, a courtezan, a story-teller, a servant and a physician have a difficult life ; they die day after day, following their profession of pleasing the minds of other people. (K. V. Sarma).

9163

कष्टं नैव परिस्थिते समुदियात् कार्येषु नो जातुचित्
संजायेत न चापि तद्व्यतिकराद् बाह्यार्वाकिंचित्करात् ।
कस्माच्चित् खलु भावतोऽन्तरभवात् त्वस्माकमुत्पद्यते
प्राणस्यैव विशेषतोऽन्तरशयाद् भावात् समुज्जृम्भते ॥

(आ) SSMā 28.7-10.

Śārdūlavikrīḍita metre.

When one is well balanced in conduct no trouble will arise at any time in his actions ; nor can it arise from an incident which is out of its pale and unconnected with it ; it arises from some of our own inward feelings, and due to some special feature of one's own life, deep-seated within, it comes into prominence. (A. A. R.).

9164

कष्टं वने निवसतोऽत्र सदा नरस्य
नो केवलं निजतनुप्रभवं भवेच् च।
दैवं च पित्र्यमखिलं न विभाति कृत्यं
तस्माद् गृहे निवसतात्महितं प्रचिन्त्यम् ॥

(अ) SKP, Nāgara Kh. 147.54.

Vasantatilakā metre.

To a person who exiles himself to a forest difficulty arises not only on his personal account, but also in the performance of his duties to the gods and the manes; hence one should work for his soul remaining in his own house. (A. A. R.).

9165*

कष्टं साहसकारिणि
तव नयनार्धेन सोऽध्वनि स्पृष्टः।
उपवीतावपि विदितो
न द्विजवेहस् तपस्वी ते ॥

(अ) ArS 2.162.

Āryā metre.

O the pity of it, you who are so rash in actions! That young man on the road was touched by the glance from the corner of your eyes; could you not notice that this poor youth is a Brāhmaṇa at least by the sacred thread on his body (and, so, worthy of your affection)? (A. A. R.).

9166*

कष्टं हृदि ज्वलति शोकमयो ममाग्निस्
ते चक्षुषी च विरहज्वरजागरूके।
एतन्मनो भ्रमति विष्वगसूंस् तथापि
त्वं पश्यतोहर इव स्मर हर्तुकामः ॥

(आ) Skm (Skm [B] 990, Skm [POS] 2. 103.5).

Vasantatilakā metre.

Alas! the fire of regret (at allowing my lover to depart) blazes in my heart. My eyes are now watchful due to the fever of separation; this mind wanders everywhere. Still, Oh Cupid, like a goldsmith robbing while even one is watchful, perhaps, you desire to take away my life as well. (K. V. Sarma).

कष्टवशिचरिचिरीति see लाभवाश्चलिचिलीति

कष्टायन्ते पराधीना see No. 9167

9167

कष्टा वृत्तिः पराधीना कष्टो वासो निराश्रयः।
निर्धनो व्यवसायश्च सर्वकष्टा दरिद्रता ॥

(अ) Cr 244 (CNr 57, CSr 2. 37, CPS 398. 49). See Nos. 9060-61.

(आ) SR 162. 390 (a. C), SSB 493. 397, IS 1599, Saśa 164. 150, SRM 2.1. 226.

(*a*) कष्टायन्ते CSr (var.); कष्टं वृत्ति CSr (var.); कष्टं CNr (var.); वृत्ति (ष्टि°); यस्तु [वृ°] CSr (var.); परधीना CSr (var.); पराधीनाः (°नां; °न) CSr (var.), CNr (var.).

(*b*) कष्टं (°ष्टा) CSr (var.), CNr (var.); वासा CSr (var.); निराश्रया (°ये) CSr (var.); पराश्रये CNr (var.).

(*c*) भूतपूर्वार्थसंयुक्तं (°क्त; °क्तः) CSr, भुतपुवर्थि-संयुक्ता CSr (var.).

(*d*) सर्वे CS (var.); सर्वकष्टं CNr (var.), CSr (var.); दरिद्रताः CSr (var.).

To be dependent on others is miserable; residence without protection is (also) misery; (so also) enterprise unbacked by money;[1] but the greatest misery is poverty.

1. In CS: "but woe to him who has fallen from opulence."

9168*

कष्टा वेधव्यथा कष्टो नित्यं च वहनक्लमः ।
श्रवणानामलंकारः कपोलस्य तु कुण्डलम् ।।

(अ) Anar 1.40.

(आ) JS 124. 23 (a. Śrī-Murāri), KHpk 212. 244, SH 880. am 76*) (a. Śrī-Murāri).

(*a*) वैध° SH (76).

(*ab*) नित्यं कष्टश्च KHpk.

(*b*) नित्यमुद्वहन° Anar.

Great is the pain undergone by the ears in being bored, and always troublesome is the weariness of bearing the load; but (after all) the ear pendant constitutes an ornament to the cheeks. (A. A. R.).

9169

कष्टे नोपार्जितं वित्तं हेलया क्वापि निर्गतम् ।
किं करोमि क्व गच्छामि निर्भाग्योऽहं भुवस्तले ।।

(अ) P (PM 2.51).

The wealth acquired after a good deal of trouble has disappeared like a joke. What am I to do ? Where am I to go ? Alas ! I am a wretch on earth. (K.V. Sarma).

9170*

कष्टो जनः कुलधनैरनुरञ्जनीयस्
तन्नो यदुक्तमशिवं न हि तत् क्षमं ते ।
नैसर्गिकी सुरभिणः कुसुमस्य सिद्धा
मूर्ध्नि स्थितिर्न चरणैरवताडनानि ।।

(अ) Uttara 1.14.

(*a*) कष्टं Uttara (var.).

(*b*) तन्मे Uttara (var.) ; दुरुक्त° Uttara (var.) ; अशुभं [अशिवं] Uttara (var.).

(*d*) मूर्ध्नि Uttara (var.) ; °ताडितानि Uttara (var.).

Vasantatilakā metre.

How sad it is that the people have to be appeased by men whose wealth lies in the reputation of their family; hence what ill I spoke of you does not befit you. The natural place of a sweet flower is said to be on the head and not being trampled under the feet.

9170A

कष्टोपार्जितमत्र वित्तमखिलं द्यूते मया योजितं
विद्या कष्टतरं गुरोरधिगता व्यापारिता कुस्तुतौ ।
पारम्पर्यसमागता च विनयो वामेक्षणायां कृतः
सत्पात्रे किमहं करोमि विवशः कालेऽद्य नेदीयसि ।।

(आ) SPR 349. 36 (a. Vairāgyaśataka [Padmānanda] 31).

The entire wealth amassed through much effort I have wasted in gambling ; the learning acquired from the teacher with much trouble has been employed for inferior eulogies ; my hereditary humility cultivated by association (with the good) has been directed towards the wife ; now, when my time (of death) is near what remains with my wretched self to offer to the good ? (K.V. Sarma).

कस्कः कुत्र न घुर्घुरा° see No. 8281.

9171

कस्तस्य जीवितार्थः
सति विभवे कश्च तस्य पुरुषार्थः ।
योऽर्थिनमभिमुखमागतम्
अनभिमुखः सन् विसर्जयति ।।

(अ) Dvi 23.

(*d*) अनभिमुखस्सन्वि° Dvi° (var.).

Āryā metre (irregular in *c*).

Of what use is his life and, with all his wealth, what is his aim in life who, approached by a needy person, turns his face away and drives him off. (K. V. Sarma).

9172*

कस्तां निन्दति लुम्पति
क: स्मरफलकस्य वर्णकं मुग्ध: ।
को भवति रत्नकण्टकम्
अमृते कस्यारुचिरुदेति ।।

(अ) Ārs 2.189.

Āryā metre.

Who indeed will censure her ? Which fool will efface the colours in the picture board of love ? Who will be a gem-set thorn to her; who will have a distaste for ambrosia ? (A. A. R.).

9173*

कस्तावद् बलिकर्णभार्गवमहादानप्रमाणस्तव:
कश्चासौ कुरुपाण्डपाण्डुरयश: प्रस्तावनाविस्तर: ।
यावद् वर्षति वीरसिंहतनयो वृष्टीरिमा: काञ्चनीर्
धारा: प्रावृषि तावदञ्जनरुचिर्धारा न धाराधर: ।।

(आ) PV 102 (a. Veṇīdatta).

(*c*) वृष्टीरिमां VP (MS).

Śārdūlavikrīḍita metre.

What talk is this of the measure of the munificence of the demon-emperor Bali, Karṇa or Paraśurāma ? Why this elaborate discussion on the spotless fame of the Kuru-s and Pāṇḍava-s ? Till when the son of king Vīrasiṁha continues to rain these golden showers, the clouds of the rainy season merely possess a dark colour like collyrium but are not clouds at all. (A. A. R.).

9174

कस्तूरिकां तृणभुजामटवीमृगाणां
निक्षिप्य नाभिषु चकार च तान् वधार्हान् ।
मूढो विधि: सकलदुर्जनलोलजिह्वा-
मूले स्म निक्षिपति चेत् सकलोपकार: ।।

(अ) Ava 304. See 9178.

(आ) NBh 247, SSNL 55, SR 60.240, SSB 324.249, SRK 23.14 (a. Kalpataru).

(*a*) °वीचरणां SRK.

(*b*) विन्यस्य [नि°] Ava; वधाय वृथा चकार Ava.

(*c*) स किल दु° Ava; °सङ्ग [°लोल°] NBh; वृथा SSNL.

(*d*) मूलेषु NBh, Ava.

Vasantatilakā metre.

Fate has placed the musk in the navel of the wild deer that eat grass, (and hence inoffensive), and thus causes their death; if foolish Fate had only placed it under the facile tongue of the wicked people, it would have been a public service. (A. A. R.).

9175

कस्तूरिकां हरिण मुञ्च वनोपकण्ठं
मा सौरभेण ककुभ: सुरभीकुरुष्व ।
आस्तां यशो ननु किरातशराभिघातात्
त्रातापि हन्त भविता भवतो दुराप: ।।

(आ) SR 233.108, SSB 627.13.

Vasantatilakā metre.

Abandon your musk, O deer, and do not make the quarters in the vicinity of the forest sweet-smelling with fragrance; let alone your fame; for, difficult it would be to find a protector for you against the piercing arrows of hunters (if you make your abode known). (A. A. R.).

9176

कस्तूरिकाचन्दनकुङ्कुमानि
सौभाग्यचिह्नानि विलासिनीनाम् ।
प्रयागमृत्स्नातिलकक्रियैव
सौभाग्यचिह्नं विधवाललाटे ।।

(आ) SSB 522.2 (a. Kṛṣṇarāma). Cf. यथाऽभिलाषं पर°; न जात्वहो पत्र°; संत्यज्य तोयानि.

Upajāti metre (Indravajrā and Upendravajrā).

Musk, sandal paste and saffron are the marks of conjugal happiness in the case of sportive damsels; the mark made on the forehead out of the mud taken from *Prayāga* alone is the sign of contented happiness in widows. (A.A.R.).

9177*

कस्तूरिकातिलकमालि विधाय सायं
स्मेरानना सपदि शीलय सौधमौलिम् ।
प्रौढिं भजन्तु कुमुदानि मुदामुदाराम्
उल्लासयन्तु परितो हरितो मुखानि ।।

(अ) BhV 2. 4, Rasagaṅgā 90. 5-8 and 327.13-17.

Vasantatilakā metre.

O friend, having applied a *tilaka*-mark of musk (to your forehead), mount, in the evening, the top of the turret with a smiling face;[1] let night-lotuses blossom and have a good deal of delight, and let the quarters gladden their faces all around.

1. Your face would then give the appearance of the rising full moon with the black spot.

9177A

कस्तूरिकाविक्रयविक्रयाङ्कां
यदृच्छया यद्विपणिं गतानाम् ।
सौरभ्यमङ्गेषु समग्रलग्नम्
न हीयते पञ्चषमप्यहानि ।।

(आ) SSSN 204.11.

Upajāti metre (Indravajrā and Upendravajrā).

Sweet scent adheres to the bodies of persons who chance to go to the market where musk and similar things are bought and sold; and the scent does not leave for five or six days. (K. V. Sarma),

9178

कस्तूरिकामृगाणाम्
अण्डाद् गन्धगुणमखिलमादाय ।
यदि पुनरहं विधिः स्यां
खलजिह्वायां निवेशयिष्यामि ।।

(आ) Kuv *ad* 64.126 (p. 146), SR 58. 164 (a. Kuv), SSB 320.169. Cf. No. 9174.

Gīti-āryā metre.

Taking away all the fragrance from the navel of the musk deer, I would, if I were the creator, place it in the tongue of the wicked people, (so that they, instead of the deer, would be killed for musk). (A. A. R.).

9179*

कस्तूरी जायते कस्मात् को हन्ति करिणां शतम् ।
किं कुर्यात् कातरो युद्धे मृगात् सिंहः पलायनम् ।।

(आ) SR 196. 1, SSB 550.1, SRK 164. 25 (a. ŚP), IS 1803, PV 832 (a. Amara = Amaracandra), Pad 108. 19, (a. Deveśvara), Sama 2 म 20, SRM 2. 2. 358,[1] SPR 1376. 5 (a. Māghakāvya).[1]

(*b*) कुलम् [श°] SR, SSB, PV, Pad, SPR.

(*d*) सह [सिं°] Sama; पलायते PV, Pad.

1. Puzzle.

Whence is musk produced? (*Mṛgāt*, from the deer). Who kills a hundred elephants? (*Siṁhaḥ*, a lion). What does a coward do in battle? (*Palāyanam*, running away). *Mṛgāt siṁhaḥ palāyanam*, from a deer, a lion, flees)! (A. A. R.).

9180*

कस्तूरीति, किमङ्ग, सापरिमलद्रव्यं किमप्यामरं
पेया किं, न हि, कीदृशी, मृगदृशां शृङ्गारलीलास्पदम् ।
धार्या कुत्र, कुचस्थलीषु, कुचयो: स्थौल्यं ततो हीयते
क्लिष्टः क्लिश्यति पक्वणैश्च बहुशः कस्तूरिकाविक्रयी ॥

(आ) Any 151.82.

Śārdūlavikrīḍita metre.

'(Who wants to buy) musk ?' 'Friend, what is that ?' 'It is a fragrant cosmetic fit for the gods.' 'Is it to be drunk ?' 'No, indeed.' 'What is it for ?' 'It is an object useful for the amorous sports of gazelle-eyed damsels.' 'Where is this to be applied ?' 'On the bosom.' 'Then the stoutness of the bosom will be affected.' Thus is the seller of musk greatly put off (by the stupid questions) asked in the hamlet of the rustics. (A. A. R.).

9181*

कस्तूरीतिलकं तस्या
जनयति शोभां भ्रुवोरन्तः ।
कोदण्डमध्यलग्नं
फलमिव पञ्चेषुबाणस्य ॥

(अ) PV 246 (a. Padmāvatī), Sskṛ P I.57.

(*a*) कस्तुरी° PV.

Vaitālīya metre (corrupt).

The ornamental mark drawn with musk between her eyebrows and shaped like an arrow-head attached to the middle of the bow of the five-arrowed Cupid looks beautiful. (J. B. Chowdhry).

9182

कस्तूरीतिलकं बाले भाले मा कुरु मा कुरु ।
अद्य साम्यं भजामीति जृम्भते शशलाञ्छन: ॥

(आ) ŚP 3294, SR 258. 42 (a. ŚP), SSB 70.2, SRK 275.3 (a. ŚP), RJ 648, AA 39.6-7, SH 1605. Cf. No. 9183.

(*ab*) फाले बाले [बा° भा°] AA.

Do not, do not, Oh young lady, put on the musk mark on your forehead ; for the moon (marked with a black spot) will become proud that he would equal your face ! (A. A. R.).

9183*

कस्तूरीतिलकं बाले भाले मा कुरु मा कुरु ।
कलङ्कशङ्कया राहुर् ग्रसिष्यति तवाननम् ॥

(अ) IS 1600, Subh 83. Cf. No. 9182, and under भ्रमादिन्दो: सरोजाक्षि ।

A mark made of musk, O young lady, do not put on your forehead (for heaven's sake), for the demon Rāhu, taking your face to be the moon adorned with a black spot will swallow it up ! (A. A. R.).

9184*

कस्तूरीतिलकं ललाटफलके वक्ष:स्थले कौस्तुभं
नासाग्रे नवमौक्तिकं करतले वेणुं करे कङ्कणम् ।
सर्वाङ्गे हरिचन्दनं च कलयन् कण्ठे च मुक्तावलिं
गोपस्त्रीपरिवेष्टितो विजयते गोपालचूडामणि: ॥

(अ) Kṛṣṇakarṇāmṛta 2. 108 (in S.K. De's ed. Appendix I. 109).

(आ) VS 27, SR 25.183 (a. VS), Sama 1 क 3. Cf. P.K. Gode's Studies, Vol. V; pp. 153-4).

(*a*) वक्षस्थले Sama.

(*c*) सर्वज्ञ Sama ; सुविमलं [च क°] VS, SR ; सुललितं Sama ; मुक्तावलीं SR, Sama (°ली Sama).

(*d*) बिभ्रत् स्त्री° VS, SR ; °वेष्टितो Kṛ° (var.).

Śārdūlavikrīḍita metre.

Wearing the *kastūrītilaka* upon his forehead, the *kaustubha*-gem upon His chest, the lustrous fresh pearl-pendent at the tip of his nose, holding the flute in His hand, adorned with wristlets, with

sandal paste all over His body, with a string of pearls round His neck, —He, the ornament of the cowherd race, triumphs for ever, surrounded by cowherd damsels. (M. K. Acharya).

9185*

कस्तूरीतिलकं ललाटरचितं नासार्मणि निस्तलं
वक्त्रं कुञ्चितकेशपाशमनिशं दृष्टिं निसृष्टां पुरः ।
पुंसां मानसमत्स्यबन्धनविधौ धत्सेऽत्र वत्से स्वयं
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवत् ॥

(आ) SR 183. 55, SSB 526. 6. Cf. 'यत्कण्ठे गरलं; पृथ्वीन्द्रोदय°; संग्रामे रिपुभूभुजां; वैदेहीं समवाप्य; यो द्रोणाचलमादधौ; विद्धि श्रीहृदयं; सोऽसाद्य: परि' See Nos.

Śārdūlavikrīḍita metre.

The mark made of musk has been arranged on the forehead, the pearl in the nose ornament is put at an angle, the face (well decorated), the hair curled, and the eyes directed in front (as a bewitching glance); child, you yourself possess the means to catch the fish in the form of young men's minds, equipped as you are similar to a rose apple, a water drop, a lotus, black mud and a net, respectively. (A. A. R.).

9186*

कस्तूरीतिलकन्ति भालफलके देव्या मुखाम्भोरुहे
रोलम्बन्ति तमालबालमुकुलोत्तंसन्ति मौलिं प्रति ।
याः कर्णे विकचोत्पलन्ति कुचयोरङ्के च कालागुरु-
स्थासन्ति प्रथयन्तु तास् तव शिवं श्रीकण्ठकण्ठत्विषः ॥

(आ) Amd 267. 746, AR 76. 12-77. 2, AIS 123. 4-7, SR 10.145, SSB 16.3.

(*a*) दीवे [दे°] Amd (var.).

(*b*) तमाललोलमु° AIS ; मौलावपि AR.

(*c*) कुचयोरंसे SR, SSB, AIS.

Śārdūlavikrīḍita metre.

May the lustre of Śiva's neck grant you all auspicious welfare, the lustre which appears like the mark of musk on the forehead of Pārvatī, which takes the shape of a bee on the lotus of her face, behaves like the decoration made of the tender leaves of the palmyra tree on her head, looks like blossomed lilies on her ears and acts like the black *aguru* paste on her bosom. (A. A. R.).

9187*

कस्तूरीयन्ति भाले तदनु नयनयोः कज्जलीयन्ति कर्ण-
प्रान्ते नीलोत्पलीयन्त्युरसि मरकतालंकृतीयन्ति देव्याः ।
रोमालीयन्ति नाभेरुपरि हरिमणीमेखलीयन्ति मध्ये
कल्याणं कुर्युरेते त्रिजगति पुरजित्कण्ठभासां विलासाः ॥

(आ) SR 10,146, SSB 16.45.

Sragdharā metre.

May the sportive activities of the lustre of Śiva's neck bring all the good to the three worlds—the lustre which behaves like a musk-mark on the forehead of the goddess, thereafter shines like collyrium in her eyes, behaves like blue lilies on her ears, decorates her like an emerald necklace, shines like a line of hair over her navel and acts like a girdle set with sapphires round her waist. (A. A. R.).

9188*

कस्तूरीवरपत्रभङ्गनिकरो भ्रष्टो न गण्डस्थले
नो लुप्तं सखि चन्दनं स्तनतटे धौतं न नेत्राञ्जनम् ।
रागो न स्खलितस् तवाधरपुटे ताम्बूलसंवर्धितः
किं रुष्टासि गजेन्द्रमत्तगमने किं वा शिशुस् ते पतिः ॥

(अ) Śṛṅgāratilaka 7, MK (MK [S] 100, MK [GOS] 91, MK [G] 55.60 *ca*/*bd*).

(आ) IS 1601.

(*a*) °निचयो MK; भ्रस्तो or मृष्टो Śṛṅg (var.).

(*c*) स्फलितम् [स्ख°] Śṛṅg (var.); °पुटात् MK.

(*d*) सुप्तोऽस्ति [रु°] MK ; °मन्द° [°मन्न°] Śṛṅg (var.).

Śārdūlavikrīḍita metre.

The tangle of leaf-scrolls of finest musk upon your cheek/have not rubbed off, dear lady ; untouched the sandal-paste / upon the incline of your breasts, nor from your eyes / has the eye-salve been washed away, nor yet the red / deepened by betal from the fold of your lips. / Why, are you cross, lady, whose tipsy roll is like / a king-elephant in rut ? Or, is your husband still a little baby ? (L. C. Van Geyzel).

9189*

कस्तूरी सितिमानमागतवती शौक्ल्यं गताः कुन्तला
नीलं चोलमभूत् सितं धवलिमा जातो मणीनां गणे ।
ध्वान्तं शान्तमभूत् समं नरपते त्वत्कीर्तिचन्द्रोदये
त्रैलोक्येऽप्यभिसारसाहसरसः शान्तः कुरङ्गीदृशाम् ॥

(आ) PV 79 (a. Śaṅkara-Miśra), SSS 81 (a. Śaṅkara-Miśra), Sama 1 क 67, SR 137.73, SSB 451.73.

(*a*) कुन्तल PV.

Śārdūlavikrīḍita metre.

When the moon(light) of your fame[1] rose up, O king, musk attained whiteness, hair became white in colour, the blue jacket became white, whiteness appeared in collections of gems, darkness was stilled, and the fun of going to meet lovers (in darkness) on the part of gazelle-eyed damsels came to an end. (A. A. R.).

1. Poetic convention has it that fame is white.

9189A

कस्तूर्या तत्कपोलद्वयभुवि मकरीनिर्मितौ प्रस्तुतायां
निर्मित्सूनां स्ववक्षस्यतिपरिचयनात् त्वत्प्रशस्तीरपांशु ।
वीर श्रीसिंहभूप स्ववहितकुभुजां राज्यलक्ष्मीसपत्नी-
मानव्याजेन लज्जां सपदि विदधते स्वावरोधे प्रगल्भाः ॥

(अ) Camatkāracandrikā 3.27.

(आ) RAS 291.

(*b*) परिचयात् Camat.

(*c*) स्वदरिमहिभुजां or °कुभृतां RAS (var.).

(*d*) स्वावरोधाः Camat.

Sragdharā metre.

Oh heroic Siṁhabhūpa, when your enemy kings (who had been captured and later released by you, rejoin their queens), begin to draw, in private, designs with musk on the cheeks (of their queens), they also inscribe on their bosoms your epithets on account of their familiarity thereof (during their captivity) ; at this inadvertence, the chief queens of the harem feel embarassed with shyness which appears in the guise of the feeling of being co-wives of your sovereignty. (K. V. Sarma).

9190*

कस् ते शशाङ्क मोहः
सुधाकरोऽहं न कोऽपि मद्भिन्नः ।
किं ननु पश्यसि निजभा-
जयि वनिताया मुखं मूढ ॥

(आ) SSB 77.21 (a. Saṁgrahītuḥ).

Āryā metre.

What is this delusion of yours, O moon, that you alone are the possessor of nectar and no one else but you ? Fool, do you not see the face of the young lady which has indeed vanquished your radiance ? (A. A. R.).

9191

कस् ते शौर्यमदो योद्धुं त्वय्येकं सप्तिमास्थिते ।
सप्तसप्तिसमारुढा भवन्ति परिपन्थिनः ॥

(आ) Kuv *ad* 30. 71 (p. 96), SR 102. 33 (a. Kuv), SSB 392.37.

What is this intoxication of bravery on your part in fighting when you are

but mounted on a single horse ? Those who have mounted on seven horses [the sun and those dead] will become obstacles (opponents) in your path. (A. A. R.).

9192*

कस् त्वं, कृष्णमवेहि मां, किमिह ते, मन्मन्दिराशङ्कया
युक्तं तन्नवनीतभाजनपुटे न्यस्तः किमर्थं करः ।
कर्तुं तत्र पिपीलिकापनयनं, सुप्ताः किमुद्बोधिता
बाला, वत्सगतिं विवेक्तुमिति संजल्पन् हरिः पातु वः ॥

(आ) SR 23. 150, SSB 39. 67, SRK 7. 17 (a. Prasaṅgaratnāvalī).

Śārdūlavikrīḍita metre.

'Who are you ?' 'Know me to be Kṛṣṇa.' 'Why are you here ?' 'I mistook this to be my house.' 'All right, but why have you put your hand in the vessel containing butter ?' 'Oh, just to remove an ant sticking (to the butter).' 'Why have you awakened those (cowherd boys) who were asleep ?' 'To send the boys in search of the (missing) calves'—May Lord Kṛṣṇa who spoke thus cleverly protect you all. (A. A. R.).

9193*

कस् त्वं, कोऽपि, कुतोऽसि, रत्नवसतेस्तीरादहं नीरधेर्,
लब्धं किंचन, गर्जितैर्बधिरता दृग्व्याहतिः सैकतैः ।
मा खेदं कुरु तादृगौर्वदहनज्वालावलीदुःसहं
क्षारोदं यदुपास्य जीवसि सखे श्लाघ्यं न तन् मन्यसे ॥

(आ) Skm (Skm [B] 1694, Skm [POS] 4. 11.4).

Śārdūlavikrīḍita metre.

'Who are you ?' 'Somebody,' 'Whence do you come ?' 'I am one coming from the shore of the sea, (the storehouse of gems).' 'Did you get anything ?' 'My ears were deafened and my eyes were blinded by (flying) sand.' 'Do not worry, the salt sea is unbearable due the flames of the submarine fire ; still, since you live on it, friend, do you not think that it deserves to be praised by you ?' (A. A. R.).

9194

कस् त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारं
सर्वं त्यक्त्वा स्वप्नविचारम् ॥

(अ) Mohamudgara (in Śrī Śaṅkarācārya's Works, V. V. Press, Śrīraṅgam, 18 ; p. 67) 23.

(आ) Sama 2 क 11,

Mātrāsamaka metre.

Who are you ? Who am I ? Whence have I come ? Who is my mother ? Who is my father ?—thus ponder carefully, abandoning all dream-thoughts, to the effect that all these are devoid of substance. (A. A. R.).

9195*

कस् त्वं, तासु यदृच्छया, कितव यास्तिष्ठन्ति गोपाङ्गनाः
प्रेमाणं न विदन्ति यास्, तव हरे किं तासु ते कैतवम् ।
एषा हन्त हताशया यदभवं त्वय्येकताना परं
तेनास्याः प्रणयोऽधुना खलु मम प्राणैः समं यास्यति ॥

(आ) PG 224 (a. Puruṣottamadeva *or* Gajapati Puruṣottamadeva), Kav p. 53.

Śārdūlavikrīḍita metre.

'Who are you ?' 'I came across them accidentally.' 'Rogue, those cowherd girls remaining there know not what love is ; O Kṛṣṇa, why practise deceit on them ? Here am I, unfortunate, since I am entirely devoted to you ; but, now, the love will disappear along with my life.' (A. A. R.).

9196*

कस् त्वं, पीतांबरोऽहं, किमु वदसि मृषा चांबरं केन पीतं
मुग्धे कंसस्य शत्रुः, शिव शिव सलिलं सस्यवैरि क्व दृष्टम् ।
मल्लास्यध्वंसनोऽहं, किमिति निजमहो लास्यमध्वंसि चेति
व्याहारैर्बल्लवीनां निशि भवतु मुदेऽनुत्तरः श्रीपतिर्वः ॥

(आ) SH 61.

(*b*) क [क्व] SH.

Sragdharā metre.

'Who are you ?' 'I am Kṛṣṇa (clothed in yellow garments).' 'You talk nonsense, for, whoever drank the sky ?'[1] 'Silly one, I am Kṛṣṇa, the enemy of the demon Kaṃsa.'[2] 'O Lord Śiva, whoever saw water as the enemy of plants ?' 'I am the smasher of the face of the wrestler (Malla).' 'What ? Is it possible that you destroyed your own lāsya-dance ?' Thus was the lord Śrī (Kṛṣṇa) silenced by the replies of the cowherdess at night (when he went to her house). May that be for your welfare. (A. A. R.).

1. *ambara* : cloth, sky.
2. *kaṃ* : water. *sasyam* : plants.

9197*

कस् त्वं ब्रह्म,न्नपूर्व:, क्व च तव वसति,र्यखिला ब्रह्मसृष्टि:
कस् ते नाथो, ह्यनाथ:, क्व च तव जनको,नैव तातं स्मरामि
किं तेऽभीष्टं ददामि, त्रिपदपरिमिता भूमि,रल्पं किमेतत्
त्रैलोक्यं, भावगर्भं बलिमिदमवदद् वामनो व: स पायात् ॥

(आ) SR 20.68 (a. JS),[1] SSB 33.9.

(*d*) न: [व:] SSB.

1. See No. 9198.

Sragdharā metre.

'Who are you O Brāhmaṇa ?' 'I am new.' 'Where do you live ?' 'My residence is the whole universe.' 'Who is your master ? 'I am without a master.' 'Where is your father ?' 'I do not remember my father.' 'Tell me your desire and I shall give it.' 'Only space to the extent to be measured by my foot thrice.' 'But that is rather small.' '(For me, it is the) three worlds.' May Vāmana, who spoke these significant words to Bali, the demon king, protect you all. (A. A. R.).

9198*

कस् त्वं ब्रह्मन्न्, अपूर्वस्, त्वदनुचरजनो, नास्त्यनाथोऽहमेक:,
किं दद्यामीप्सितं ते, त्रिपदविहरणस्थानमेतत्, कियत्ते ।
त्रैलोक्यं तद् द्विजातेर्मम शमनिरतस्येति संमूढभावा
विष्णोर्वाच: सुरारौ कृतकपटपदन्यासमुग्धा: पुनन्तु ॥

(आ) JS 30. 83 (a. Hanūmat), SH 50 (a. Hanūmat). See No. 9197.

(*c*) तन्न किं स्यान् मम श° SH or संगूढभावा JS.

Sragdharā metre.

'Who are you Brāhmaṇa ?' 'I am new.' 'Do you not have followers ?' 'I am helpless (without a master) and am alone (unrivalled).' 'I shall give what you desire.' 'The space to the extent as measured by my feet thrice, to reside.' 'How little it is ; is that enough ?' 'Well, to me, a Brāhmaṇa who delights in peace, they constitute the three worlds.' May these words (of Vāmana) to Bali which contained a hidden idea of Lord Viṣṇu but which appeared innocent in making the three mighty strides protect you all. (A.A.R.).

9199*

कस्त्वं भद्र, खलेश्वरोऽहम्, इह किं घोरे वने स्थीयते,
शार्दूलादिभिरेव हिंस्रपशुभि: भोज्योऽहमित्याशया ।
कस्मात् कष्टमिदं त्वया व्यवसितं, मद्देहमांसाशिन:
प्रत्युत्पन्ननृमांसभक्षणधियस्ते घ्नन्तु सर्वान्नरान् ॥

(आ) Kt 20, KtR 20, SR 61.270 (a. Kt). SRK 326.279, SRt 31. 105, IS 1602, NBh 252.

(*b*) व्यालव्याघ्रमृगादिभि: प्रहृतिभि: (दन°; प्रभृ°) स्वाद्योऽह° NBh ; सार्दूल° Kt ; खद्यो [भो°] Kt, SR.

(*c*) दिष्टया शालिरहो (शान्ति°) किमध्यवसिता मद्देहमांसाशन NBh ; मद्वेह° Kt.

(*d*) °णरसा: स्वादस्व (°न्तु) सर्वानिति NBh.

Śārdūlavikrīḍita metre.

'Who are you, good man ?' 'I am a landlord'. 'Why are you here in this dreadful forest ?' 'I am here with the hope of being eaten by cruel beasts like the tiger.' 'Why have you taken this painful resolve ?' 'I have done so with the idea that these beasts, tasting human flesh and desiring for more, may kill all men !' (A. A. R.).

9200*

कस् त्वं भोः, कथयामि दैवहतकं मां विद्धि शाखोटकं
वैराग्यादिव वक्षि, साधु विदितं, कस्मादिदं, कथ्यते।
वामेनात्र वटस्तमध्वगजनः सर्वात्मना सेवते
न च्छायापि परोपकारकरणे मार्गस्थितस्यापि मे ॥

(आ) Kpr 10. 447, KāP 340. 12-15, Dhv (HSS) 540. 27-30, AR 137. 9-12, KHpk 360. 546, Amd 286. 820 (a. Dhv), AlK 267.5-8, Kuv *ad* 28. 67 (p. 88), Daś *ad*, 4. 9 (p. 191), KāP 340. 12-15, AlS 132. 4-7, ŚP 1046 (a. Śaktikumāra), VS 822, SR 242.171 (a. ŚP), SSB 644.2 (a. Dhv), SRK 212. 1 (a. ŚP), IS 1603, Any 135.213, Vidy 279, RAS 207.

(*a*) शाखोदकं Amd (var.); शह्रोटकं VS.

(*b*) वृक्ष [व°] ŚP, SRK; वृत्त [व°] IS; भाषसे [क°] ŚP, Any; यतः श्रूयताम् [इ° क°] Daś.

(*c*) वटस्त्वम° AlK

(*d*) परोपकारकृतये मार्गस्थितस्यापि मे AR, Amd, ŚP, VS, SR, SSB, Any, SRK; परोपकारिणी मार्गे स्थि° AlK ; छाया नापि [न च्छा°] Vidy; °करणी Kuv, Daś, AlS; °कृतये [°करणे] Vidy; वर्त्मं° [मा°] Vidy.

Śārdūlavikrīḍita metre.

"Who are you ?" "Know me to be the fate-stricken *Śākhoṭaka*." "You speak as if you were disgusted." "Rightly have you guessed." "How is that ?" "This *Vaṭa*-tree, that lies on the left of the road, every traveller has recourse to, and to me, standing on the road itself, does not belong even shade enough to benefit others." (G. Jha).

9201

कस् त्वं भोः, कविरस्मि, तत् किमु सखे क्षीणोऽस्य,नाहारतो
धिग् देशं गुणिनोऽपि, दुर्मतिरियं देशं न मामेव धिक्।
पाकार्थी क्षुधितो यदैव विदधे पाकाय दुद्धिं तदा
विन्ध्ये नेन्धनमम्बुधौ न सलिलं नान्नं धरित्रीतले॥

(अ) Ava 82.

(आ) SR 247.49, SSB 654.1, Vidy 843.

(*a*) कस्त्वमभोः Vidy; °रस्म्यहो कथमद्य क्षी° Vidy.

(*b*) दुर्गति° Ava.

(*c*) पाका तदादुर्विधेर् Vidy.

Śārdūlavikrīḍita metre.

'Who are you ?' 'I am a poet.' 'Well, friend, why do you look so emaciated ?' 'Due to lack of food'. 'Fie on this land and on all the meritorious people !' 'This is a wrong view to take; it is not fie on the land but fie on me. When I was hungry I made up my mind to cook, but found no fuel in the Vindhyas, no water in the sea, and no food on the earth !' (A. A. R.).

9202

कस् त्वं भो निशि, केशवः, शिरसिजैः किं नाम गर्वायसे
भद्रे शौरिरहं, गुणैः पितृगतैः पुत्रस्य किं स्यादिह।
चक्री चन्द्रमुखि, प्रयच्छसि न मे कुण्डीं घटीं देहिनीम्
इत्थं गोपवधूहृतोत्तरतया दुःस्थो हरिः पातु वः॥

(अ) Śaraṇadeva's Durghaṭa-vṛtti 3.1.11).

(आ) Skm (Skm [B] 278. Skm [POS] 1.56. 3), PG 282 (Cakrapāṇi), Kav p. 37.

(*a*) गर्भयिते PG (var.).

(*c*) चक्री चन्द्रमुखीं प्रयच्छसि स मे कूर्पी Durgh°; चक्री चण्डमुखो PG (var.).

(*d*) °जितोत्तरतया [°हृ°] Skm (var.), PG; ह्रीणो [दु:°] PG.

Śārdūlavikrīḍita metre.

'Who are you, here, at night ?' 'Keśava [Kṛṣṇa or one having fine hair]' 'Do you feel proud because of your hair ?' 'Dear girl, I am Śaurī [Kṛṣṇa or son of a brave man].' 'Well, if the father has merits, what is that to the son ?' 'Moon-faced one, I am Cakrī [Kṛṣṇa, the bearer of the discus or a potter]'. 'Why do you not bring my bowl-shaped milking pot ?' Kṛṣṇa who was thus nonplussed by the clever answers of the cowherdess [Rādhā] protect you all. (A. A. R.).

9203*

कस् त्वं लोहितलोचनास्यचरणो, हंस:, कुतो मानसात्
किं तत्रास्ति, सुवर्णपङ्कजवनान्यम्भ: सुधासन्निभम् ।
रत्नानां निचया: प्रवालमणयो वैडूर्यरोहा: क्वचिच्,
अम्बूका अपि सन्ति, नेति च बकैराकर्ण्य हीहीकृतम् ॥

(आ) VS 763, SR 221. 30, SSB 609. 29, SRK 184.8 (a. ŚP), SuM 21.6, Any 61.81, Vidy 23, RJ 397, Regnaud I. 27.

(*b*) °जवनं चाम्भ: SuM (var.), °जवनं तोयं Any, Vidy.

(*c*) मुक्ताशुक्तिरथास्ति (मुक्तागर्भितशुक्ति° or °शंख° Vidy, SuM, Vidy ; मुक्तास्फोट-विभिन्नभूमिपटलं Any ; शङ्खनिचयो (°वहो) VS वैदूर्य° VS, Any, Vidy. प्रवाललतिका SRK, Regnaud.

(*d*) किमु [अपि] VS, Regnaud ; न हि [अपि] SRK; चुबकै° [च ब°] SuM (var.).

Śārdūlavikrīḍita metre.

'Who are you having red eyes, beak and legs ?' 'A swan.' 'Whence have you come ?' 'From the Mānasa lake.' 'What is there ?' 'Clusters of golden lotuses, water equalling nectar and, at places, heaps of gems, corals and lapis lazuli.' 'Are there snails too there ?' 'No.' Hearing this the cranes shrieked with laughter. (A. A. R.).

9204*

कस् त्वं वानर, रामराजभवने लेखार्थसंवाहको,
यात: कुत्र पुरागत: स हनुमान् निर्दग्धलङ्कापुर: ।
बद्धो राक्षससूनुनेति कपिभि: संताडितस् तर्जित:
स व्रीडात्तपराभवो वनमृग: कुत्रेति न ज्ञायते ॥

(अ) Han 8. 6.

(आ) Kuv *ad* 30.71 (p. 97), AlK 328.12-5.

(*a*) लेख्यार्थ° Han.

(*c*) बहुश: [क°] AlK ; संताडितो भर्त्सित: Kuv (var.).

(*d*) °डार्त्त° Han.

Śārdūlavikrīḍita metre.

'Who are you, monkey ?' 'I am the messenger boy in the palace of Śrī Rāma.' 'Where has gone that Hanumān, who burnt the city of Laṅkā, some time ago ?' 'Learning that he was caught and bound by the son of a Rākṣasa (Indrajit, son of Rāvaṇa), he was beaten by the other monkeys and threatened ; feeling ashamed of his defeat that dweller of the forest has disappeared and it is not known where he has gone'. (A. A. R.).

9204A

कस् त्वं, शूली, प्रविश भिषजां वेश्म, वैद्यं न जाने,
स्थाणुर्बलि, न वदति तरु-र्नीलकण्ठ: प्रमुग्धे ।
केकामेकां वद त्वं, पशुपतिरबले, नैव दृष्टे विषाणे
इत्येवं शैलकन्याप्रतिवचनजड: पातु व: पार्वतीश: ॥

(आ) SSSN 17.78. See No. 9205.

Sragdharā metre.

'Who are you ?' 'Śūlin (Śiva / colic patient).' 'Then, enter a clinic.' 'I know not a physician.' 'Girl, I am Sthāṇu (Śiva/ trunk of a tree).' 'But a tree does not talk.' 'Oh dull-witted, I am Nīlakaṇṭha (Śiva / blue-necked peacock).' 'Then sound a peacock's cry ?' 'Oh lady, I am Paśupati (Śiva/bull)'. 'But no horns are to be seen on your head.' Śiva, the lord of Pārvatī, who was rebuffed by these answers of Pārvatī, the mountain's daughter, (and denied entrance), protect you ! (K. V. Sarma).

9205*

कस् त्वं शूली, मृगय भिषजं, नीलकण्ठः प्रियेऽहं
केकामेकां वद, पशुपति,-र्नैव दृश्ये विषाणे ।
मुग्धे स्थाणुः, स चरति कथं, जीवितेशः शिवाया
गच्छाटव्यामिति हतवचाः पातु वश्चन्द्रचूडः ॥

(आ) VS 103, ŚP 95 (a. Bhāratī Kavi), SR 5.45 (a. ŚP), SSB 8.35; SRK 4. 5 (Prasaṅgaratnāvalī), RJ 29. See 9204.

(*b*) कुरु [वद] SRK ; दृष्टे [दृश्ये] SRK.

(*c*) स्थाणुर्मुग्धे, न वदति तरुर् जी° ŚP, SR, SSB, SRK.

(*d*) गच्छारण्ये VS (var.) ; गच्छारण्यं प्रतिवचन-जडः पा° SRK.

Mandākrāntā metre.

'Who are you ?' 'Śūlī [Śiva or a colic patient]'. 'Seek a physician.' 'Oh dear ! I am Nīlakaṇṭha [Śiva or peacock],' 'Then utter a note.' 'I am Paśupati [Śiva or bull].' 'But I do not see any horns.' 'Innocent one, I am Sthāṇu [Śiva or tree trunk].' How does that move ?' 'I am the lord of thelife of Śivā [Śiva or fox]'. 'Then go to the forest.' May that Lord Śiva who was defeated thus in repartee protect you all. (A. A. R.).

कस्त्वं शंभोः कविरस्म्यहो see No. 9201

9206*

कस्मात् कस्मिन् समुत्पन्ने सरागं भुवनत्रयम् ।
अत्रादौ कथितं श्लोके यो जानाति स पण्डितः ॥

(आ) SuM 19.3.[1]

(*b*) सरामं SuM (var.).

1. Puzzle.

The three worlds were filled with love when (a person) was born 'from whom' (*kasmāt*), 'in what' (*kasmin*). He who knows (the answer) which is in the beginning (of this verse is a scholar.[1] (K. V. Sarma).

1. Ans. : Cupid who was born from '*ka*' (Viṣṇu) in '*ka*' (bodily form).

9207

कस्मात् कोऽहं किमपि च भवान् कोऽयमत्र प्रपञ्चः
स्वं स्वं वेद्यं गगनसदृशं पूर्णतत्त्वप्रकाशम् ।
आनन्दाख्यं समरसघने बाह्यमन्तर्विहीने
निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः ॥

(आ) SR 369.73, SSB 265.75.

Mandākrāntā metre.

From whom have I come, who am I, what are you, what is the world ? One's own self, all-pervading like ether and shining with universal truth known by the name of beatitude should be known. But to one who courses a path which is of the essence of equanimity, devoid of the outer and the inner, and beyond the three qualities, what is scripture's command (to be obeyed) and what is prohibited ? (A. A. R.).

9208*

कस्मात् तन्वि तनूनि सम्प्रति समान्यङ्गानि जातानि ते
कस्मात् कोकनदप्रभं मुखमिदं जातं हि चन्द्रोपमम् ।
एवं पृच्छति वल्लभेऽम्बुजमुखि प्रोष्यस्वभावाविति
व्यावृत्याथ तया सगद्गदरवं मुक्तश्च बाष्पोत्करः ॥

(अ) Janśṛṅg 99.

Śārdūlavikrīḍita metre.

'Why is it, slender one, your well-shaped limbs have become thin ? Why has your face of lotus-tinge become (pale) like the moon ?' When the lover asked the lotus-faced one thus, she muttered, 'It is natural in separation', and turning her face away, shed, with a choking throat, a flood of tears. (A. A. R.).

1. Scene on the eve of the lover's departure to foreign lands.

9209*

कस्मात् त्वं क्व नु दृश्यते सुखमुखं क्वास्तेऽन्धकार: परं
क्व स्त्रीषु स्मरधूमकेतुरुदितो दृष्टा युवान: क्व ते ।
गन्ता क्व क्व च पञ्चम: क्व णसकृत् क्वात्संकुरो निर्गत:
क्वानन्दैकरसोदय: क्व नु सती क्वाध्वगस् तत्कथा ॥

(आ) Skm (Skm [B] 909, Skm [POS] 2. 87.4).

(*a*) क्षण [क्व नु°] Skm (var.).

Śārdūlavikrīḍita metre.

Whence do you come ? Where may your face be seen with ease ? Which place is dark ? Where has the comet of love risen in women ? Where have you seen young men ? Where have you to go ? Where is the fifth key ? Where is the rise of unique joy ? Where is a chaste woman ? Where is the traveller ? Such is the story. (A. A. R.).

9210*

कस्मात् त्वं, तातगेहाद्, अपरमभिनवा ब्रूहि का तत्र वार्ता,
देव्या देवो जित:, किं, वृषडमरुचिताभस्मभोगीन्द्रचन्द्रान् ।
इत्येवं बर्हिनाथे कथयति सहसा भर्तृभिक्षाविभूषा-
वैगुण्योद्वेगजन्मा जगदवतु चिरं हारवो भृङ्गरीटे: ॥

(आ) SkV 98 (a. Tuṅga), Prasanna 26*a* (a. Tuṅgoka), Skm (Skm [B] 152, Skm [POS] 1.31.2) (a. Tuṅgoka).

(*b*) देवोजित: Prasanna.

(*c*) °विभूषो Prasanna.

(*d*) वैगुण्या° Prasanna ; भृङ्गिरीटे: Skm (var.).

Sragdharā metre.

"Whence come you ?" "I come from Father's house." / "And what's the latest news from there ?"/ "The god has lost to the goddess." "What ?" / "His bull, his drum, his funeral ash, his moon and snakes." May the cry of Bhṛṅgirīṭi, as Skanda tells him this, / born of the sorrow at his master's heavy loss / of means to beg and ornaments, / long aid the world. (D.H.H. Ingalls).

9211*

कस्मात् त्वं दुर्बलासीति सख्यस् तां परिपृच्छति ।
त्वयि संनिहिते तासु दद्यात् कथय सोत्तरम् ॥

(अ) VMM 4.55.

(आ) SR 195.53, SSB 548.1.

(*d*) दद्यात् किं कथयोत्तरम् VMM.

Why are you so weak ? Thus her friends ask her. When you are present how may she give an answer to them ? (A. A. R.).

9212*

कस्मात् त्वं, भवदालयाद्, वद सखे क्षेमं, तवानुग्रहाद्,
दृष्टा मे सुभगा, न तेऽस्ति सुभगा दृष्टा भवद्गेहिनी ।
स्वर्भानुं विषमेक्षणं विषधरं काकं वराकी गृहे
चन्द्रानङ्गसमीरकोकिलभयाद् व्यग्रा लिखन्ती मुहु: ॥

(आ) RS 1011 (=6.24), SG 711.

(*a*) सखी क्षेमं SG.

(*b*) न हि ही [न ते°] SG.

(*d*) °भयात् RJ ; लिङ्गन्ती RJ (MS).

Śārdūlavikrīḍita metre.

'Whence do you come ?' 'From your place.' 'Tell me friend, is everything well ?' 'Yes, by your grace.' 'Did you see my charming wife ?' 'I saw your wife, but no charm in her. The poor lady is busily engaged in painting pictures of Rāhu, Lord Śiva, the snakes and crows, out of fear, (respectively), of moonlight, Cupid, (Malaya) breeze and the songs of cuckoos. (which torment her due to separation from you).' (A. A. R.).

9213*

कस्मात् त्वं हि विखिद्यसे कतिपयैरेव प्रिये वासरैर्
आयाता वयमेहि धेहि पुरत: प्रास्थानिकं मङ्गलम् ।
एवं वादिनि वल्लभे दयितया नि:श्वस्य पाणौ कृती
मङ्गल्य: कलशो विलोचनपयोधाराभिरापूरित: ।।

(आ) Vidy 597 (a. Vidyāpati).

Śārdūlavikrīḍita metre.

'Why are you sad ? Beloved, I shall return in a few days. Come, place in front the auspicious vessel for starting the journey.' As the lover spoke thus, the beloved sighed and took the auspicious vessel in her hand and filled it with tears streaming from her eyes. (A. A. R.).

9214*

कस्मात् पार्वति निष्ठुरासि, सहज: शैलोद्भवानामयं
नि:स्नेहासि कथं, न भस्मपुरुष: स्नेहं बिभर्ति क्वचित् ।
कोपस् ते मयि निष्फल: प्रियतमे, स्थाणौ फलं किं भवेद्
इत्थं निर्वचनीकृतो गिरिजया शंभुश्चिरं पातु व: ।।

(आ) SkV 35, Prasanna 6*a*, Skm (Skm [B] 31, Skm [POS] 1.7.1) (a. Bhojadeva), Kav p. 63.

(*a*) सहजं Skm ; इदं [अयं] Skm.

(*b*) कुतो [कथं] Skm ; °परुष: Prasanna ; क्वचिन्निन्दति (विन्द°) [वि° क्व°] Skm.

(*d*) दयितया शंभु: शिवायास्तु Skm.

Śārdūlavikrīḍita metre.

"Why are you hard-hearted, Pārvatī ?" "This is the nature of those born of a rocky mountain." "Why have you no love [or : oiliness] for me ?" "A man of ashes can bear no oiliness." "Your anger against me will bear no fruit [or : will get you nowhere], darling." "How should there be fruit on a *sthāṇu* [post, also name of Śiva] ?" May Śiva, thus dumbfounded by his mountain-born queen, long protect you." (D. H. H. Ingalls).

9215

कस्मात् संक्लिश्यते विद्वान् व्यर्थयार्थेहयासकृत् ।
कस्यचिन् मायया नूनं लोकोऽयं सुविमोहित: ।।

(अ) BhPn 11.23.26.

Why is it that even a learned person is greatly worried by the desire for meaningless wealth ? Surely the world is completely bamboozled by illusory visions by someone. (A. A. R.).

9216*

कस्मात् सत्यवतीसुतेन मुनिना नोक्तं भविष्यत्कथा-
मध्ये रूपमनादिमध्यनिधनस्येहं हरेर्मानुषम् ।
इत्थं व्युत्थितविश्वकण्टकचमूनिर्मूलनव्यापृतं
संग्रामाम्बरसूर्यमम्बरचरास्त्वां वीक्ष्य संशेरते ।।

(आ) VS 2573.

Śārdūlavikrīḍita metre.

'Why is it that the sage Vyāsa [son of Satyavatī] did not mention, in the course of his narrative, of the future times when God Viṣṇu, who is without beginning, middle or end, would take a human form ?'— On seeing you, Oh sun in sky of the battlefield, annihilating the army of the thorn (enemy) of the world, the denizens of the sky have this doubt arising in their minds. (A. A. R.).

9217

कस्मादद्य न भूषितं वपुरिदं सद्भूषणै: काञ्चनै:
कस्मादच्छतराणि नाद्य वसनान्यङ्गीकृतानि त्वया ।

उक्ता सेति मया मनोज्ञ विजने बाला विशालाक्ष मा
क्षिप्रं रोदनमेकमेव विदधे प्रत्युत्तरं नो ददौ ॥

(अ) Janśṛṅg 85.

Śārdūlavikrīḍita metre.

'Why have you not adorned yourself today with gold ornaments ? Why have you not put on fine garments today ?' When I said this to her when alone, O good man possessing broad eyes, she, the (beloved) girl, immediately started weeping and never said a word in reply. (for her lover had started on a journey that very day). (A. A. R.).

9218*

कस्मादिदं नयनमस्तमिताञ्जनश्रि
विश्रान्तपत्ररचनौ च कुतः कपोलौ ।
शृङ्गारवारिरुहकाननराजहंसि
कस्मात् कृशासि विरसासि मलीमसासि ॥

(आ) SkV 722 (a. Viṣṇuhari or Viṣṇudāśa), Kav 435 (a. Viṣṇuhari), Prasanna 139*b*.

(*b*) °यन्त्र° [°पत्र°] Kav (MS).

(*d*) कृशानि Kav (MS).

Vasantatilakā metre.

Why has the bright collyrium faded from your eye ; / why do the ornamental marks no longer grace your cheek ? / Oh *rājahaṁsi* who swim among the lotus beds of love, / what makes you now so thin, so sad, so wan ? (D.H.H. Ingalls).

9219*

कस्मादिन्दुरसौ धिनोति जगतीं पीयूषगर्भैः करैः
कस्माद् वा जलधारयैव धरणिं धाराधरः सिञ्चति ।
भ्रामं भ्राममयं च नन्दयति वा कस्मात् त्रिलोकीं रविः
साधूनां हि परोपकारकरणे नोपाध्यपेक्षं मनः ॥

(आ) SR 53. 266, SSB 313. 273. See No. 9256.

(*b*) जलधारयैव SSB.

Śārdūlavikrīḍita metre.

Why does this moon delight the world with its nectarine rays ? Why does the cloud drench the earth with (welcome) showers ? Why does the sun please the three worlds by ever traversing these regions ? The mind of the good, ever engaged in helping others, is never conditioned (by the expectation of any return). (A. A. R.).

9220*

कस्माद् दूति श्वसिषि निभृतं, सत्वरावर्तनेन
भ्रष्टो रागः किमधरदले, प्रार्थनाभिस्त्वदर्थम् ।
त्रस्ता चेयं किमलकततिस्, तत्पदालुण्ठनेन
वासस् तस्य त्वयि वद कथं, प्रत्ययार्थं तवैव ॥

(आ) VS 1441. Cf. No. 9221.

Mandākrāntā metre.

'Why do you, (messenger) girl, breathe so hard ?' 'Because I returned quickly in secrecy (for your sake)'. 'Why is your lip drained of lipstick ?' 'Because I have been pleading your cause (so energetically).' 'Why are your tresses dishevelled ?' 'By falling at your lover's feet (again pleading your cause).' 'But how does his cloth come to be on your person ?' 'Oh it is to convince you that I have been to him for your sake !' (A. A. R.).

कस्माद् दोर्लतिके see मुग्धे दोर्लतिकां

9221*

कस्माद् भग्नाः सुमुखि वलयाः, मार्गपातान्निशायां
किं ते वक्त्रं विगतरचनं, क्षालितं धूलिपूर्णम् ।
ओष्ठे रागः किमपि गलित,स्त्वद्व्यथोच्छ्वासवातैस्
तद्वासः किं, हृतमिति मया वस्त्रलोभात् किलेति ॥

(आ) VS 1443 (a. Śrī-Baka). Cf. No. 9220.

Mandākrāntā metre.

'Why are your armlets broken, good girl ?' 'I fell on the road in the darkness of the night.' 'Why is your face devoid

of make-up ?' 'I washed it off as it became covered with dust (in the fall).' 'How has the lipstick disappeared ?' 'By the hot sighs caused by your misery.' 'But why are you wearing (*lit.* taken away) (my lover's) garment.' 'Well, I had a fancy for it and so stole it !' (A. A. R.).

9222*

कस्माद् भयमिह मरणाद्
अन्धादपि को विशिष्यते रागी।
कः शूरो यो ललना-
लोचनबाणैर्न विव्यथितः ॥

(अ) Praśnottara° (9 in Monatsberichte d. Ko'n. Ak. d. Wiss. in B, 1868, p. 99; 7 in Journal of the Greater India Society, 1958.

(आ) IS 1604.

(इ) Parśna (T) 7.

(*a*) प्राणान्तभूतरणम् Praś° (var.) (*contra metrum*).

(*b*) विनाशकार Tibetan text.

(*d*) च व्यथितः Praś° (var.).

Āryā metre.

From where does danger threaten ? From death. Who is more blind than the blind ? The lovelorn. Who is a hero ? Who does not fear the dart-throwing eyes of women.

9223*

कस्मिञ्छेते मुरारिः क्व न खलु वसतिर्वायसी को निषेधः
स्त्रीणां रागस् तु कस्मिन् क्व नु खलु सितिमा
शौरिसंबोधनं किम्।
संबुद्धिः काऽहिमांशोर्विधिहरवयसां चापि संबुद्धयः का
ब्रूते लुब्धः कथं वा कुरुकुलहननं केन तत् केशवेन ॥

(आ) SR 198.40, SSB 552.55, SSB 164. 27 (a. Sphuṭaśloka).[1]

(इ) IS 7804.

(*a*) कस्मिन् SRK; शेते SR.

1. Puzzle.

Sragdharā metre.

Where does the Lord Viṣṇu sleep ? [*Ke*, in the water of the sea]. Where does the crow make its residence ? [*Śave*, in dead bodies]. What is the negative particle ? [*Na*, not]. On whom do women pitch their love ? [*Nave*, in fresh lovers], Where does whiteness reside ? [*Śake*, in a white foreigner]. What is the vocative case for Kṛṣṇa ? [Keśava]. How is the hot-rayed sun addressed ? [*Ina*, O sun]. How is Lord Brahmā known ? [*Ka*.] And, how Śiva ? [*Īśa*]. How a bird ? [*Ve*.] How does a miser speak ? [*Na*, No, I can't give]. By whom was the race of Kurus destroyed ? [*Keśavena*, by Keśava, Kṛṣṇa]. (A. A. R.).

9224*

कस्मान् म्लायसि मालतीव मृदितेत्यालीजने पृच्छति
व्यक्तं नोदितमार्तयापि विरहे शालीनया बालया।
अक्ष्णोर्बाष्पचयं निगृह्य कथमप्यालोकितः केवलं
किंचित्कुड्मलकोटिभिन्नशिखरश्चूतद्रुमः प्राङ्गणे ॥

(आ) SkV 741 (a. Vākkūṭa), Kav 454 (a. Vākkūṭa). Skm (Skm [B] 602, Skm [POS] 2. 26. 2) (a. Vāhvaṭa or Bāhuṭa).

(*c*) बाष्पभरं Skm ; वाष्परयं SkV (var.).

(*d*) °शिखिर° Kav (MS).

Śārdūlavikrīḍita metre.

When her friends ask her why she wilts / like a crushed jasmine, the shy young wife / saddened by absence, still does not speak out ; / holding the tears within her eyes, / she only manages a glance / at the mango tree just budding in the courtyard. (D. H. H. Ingalls).

9225*

कस्मिन् कर्मणि सामर्थ्यम् अस्य नोत्तपतेतराम्।
अयं साधुचरस् तस्माद् अञ्जलिर्बध्यतामिह ॥

(आ) Kpr 7.205, Amd 153.390, AA 57.4-5, KāP 203. 12-13, KHpk 237. 322, AlS 152.12-3.

(*a*) कस्य [कस्मिन्] Amd (var.).

In which deed does his energy not manifest itself,—and since he is a virtuous character, join your palms (in reverence) to him. (G. Jhā).

9226*

कस्मिन्नपि मते सत्ये हता: सर्वमतत्यज: ।
तद्दृष्ट्या व्यर्थतामात्रम् अनर्थस्तु न धर्मज: ॥

(अ) Naiṣ 17.100.

Those who reject all established opinions lose their ground, when even one of these opinions happens to be true. In view of this, there might be (sometimes) a simple failure of a religious note. But the mishap preventing success is never due to religion. (K. K. Handiqui).

9227*

कस्मिन् वसन्ति वद मीनगणा विकल्पं
किं वापदं वदति किं कुरुते विवस्वान् ।
विद्युल्लतावलयवान् पथिकाङ्गनानाम्
उद्वेजको भवति क: खलु वारिवाह: ॥

(अ) VMM 2.27.

(आ) SR 197.29, SSB 551.28.[1]

1. Puzzle.

Vasantatilakā metre.

Where do shoals of fish live ? [*Vāri*, in water.] What is the word for an alternative ? [*Vā*, or]. What does the sun make ? [*Ahaḥ*, day]. Who is the surrounded by lightning and indeed becomes a source of worry to the wives of travellers ? *Vārivāhaḥ* [cloud]. (A.A.R.).

9228*

कस्मिन् स्वपिति कंसारि: का वृत्तिरधमा नृणाम् ।
किं ब्रूते पितरं बाल: किं दृष्ट्वा रमते मन: ॥

(आ) ŚP 560, SR 200.34, SSB 556.34.[1]

1. Puzzle.

Where does the enemy of Kaṃsa [Viṣṇu] sleep ? [*Śeṣe*, on the serpent *Śeṣa*]. Which means of livelihood to man is very low ? [*Sevā*, personal service]. What does the boy say to his father ? [*Va*, truly ?] On seeing which does the mind take delight ? [*Pararūpam*, the best form or the highest].

[Answer : *Śeṣe sevā pararūpam*]. (A. A. R.).

9229*

कस्मै किं कथनीयं
कस्य मन:प्रत्ययो भवति ।
रमयति गोपवधूटी
कुञ्जकुटीरे परं ब्रह्म ॥

(आ) SR 363. 6, SSB 252.7, SRK 290. 2 (a. Rasikajīvana). See 8272.

Upagīti-āryā metre.

To whom and how shall I say this ? Who will believe my words ? The cowherdess sports with the Supreme Brahman [Śrī Kṛṣṇa] in the bower (on the banks of the Jumna). (A. A. R.).

9230*

कस्मैचित् कपटाय कैटभरिपुर:पीठदीर्घालयां
देवि त्वामभिवाद्य कुप्यसि न चेत् तत् किंचिदाचक्ष्महे ।
यत् ते मन्दिरमम्बुजन्म किमिदं विद्यागृहं यच्च ते
नीचान्नीचतरोपसर्पणमपामेतत् किमाचार्यकम् ॥

(अ) Anar 7.43.

(आ) Skm (Skm [B] 348, Skm [POS] 1.70.3) (a. Murāri), SRHt 207. 24, SSSN 165.23, SR 63.33, SSB 329.33.

(*b*) चेद्यत् [चेत् तत्] SRHt.

(*c*) यन् ये SRHt.

(*d*) किमाचार्यं कम् Skm (?).

Śārdūlavikrīḍita metre.

Oh Lakṣmi, who seems to have made, for some deceitful purpose, your permanent abode on Viṣṇu's chest, saluting you, I wish to make a query, if you will not be offended : Is the lotus, in which you were born, merely your resting place or your place of instruction, as well ? For, (like the lotus whose stalk goes down into the mud), you seem to descend from a low level to a still lower level (so far as I am concerned). Is it an account of the teaching ? (K.V. Sarma).

9230A*

कस्मैचित् प्रतिपाद्य विक्रमजितां विप्राय विश्वंभराम्
अब्धौ वैभवलब्धवासरसिकः क्षेमाय रामोऽस्तु वः ।
श्लाघन्ते रणसीम्नि यस्य चरितं कालाग्निकूलंकष-
ज्वालोद्गारिकुठारकुक्षिनिहितक्ष्मापालचक्रान् जनान् ॥

(आ) SSN 1991.

Śārdūlavikrīḍita metre.

May Lord Rāma conduce to your welfare—Rāma who dedicated to a brāhman the entire earth which he had won by his prowess and had the pleasure of getting his final place of rest in the sea, Rāma whose victories in the battlefield, including that over people and circles of kings who were thrown into the belly of the goblin of totally consuming flames of the primordial fire, are eulogised. (K. V. Sarma).

9231*

कस्मैचिद् द्विजबन्धवे कियदपि क्षीरं पुरा नाथते
दत्तो येन दयारसैकवपुषा दुग्धोद एवार्णवः ।
श्रीश्रीवल्लभकल्पपादपसुधाचिन्तामणीभिः समं
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 127.9-12.

Śārdūlavikrīḍita metre.

To one calling himself a Brāhmaṇa who made a request for a little milk, the (Lord Śiva), full of the milk of human kindness, who gave the whole milky ocean itself, along with Lakṣmī, Viṣṇu, the heavenly wish-granting tree, nectar and the wish-granting stone *Cintāmaṇi*, that Lord alone is my God and others I do not mention even by name. (A. A. R.).

9232*

कस्मै नमः सुरैरपि
सुतरां क्रियते दयाप्रधानाय ।
कस्मादुद्विजितव्यं
संसारारण्यतः सुधिया ॥

(अ) Praśnottara° (21 in Monatsberichte d. Kön. Ak. d. Wiss. in B, 1868, p. 100 ; 19 in Journal of the Greater India Society, 1958).

(आ) IS 1605.

(इ) Praśn° (T) 19.

(*a*) नमांसि देवाः कुर्वन्ति Praś° (var.) ; भक्त्या [न°] Praś° (var.).

(*b*) दयाप्रधानकराय Praś° (var.).

Āryā metre.

To whom is obeisance made profusely even by the Gods ? (Ans.) : One in whom compassion is predominating. Whence should an intelligent man get agitated (and hence shun it) ? (Ans.) : From the woods of worldly life. (A. A. R.).

9233*

कस्मै यच्छति सज्जनो बहुधनं सृष्टं क्षगत् केन वा
शम्भोर्भाति च को गले युवतिभिर्वर्ण्यां च का धार्यते ।
गौरीशः कमताडयच्चरणतः का रक्षिता राक्षसैर्
आरोहावरोहतः कलयतामेकं द्वयोरुत्तरम् ॥

(आ) SR 204.111, SSB 463.112.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

To whom does a good man give much wealth ? [*Sādhave*, to the good.] By whom

was the world created ? [*Vedhasā*, by Brahmā.] What shines on the neck of Śiva ? [*Kālimā*, dark colour.] What do young women decorate their hair with ? [*Mālikā*, garland.] Whom did the Lord of Gaurī [Śiva] kick with his foot ? [*Kālam*, Death.] What was protected by the demons ? [*Laṅkā*, the city of Laṅkā.] The answer is furnished for each pair of questions by words that are read forwards and backwards] (*Sādhave : Vedhasā, Kālimā : Mālikā, Kālam : Laṅkā*). (A. A. R.).

9234

कस्मै हन्त फलाय सज्जन गुणग्रामार्जने सज्जसि
स्वात्मोपस्करणाय चेन् मम वचः पथ्यं समाकर्णय ।
ये भावा हृदयं हरन्ति नितरां शोभाभरैः संभृतास्
तैरेवास्य कलेः कलेवरपुषो दैनंदिनं वर्तनम् ॥

(अ) BhV (BhV [POS] 1.98, BhV [C] 1. 101), Rasagaṅga 171.10-13.

(आ) SR 249. 102 (a. Rasagaṅga), SSB 658.27.

(*c*) तैस्तैर्गुणैः [शो°] BhV (var.) ; सभृतास् BhV.

(*d*) कलेवरजुषो [क°] BhV (var.) ; दैन्यं दिनं वर्तते BhV (var.).

Śārdūlavikrīḍita metre.

O Virtuous man, for what end art thou so eager to acquire a number of good qualities ? If it be for raising thyself to dignity, listen to my salutary advice ; those very objects which are attractive to the heart, being full of many beauties, serve as daily food to Kali who is very careful in nourishing his body.[1] (H. D. Sharma).

1. If thou triest to make thyself great, there is a great probability of thy becoming a victim to Kali's cruelty.

9235*

कस्य करान्न स्खलिता
नीरनिधिक्लेदपिच्छिला लक्ष्मीः ।
भृगुचरणधूलिपरुषे
हृदि परिबद्धा हरेः स्थिरेयमभूत् ॥

(आ) SMH 11.38.

(*b*) नीरविधि° SMH (var.).

(*d*) परिरब्धा SMH (var.).

Gīti-āryā metre.

From whose hands has not this Lakṣmī [prosperity] slipped away, she being slippery by being wetted by the milky ocean. But she has got stuck with a firm hold on the heart of Viṣṇu as it has been rendered rough by the dust of the feet of the sage Bhṛgu [who once kicked Viṣṇu in anger]. (A. A. R.).

कस्य कर्मणि सामर्थ्यम् see No. 9225.

9236*

कस्यचिज् जायते जन्तोः पादाघातस् तवाध्वनि ।
पदभङ्गव्यथा शम्भो जृम्भते जम्भवैरिणः ॥

(आ) JS 462.22 (a. Narottamabhaṭṭa).

When going along the road someone stumbles (kicks) with his foot against you [in the form of liṅgas]; but the pain of this striking with foot, O Śiva, manifests itself on Indra, the foe of demon Jambha. (A. A. R.).

9237

कस्यचित् किमपि नो हरणीयं
मर्मवाक्यमपि नोच्चरणीयम् ।
श्रीपतेः पदयुगं स्मरणीयं
लीलया भवजलं तरणीयम् ॥

(आ) Sama 2 म 15, SR 171.808, SSB 506. 808, SH 565, SRM 1.2.2.

Svāgatā metre.

One should not rob anything of another ; neither should one utter heart-

rending words. The feet of the Lord of Lakṣmī [Viṣṇu] should ever be remembered, (and thus) should one cross, as if in sport, the waters of worldly life. (K. V. Sarma).

9238*

कस्यचित् समदनं मदनीय-
प्रेयसीवदनपानपरस्य ।
स्वादितः सकृदिवासव एव
प्रत्युत क्षणविदंशपदेऽभूत् ॥

(अ) Śiś 10.10.

(आ) SR 314. 13 (a. Śiś), SSB 170. 13 (a. Māgha).

Svāgatā metre.

One lover, who was intent on enjoying the lip of the beloved while drinking wine was not only fortunate in getting the kiss of the lip but secured the 'pickle' as well in the form of the wine. (A. A. R.).

9239

कस्यचिन्न हि दुर्बुद्धेश् छन्दतो जायते मतिः ।
यादृशं कुरुते कर्म तादृशं फलमश्नुते ॥

(आ) SRHt 50.20 (a. Itihāsa), SSSN 41.19.

(*a*) कथं नु खलु SSSN (var.).

To an evil-minded person, things do not happen as he desires; one enjoys the result in accordance with the actions performed by him. (K. V. Sarma).

9240

कस्य तृषं न क्षपयसि
पिबति न कस्तव पयः प्रविश्यान्तः ।
यदि सन्मार्गसरोवर
नक्री न क्रोडमधिवसति ॥

(अ) BhPr 73.

(आ) JS 103.2, SkV 1092 (a. Vīra), Prasanna 71*a*, SR 219. 3 (a. Bhoja), SSB 604.4, SRRU 914 (a. Vīra).

(*a*) दृष्टिर् [तृ°] Prasanna.

(*b*) न पयसि तव कथय के निमज्जन्ति SkV, SRRU. पयो निमज्यैतत् JS.

(*c*) मार्गजलाशय SkV, SRRu.

Āryā metre.

Whose thirst would you not quench?—/Who would not bathe in your waters, Oh wayside lake?—/if only there were not/ a crocodile within. (H. H. Ingalls).

9241

कस्य दोषः कुले नास्ति व्याधिना को न पीडितः ।
व्यसनं केन न प्राप्तं कस्य सौख्यं निरन्तरम् ॥

(अ) Cr 245 (CVr 3. 1, CRr 2.23, CSr 2.63, CNP I. 14, CNP II. 17, CNI I. 184, CNG 32, CNT IV.13, CNM 13, CNMN 13, CnT II. 10. 4, CnT III. 7.12, CnT V.27, CnT VII.22, CnT I. 12, CPS 50.1), GP 1.109.17. See 9248A, 9249A.

(आ) IS 1606, Subh 120, Sama 1 क 22 and 2 क 8, SRM 2.1.380.

(*a*) ना° कु° दोषो (tr.) CNI I; दोष (°षाः; °षो; °षं) CVr (var.), CSr (var.), . IS; नापि CVr (var.); नस्ति CVr (var.).

(*b*) व्यानाकोनरपिदितः CSr (var.); व्यधीन CVr (var.); के CVr (var.), CNI I, CPS, Sama 1; पिडिताः (°ड°; °डी°; °तः; °ता; °ति; °मा) CVr (var.), CSr (var.), Sama; पीडयते CRr (var.); न प्राप्तं [पी°] CVr (var.).

(*c*) के° न व्य° (तठयसतं; तठयसतं; वासन) प्रा° (दुर्व्यसनं प्राप्तः) CSr, GP; को न वा (कस्य न) व्यसनं (°न) प्राप्तः (°प्तिः) CRr (but CRT as above tr. ⌊के° न व्य°⌋); संप्राप्तं [न प्रा°] CVr (var.); प्राप्ते IS.

(*d*) कस्य श्रीर्निश्चला भवेत् (न चला भवेत् CRr ⌊var.⌋) CRr, श्रियः कस्य (श्रीश्च;

श्रीयं [°य]); निरन्तराः (रा°) CSr, GP; सौख्य CVr (var.); नीर° CVr (var.).

Whose family is without blemish ? Who is not tormented by sickness ? Who did not experience ill-luck ? Who is constantly happy ?

9242

कस्य न दयितं वित्तं
चित्तं ह्रियते न कस्य वित्तेन ।
किं तु यशोधनलुब्धा
वाञ्छन्ति न दुष्कृतैरर्थान् ॥

(अ) Kal 2.64.

Āryā metre.

To whom is not wealth dear ? Whose mind is not swayed by wealth ? But those ever eager for the wealth of repute do not desire for wealth by wrong actions. (A. A. R.).

9243*

कस्य न प्रतिहतं बत चक्षुर्
ध्वान्तसन्ततिभिरड्डमराभिः ।
केवलं मनसिजप्रतिहतानां
नावधूतमभिसारवधूनाम् ॥

(अ) Vikram 11.20.

Svāgatā metre.

Whose eye, alas, was not obstructed by the masses of terrific darkness ? It was only the (eyes of) women proceeding to rendezvous, under the influence of cupid, that were not obstructed. (S. C. Banerji).

9244

कस्य न वाहनयोग्या
मुग्धधियस् तुच्छसाधने लग्नाः ।
प्रीततया प्रशमरुचश्
चपलासु स्त्रीषु येऽदान्ताः ॥

(अ) Kal 3.30.

Āryā metre.

To whom are not the dull-witted fit to be palanquin-bearers—the folk who are attached to worthless things, their lustre faded by greed and who are subdued before fickle women. (K. V. Sarma).

कस्य नास्ति कुले दोषाः see No. 9241

9245*

कस्य नो कुरुते मुग्धे पिपासाकुलितं मनः ।
अयं ते विद्रुमच्छायो मरुमार्ग इवाधरः ॥

(आ) Amd 70.141, Sar 5.90.

Whose mind, Oh sweet one, will not your coral lips agitate with the desire for a kiss, even as a scorching desert path devoid of any shady tree, the desire for a drink. (K. V. Sarma).

9246*

कस्य मरौ दुरधिगमः
कमले कः कथय विरचितावासः ।
कैस्तुष्यति चामुण्डा
रिपवस्ते वद कुतो भ्रष्टाः ॥

(अ) Vidagdhamukhamaṇḍana of Dharmadāsa (KSG 269) 2.31.

(आ) ŚP 556 (a. Dharmadāsa), AP 41, SR 196. 14 (a. ŚP), SSB 551. 13, SRK 163.21 (a. ŚP).[1]

(*b*) क° कः tr. VMM, ŚP, SRK.

(*d*) वद om. Vidagdha° (*contra metrum*).

1. Puzzle.

Āryā metre.

What is difficult to find in a desert ? [*ka*, water]. Tell me, who makes his residence in a lotus ? [*ka*, Brahmā]. Whereat does goddess Cāmuṇḍā revel ? [*ka*, skull]. Whence have your enemies fled ? [*ku*, from the earth].

9247

कस्य माता कस्य पिता कस्य बन्धुर्महामुने ।
विभ्रमश् च स्मृतिभ्रंशात् तेन मुह्यन्ति जन्तवः ॥

(अ) Cr 1347 (CRC 6. 70, CPS 155. 59). See 9248.

(*d*) मुह्यति CPS.

O great sage ! who is whose mother ? Who is whose father ? Who is whose relative ? All these are due to confusion caused by loss of memory ; hence are men deluded ?

9248

कस्य माता पिता कस्य कस्य भार्या सुतोऽपि वा ।
जातौ जातौ हि जीवानां भविष्यन्त्यपरेऽपरे ॥

(अ) Vet 17. 7 and D in Vet after 56. 15. See 9247.

(*a*) क° मा° tr. Vet (var.).

(*b*) भार्या कस्य सुतश्च कः or भार्या (बन्धुः) कस्य सहोदरः Vet (var.); ऽथ [ऽपि] Vet (var.).

(*c*) नानाजातिर् हि जी° Vet (var.); जातो जातो Vet (var.) ; जन्तूनां or जातानां Vet (var.).

Who is whose mother, father, wife or son ? Birth after birth these relationships are different to all living beings at every time. (A. A. R.).

9248A

कस्य वक्तव्यता नास्ति सोपायं को न जीवति ।
व्यसनं केन न प्राप्तं कस्य सौख्यं निरन्तरम् ।

(अ) SPR 1403. 65 (a. Pārśvanāthacaritra 2.808). See 9241, 9249A.

Who has not a blemish ? Who lives without tricks ? Who has not endured sufferings ? Whose happiness is permanent ?

9249

कस्य वशे प्राणिगणः
सत्यप्रियभाषिणो विनीतस्य ।
क्व स्थातव्यं न्याय्ये
पथि दृष्टादृष्टलाभाय ॥

(अ) Praśnottara° (22 in Monatsberichte d. kōn. Ak. d. Wiss in B. 1868, p. 100 ; 20 in Journal of Greater India Society, 1958).

(इ) Praśno (T) 20.

(*b*) हितसस्य भा° Praś° (var.).

(*c*) सुकामिजनं [क्व स्था°] Praś° (var.) ; °सत्यमार्गे Praś° (var.) ; न्याये Praś (var.).

Āryā metre.

To whom do beings submit themselves ? To one who is truthful, sweet-spoken and modest. Where should one stay ? In the path of righteousness, so that one might receive benefits, seen and unseen. (K. V. Sarma).

9249A

कस्य स्यान्न स्खलितं पूर्णाः सर्वे मनोरथाः कस्य ।
कस्येह सुखं नित्यं दैवेन न खण्डितः को वा ॥

(आ) SPR 1089.3.

Who has not erred ? Whose desires have been completely fulfilled ? Whose happiness is permanent ? And who has not been punished by Fate ?

9250-2

कस्य स्वर्गश्रियो वश्याः कस्य चैन्द्रं पदं भुवि ।
कं देवा बहु मन्यन्ते सङ्ग्रामे मरणावृते ॥
सङ्ग्रामे मरणं पुण्यं गयायां मरणे तथा ।
गङ्गायां मरणे मोक्षः सङ्ग्रामे मरणं सुखम् ॥
यदि वस्तुं मनः पुंसां स्वर्गस्त्रीभिः समं चिरात् ।
अपरां सुखितां कृत्वा सङ्ग्रामे म्रियतां तदा ॥

(अ) HJ after 3.152.

To whom are the glories of paradise put under subjection? and whose position on earth is equal to that of Indra? Whom, except after a death in battle, do the gods greatly honour ?

Dying in battle (is) meritorious ; so (is there) merit in dying at Gayā. In dying in the Ganges (there is) beatitude. Dying in battle (ensures) bliss.

If men have a mind to dwell for a long while with females in paradise, enjoying supreme felicity, then let death be found in battle. (F. Johnson).

9253*

कस्यांचिद् वाचि कैश्चिन्ननु यदि विहितं दूषणं दुर्दुरूढैश्
छिन्नं किं नस्तदा स्यात् प्रथितगुणवतां काव्यकोटीश्वराणां ।
वाहाश्चेद् गन्धवाहाधिकविहितजवाः पञ्चषाश्चान्धखंजाः
का हानिः शेरशाहक्षितिपकुलमणेरश्वकोटीश्वरस्य ॥

(आ) SR 34.68, SSB 55.56.

Sragdharā metre.

If some supercilious people find fault in some words what is lost in the poems of great merit of the crores of immortal poets? If five or six blind and lame horses are helped to get speed by a favourable breeze, what is lost by Sher Shah, the gem among kings, who possesses horses in crores? (A A.R.).

9254*

कस्याख्याय व्यतिकरमिमं मुक्तदुःखो भवेयं
को जानीते निभृतमुभयोरावयोः स्नेहसारम् ।
जानात्येकं शशधरमुखि प्रेमतत्त्वं मनो मे
त्वामेवैतच्चिरमनुगतं तत् प्रिये किं करोमि ॥

(अ) Jayadeva's Prasannarāghava 6.44.

(आ) SR 292.28, SSB 131.30.

Mandākrantā metre.

To whom shall I confide this regretful incident and thus become free from sorrow? Who understands that essence of confidential love that exists between us? O moon-faced one, only one thing, my mind understands, *viz.*, the essence of love; and that (mind) has been following you for a long time; hence, beloved, what shall I do? (A. A. R.).

9255

... ...

कस्यात्यन्तं सुखमुपनतं दुःखमेकान्ततो वा ।
नीचैर् गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

(अ) Megh 106 *cd* (in some texts 105). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3: p. 167).

(आ) SSap 498, SRRU 437.

(*a*) कस्यैकान्तं Megh (var.); उपगतं Megh (var.).

(*b*) गच्छन्त्य् Megh (var.); दशश् Megh (var.).

Mandākrantā metre.

Does any one meet with perpetual happiness? Or never-ending sorrow? / Downward and upward goes our luck, like the rim of a wheel. (F. Edgerton).

9256

कस्यादेशात् क्षपयति तमः सप्तसप्तिः प्रजानां
छायाहेतोः पथि विटपिनामञ्जलिः केन बद्धः ।
अभ्यर्थ्यन्ते नवजलमुचः केन वा वृष्टिहेतोर्
जात्यैवैते परहितविधौ साधवो बद्धकाङ्क्षाः ॥

(अ) Cr 246 (CRr 3.44, CPS 64.40), KR 8.200.6. See No. 9219.

(आ) SuM 9. 3, VS 282, SPR 11. 55. 10 (a. Pārśvanāthacaritra 3), SR 51. 231, SSB 310.237, SH 515.

(*a*) प° शा प्रहरति SH; तम CRr (var.); सप्तसप्ति CRr (var.); जजानां CRr (var.).

(*b*) छायां कर्तुं SuM ; विटपनाम् CR (var.).

(*c*) किल जल° SH; जललवमुच: [न°] VS, SR, SSB; वृष्टिहेतो: (°तौ SuM [var.]) CPS, SuM (var.).

(*d*) परहितरता SuM ; बद्धकाक्ष्या: (°क्षा: ; °ङ्क्ष्या: ; °भावा: SuM), CRr (var.), VS, SR, SSB, CRr (var.) ; बद्धपक्षा: SH, SPR.

Mandākrāntā metre.

By whose orders does the sun dispel the darkness of the world ? Who folds his palms in request addressed to wayside trees for giving shade ? Who begs clouds to shed rain ? Good people ever gird their loins naturally to do benefit to others.

9257*

कस्या नाम किमत्र नास्ति विदितं यद् वीक्ष्यमाणोऽप्ययं
लोको मूक इवास्ति मां प्रति पुन: सर्वो जनस् तप्यते ।
शक्यं दर्शयितुं न पूगफलवत् कृत्वा द्विधेदं वपुर्
यत् सत्यं सखि वीक्षित: खलु मया नूनं चतुर्थ्या: शशी ।।

(आ) SkV 1682.

(*c*) कृत्वान्विधैदं SkV (var.).

Śārdūlavikrīḍita metre.

What woman does not know / that if she merely looks at me / I become as if struck dumb ; / yet each and every one is jealous of me. / I cannot cut myself in two, and offer up my body like betel nut. / Truly, dear friend, I must have seen the moon / on the unlucky fourth. (D. H. H. Ingalls).

9258

कस्यानित्येष्वनित्यस्य स्नेहो भवितुमर्हति ।
येन जन्मसहस्राणि द्रष्टव्यो न पुन: प्रिय: ।।

(आ) JS 447.5.

How can there be love from a transcient being for another transcient being, whom the former might not meet again for thousands of births. (K.V. Sarma).

9259*

कस्यानिमेषवितते नयने विनौको-
लोकादृते जगति ते अपि वै गृहीत्वा ।
पिण्डे प्रसारितमुखेन तिमे किमेतद्
दृष्टं न बालिश विशद्बडिशं त्वयान्त: ।।

(अ) Bhallaṭaśataka (KM IV. 169) 78.

(आ) VS 985 (a. Bhallaṭa).

(*a*) यस्यानिमे° VS (var.).

(*c*) पिण्डप्र° Bhalla°.

Vasantatilakā metre.

Even the fish (who do not wink), being the only creatures, other than gods, whose eyes are ever open, get caught by swallowing with open mouths the worm (bait). Oh silly one, could you not see (with your open eyes) the hook inside the piece of meat ? (K. V. Sarma).

9260

कस्यापि कोऽपि कुरुते
न सुखं दु:खं न दैवमपहाय ।
विदधाति वृथा गर्वं
खलोऽहमहितस्य हन्तेति ।।

(अ) AS 373. See 8903.

(*c*) यथा [वृ°] AS (var.).

(*d*) हंतोपि [हन्ते°] AS (var.).

Āryā metre.

No one other than Fate brings about the happiness or misery of another ; the fool feels vainglorious thinking that he had killed his enemies. (K. V. Sarma).

9261

कस्यापि कोऽप्यतिशयोऽस्ति स तेन लोके
ख्यातिं प्रयाति न हि सर्वविदस् तु सर्वे ।

किं केतकी फलति किं पनसः सुपुष्पः
किं नागवल्ल्यपि च पुष्पफलैरुपेता ॥

(अ) SR 176.958, SSB 513.958, SRK 246. 46 (a. Sphuṭaśloka), IS 7805, SSap 664, SLPr 40.21-2, SRM 2.2.609.

Vasantatilakā metre.

Someone in this world has some special feature and he gets fame therefor ; no one knows everything. Does the *ketakī* plant (of wonderful fragrance) bear fruit ? Does the jack-tree (giving sweet fruits) possess a wealth of flowers ? Does the betel vine (of juicy leaves) possess either flower or fruits ? (A.A.R.).

9261A

कस्यापि चाग्रतो नैव प्रकाश्यः स्वगुणः स्वयम् ।
अतुच्छत्वेन तुच्छोऽपि वाच्यः परगुणः पुनः ॥

(आ) SPR 1120.16 (a. Vivekavilāsa 8.318).

Nobody should himself glorify his own merits before others ; but others' merits he should extol even if they be less than miniscule. (K. V. Sarma).

9262*

कस्यामोदं कमलं
वदनमिदं ते प्रिये न संतनुयात् ।
अवलम्ब्य मित्रमेकं
विकसति न यदन्यथा जातु ॥

(आ) SSB 77.29.

Āryā metre.

Whose joy, beloved, will not this lotus of your face produce ? For, only by depending on the *mitra* [the sun or the friends] does one blossom forth and not by anything else. (A. A. R.).

9263*

कस्याश्चित् सुभग इति श्रुतश्चिरं यस्
तं दृष्ट्वाधिगतरतेर्निमीलिताक्ष्याः ।
निस्पन्दं वपुरवलोक्य सौविदल्लाः
सन्तेपुर्विधुरधियो निशान्तवध्वाः ॥

(अ) RŚ 1.90.

(*a*) कस्यास्वित्सुभग इति चिरं श्रुतो यस् RŚ (var.).

(*b*) दृष्ट्वाप्यधिकतरं नि° RŚ (var.) ; दृष्ट्वा विग° RŚ (var.) ; °क्ष्या RŚ (var.).

(*c*) निष्पदं RŚ (var.).

Praharṣiṇī metre.

Of a certain young lady whose lover was well known for long as very fortunate in love, on seeing him and being with him she closed her eyes due to the ecstasy of love sports at the break of down, and the chamberlains on seeing her body motionless were worried and grew greatly distressed ! (A. A. R.).

9264

कस्याश्चिन् मुखमनु धौतपत्त्रलेखं
व्यातेने सलिलभरावलम्बिनीभिः ।
किञ्जल्कव्यतिकरपिञ्जरान्तराभिश्
चित्रश्रीरलमलकाग्रवल्लरीभिः ॥

(अ) Śiś 8.56.

(आ) SR 339.113 (a. Śiś), SSB 210.55.

Praharṣiṇī metre.

On the face of one damsel whose decorative painting had been washed away (during the water sports) there again appeared the charm of decoration supplied by the tip of her creeper-like hair which had become straight by the force of the current and which had been rendered reddish yellow by its close association with filaments of flowers. (A. A. R.).

9265

कस्यास्ति नाशो मनसो वितत्या
क्व सर्वथा नास्ति भयं विमुक्तौ ।
शल्यं परं किं निजमूर्खतैव
के के ह्युपास्या गुरवश्च सन्तः ॥

(अ) Praśnottararatnamālā 23 in Monatsberichte d. k. pr. Ak. d. Wiss 1868, p. 110 (not quoted in the Tibetan text).

(आ) IS 1608.

Upajāti metre (Upendravajrā and Indravajrā).

'What will crumble ?' 'Mind's extensions (castles in the air).' 'Where is there no fear ?' 'In salvation !' 'Which is the sharpest thorn ?' 'One's own folly.' 'Who are to be attended upon ?' 'The teachers and the saints.' (K. V. Sarma).

9266*

कस्येदं भवनं, ममैव, भवती का सुभ्रु, लाटाङ्गना
केयं, मुग्धतरा सखी मम, पतिर्गेहेऽस्ति किं, तेन वा।
इत्थं पान्थवचो दिनान्तसमये गूढार्थमाकर्ण्य वै
मन्दान्दोलितकुण्डलस्तबकया तन्व्यावधूतं शिर: ।।

(आ) SH 1881.

Śārdūlavikrīḍita metre (corrupt).

'Whose house is this ?' 'It is mine.' 'Who are you, charming-browed one ?' 'I am a Lāṭa maid.' 'Who is she (by your side) ?' 'She is my very innocent friend.' 'Is the husband at home ?' 'What matters if he is present !' Thus having heard the words of the traveller with a hidden meaning at the end of day, the slim one shook her head causing the ear pendents to swing gently to and fro. (A. A. R.).

9267*

कस्येमौ पितरौ मनोभववता तापेन संयोजिताव्
अन्योन्यं तनयादिकं जनयतो भूम्यादिभूतात्मभि: ।
इत्थं दु:स्थमतिर्मनोभवरतिर्यो मन्यते नास्तिक:
शान्तिस्तु तस्य कथं भवेद् धनवतो दुष्कर्मधर्माश्रयात् ।।

(अ) Vijñānaśataka (in BhŚ p. 212) 79.

Śārdūlavikrīḍita metre.

'Whose parents are these who have been united by the pangs of love and who bring forth children that have been fashioned by the elements such as the earth ?'—When a wealthy nihilist with a perverted mind indulging in the pleasures of love, thinks thus, how can he have peace of mind from the stage of life that fosters righteousness which is difficult to practise ? (A. A. R.).

9268*

कस्येयं तरुणि प्रपा, पथिक न:, किं पीयतेऽस्यां, पयो
धेनूनामथ माहिषं, बधिर रे वार:, कथं मङ्गल: ।
सोमो वाथ शनैश्चरो,ऽमृतमिदं, तत्तेऽधरे दृश्यते
श्रीमत्पान्थ विलाससुन्दर सखे यद् रोचते तत् पिब ।।

(आ) SR 339.122, SSB 210.6, SRK 127.2 (a. Sabhātaraṅga), IS 7806, SuM App. II. 20, Vidy 439.

(*b*) पथिक [ब°] SR, SSB, Vidy.

(*c*) मुखे [ऽधरे] SuM.

(*d*) भो भो: [श्रीमत्] SR, SSB.

Śārdūlavikrīḍita metre.

'Whose watershed is this, young woman ?' 'O traveller, it is ours'. 'What is drunk here ? *Payaḥ* [water or milk]'. 'Is it of cows or of buffalos ?' 'O deaf one. it is *vāra* [water or day of the week].' 'Is it Tuesday, Monday or Saturday ?' 'It is *amṛta* [water or nectar]'. 'Well, (if it is nectar) it is seen in your lip.' O good traveller, handsome and sportive in speech, friend, you may drink what you like !' (A. A. R.).

कस्यैकान्तं सुखमुपनतं see No. 9255

9269

कस्योदपतस्यत रुचिर्विरसावसाने
स्तोकस्थितावनुचितप्रभवे भवेऽस्मिन् ।
नारायणस्मृतिकथामृतपानगोष्ठी
चेतोविनोदनमियं यदि नाम न स्यात् ।।

(आ) VS 3495.

Vasantatilakā metre.

Who will have an interest in this worldly life, which becomes insipid towards the end, is of short duration and is the source of unseemly things, if it were not for the diversion of the mind by the enjoyment of the nectar of the stories reminding us of the great exploits of Lord Viṣṇu ? (A. A. R.).

9270

कस्योपयोगमात्रेण धनेन रमते जन: ।
पदप्रमाणमाधारम् आरूढ: को न कम्पते ।।

(आ) SkV 1378 (a. Vallaṇa).

(*a*) कन्यापयोग° SkV (var.).

(*c*) °णमाधारम् SkV.

Who would be happy with money / just sufficient for his needs ? Who would not tremble with a foothold just sufficient for his feet ? (D. H. H. Ingalls).

9271*

कस्राघातै: सुरभिरभित: सत्वरं ताडनीयो
गाढाश्लेषं मलयमरुत: श्रृङ्खलादाम दत्त ।
कारागारे क्षिपत तरसा पञ्चमं रागराजं
चन्द्रं चूर्णीकुरुत च शिलापट्टके पिष्टपेषम् ।।

(अ) Bālarāmāyaṇa 5.49.

(आ) SkV 757; Kav 470.

(*a*) कम्पाघातै: Bāla°; कम्राघातै: SkV (var.).

(*b*) गाढाक्रान्तं Bāla°.

(*c*) क्षिपति SkV (var.).

(*d*) पिष्टबिम्बम् Bāla°.

Mandākrānta metre.

Drive off with whips this perfume all about / and bind the southern wind in chains wound many times ; / cast into prison the cuckoo's amorous note / and grind the moon to pieces on a stone. (D. H. H. Ingalls).

कह्मस्मि गुहावक्ति see No. 9977.

9272*

कह्लारस्पर्शगर्भै: शिशिरपरिगमात् कान्तिमद्भि: कराग्रैश्
चन्द्रेणालिङ्गितायास्तिमिरनिवसने स्रंसमाने रजन्या: ।
अन्योन्यालोकिनीभि: परिचयजनितप्रेमनिष्यन्दिनीभिर्
दूरारूढे प्रमोदे हसितमिव परिस्पष्टमाशावधूभि: ।।

(आ) SkV 920 (a. Pāṇini), Prasanna 55 *b*, Skm (Skm [B] 491, Skm [POS] 1. 83. 1) (a. Pāṇini), AB 367, Kav p. 52.

(*a*) कल्हारस्पर्शिगर्भै: SkV; °रिचयात् Skm.

(*c*) °प्रेयनिस्यंदि° Skm (var.).

(*d*) °शासखीभि: Skm.

Sragdharā metre.

As the moon embraces the night, her robe descends/beneath his fingers which are soft as waterlilies / and delightful from their cooling touch./At her intense delight, nymphs of the directions, / flowing with love for their friend of long acquaintance,/ glance at one another with bright smiles. (D. H. H. Ingalls).

9273*

कांचिद् दिनार्धसमये रविरश्मितप्तां
नीलांशुकाञ्चलनिलीनमुखेन्दुबिम्बाम् ।
तां तादृशीं समनुवीक्ष्य कविर्जगाद
राहुर्दिवा ग्रसति पर्व विना किलेन्दुम् ।।

(आ) SR 182.40, SSB 524.1, SRK 146.18 (a. Kalpataru), IS 7816. Cf. राहुर्दिवा ग्रसति पर्व .

Vasantatilakā metre.

On seeing at midday a young woman whose moon-face was (half) concealed with the end of her blue dress, and scorched by sun's rays, a poet exclaimed : Here is the planet Rāhu swallowing the moon during daytime and that too not at the full moon. (A.A.R.).

9274*

कां तपस्वी गतोऽवस्थाम् इति स्मेराविव स्तनौ।
वन्दे गौरीघनाश्लेष- भवभूतिसिताननौ ॥

(आ) Skm (Skm [B] 109, Skm [POS] 1.77.4) (a. Bhavabhūti), Kav p. 60.

'Oh what a pitiable state the poor God has come to'—thus smiling as it were, were the two breasts of Pārvatī whose nipples had become white by the holy ash from the body of Śiva when he warmly embraced her. I make my salutation to them. (A. A. R.).

9275*

कांश्चिच्चाटुवचःशतैर्निजसुताप्रेमातिरेकैः परान्
अन्यान् वक्रवाक्रमैर्धनवतः प्रापय्य गेहं निजम्।
प्रागदत्तग्रहणप्रगल्भकितवव्याजाववष्टभ्य तान्
कुट्टिन्यः स्फुटमप्रगल्भचरितानेतान् निहन्तुं क्षमाः ॥

(आ) JS 312.46 (a. Sarvajña-Vāsudeva).

Śārdūlavikrīḍita metre.

Having lead to her house some rich patrons through hundreds of alluring words, others by saying how deeply attached her daughter was to them, and still others by threats and deceitful words, the procuress, obstructs their entry into the inner apartments under the pretext that some bold gamblers had already been admitted—these mothers of harlots are capable of squeezing money out of these timid lovers. (A. A. R.).

9276

कांश्चित् कल्पशतं कृतस्थितिचयान् कांश्चिद् युगानां शतं
कांश्चिद् वर्षशतं तथा कतिपयान् जन्तून् दिनानां शतम्।
तांस्तान् कर्मभिरात्मनः प्रतिदिनं संक्षीयमाणायुषः
कालोऽयं कवलीकरोति सकलान् भ्रातः कुतः कौशलम् ॥

(आ) ŚP 4166 (a. Śārṅgadhara), SR 374. 201, SSB 271.87 (a. Śārṅgadhara).

Śārdūlavikrīḍita metre.

Some beings are allowed to live a hundred great aeons (*kalpa-s*), others a hundred aeons (*yuga-s*), still others a hundred years, and some only a hundred days—thus as a result of their own actions their life gets diminished day by day; thus Time swallows up everyone; Brother, whence is ingenuity ? (A.A.R.).

9277

कांश्चित् तुच्छयति प्रपूरयति वा कांश्चिन्नयत्युन्नतिं
कांश्चित् पातविधौ करोति च पुनः कांश्चिन्नयत्याकुलान्।
अन्योन्यं प्रतिपक्षसंहतिमिमां लोकस्थितिं बोधयन्
एष क्रीडति कूपयन्त्रघटिकान्यायप्रसक्तो विधिः ॥

(अ) Mṛcch 10.59.

(आ) SR 94. 111, SSB 379. 120, IS 1610, SRK 73. 35, SRM 2.1.149.

(*a*) कांश्चिदिति Mṛcch (var.); कांश्चित्त्वुष्ययति Mṛcch (var.); दूषयति Mṛcch (var.).

(*b*) पात° [पा°] Mṛcch (var.).

(*c*) प्रतिदाक्ष° Mṛcch (var.).

Śārdūlavikrīḍita metre.

Fate plays with us like buckets at the well, / where one is filled, and one an empty shell, / where one is rising, while another falls ; and shows how life is change—now heaven, now hell. (A. W. Ryder).

कांश्चित्त्वुष्ययति प्रपूरयति see No. 9277.

9278

कांश्चिदर्थान् नरः प्राज्ञो लघुमूलान् महाफलान्।
क्षिप्रमारभते कर्तुं न विघ्नयति तादृशान् ॥

(अ) MBh (MBh [Bh] 5. 34. 21, MBh [R] 5.33.21, MBh [C] 5.1115).

(आ) IS 1611.

(*a*) कश्चित् MBh (var.) ; महाप्राज्ञो [न° प्रा°] MBh (var.).

(*b*) लघूपायान् MBh (var.) ; °यत्नान् or °युक्तान् or °मूलं MBh (var.) ; महोदयान् (°दयं) MBh (var.).

(*d*) विधूयति or दीर्घ° or विस्म° MBh (var.).

The man that is wise speedily taketh up, without waiting, such acts as are productive of mighty fruits, and does not allow them to be obstructed.

कांश्चिदितिच्छयति प्रपू° see No. 9277.

9279*

कांसीकृतासीत् खलु मण्डलीन्दो:
संसक्तरश्मिप्रकरा स्मरेण ।
तुला च नाराचलता निजैव
मिथोनुरागस्य समीकृतौ वाम् ॥

(अ) Naiṣ 3.122.

(*a*) कंसीकृतसीत् Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It seems, that while making your mutual attachment equal in measure, Cupid made the rise of the moon the dish of the balance, with the lunar rays attached to it as the cords, while he made his own arrow the beam of the balance. (K. K. Handiqui).

9280**

कांस्यस्वन इवाभाति यस्मिन् खड्गहते ध्वनि: ।
खड्गोत्तमं तं वदति गिरिश: शुभवर्धनम् ॥

(आ) ŚP 4659 (a. Loharatnākara).

If a sword when struck produces a sound similar to that of bell metal, that sword is said to be the best of its kind and increases the auspicious welfare of the possessor—so says Lord Śiva. (A. A. R.).

9281*

कां हरिरभरत् सूकररूप:
कामरिरहितामिच्छति भूप: ।
केनाकारि च मन्मथजननं
केन विराजति तरुणीवदनम् ॥

(आ) JS 352.26.[1] Variant of No. 9604.

1. Puzzle.

Mātrāsamaka metre.

Whom did Lord Viṣṇu bear by taking the shape of a boar ? [*Kām*, the earth]. Whom does a king desire to be free of enemies ? [*Kām*, the earth]. By whom was the birth of cupid brought about ? [*Kena*, by Viṣṇu, Kṛṣṇa]. By what does the face of the young lady shine ? [*Kena*, by happiness].[1] (A. A. R.).

1. The first word of each line is the answer to the question contained in the line.

का एषा भक्त° see No. 8140.

9282

काक: काञ्चनपञ्जरे विनिहित: पद्माकरे कौशिक:
श्राद्धे श्वा विनियोजितो हुतवहे हव्य: पलाण्डु: कृत: ।
सर्वं तेन कृतं किमत्र बहुना मद्यं महाशान्तये
येनाज्ञानवता महीयसि पदे नीच: समारोपित: ॥

(आ) JS 407.45, SuM 1017, SH 1504.

(*b*) हव्यं SuM; कृतम् SuM.

(*c*) महा° om. SH.

(*d*) धूर्त: [नी°] SH.

Śārdūlavikrīḍita metre.

A crow is placed in a golden cage, an owl in a lotus pond, / a dog is the invitee for the *śrāddha*-ceremony in honour of the manes, / onion is offered as oblation in the sacred fire, thus / everything is done by him ; why, more, / liquor is given to one for perfect peace of mind / —such is the action done by an ignorant man who elevates a base person to a high position. (A. A. R.).

9283

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तसमये प्राप्ते काकः काकः पिकः पिकः ॥

(अ) Vararuci's Nītiratna (KSH 502) 13. Cf. Nos. 3969, 9298, 9309, 9310 and under कोकिल .

(आ) Kuv *ad* 148 (p. 166), Dhv *ad* 7. 23 (p. 61), SR 275. 120 (a. Nītiratna), SSB 614. 6, IS 1612, Subh 157, TP 394, SSg 100, Sama 1 क 45 and 2 क 41, SSpr 11.

(*a*) कृष्णस् (see *l*) Nī°.

(*b*) त्वभेदः Nī, SSg.

(*c*) वसन्ते समुपायते Nī, SSg, SSpr ; प्राप्ते वसन्तसमये. Dhv , Subh ; आयाता मधुयामिन्यः TP.

Black is the crow and black is the cuckoo ; what is the difference between the cuckoo and the crow ? When spring comes, then the crow is a crow and the cuckoo a cuckoo.

9284

काकः कोकिलमुन्नमय्य कुरुते चूते फलास्वादनं
भुङ्क्ते राजशुकं निवार्य कुररः क्रीडापरो दाडिमम् ।
घूको बर्हिणमास्य शाखिशिखरे शेते सजानिः सुखं
हा जातं विपरीतमद्य विपिने श्येने परोक्षं गते ॥

(आ) VS 773.

Śārdūlavikrīḍita metre.

Thrusting aside the cuckoo a crow sits on a mango tree and enjoys its fruits ; an osprey, preventing a royal parrot, sportively consumes the seeds of the pomegranate ; an owl driving away a peacock, sleeps comfortably on the tree top with his wife ; alas ! everything is topsy turvy in the forest when the hawk has gone out of sight. (A. A. R.).

9285

काकः पक्षबलेन भूपतिगृहे ग्रासं यदि प्राप्तवान्
किं वा तस्य महत्त्वमस्य लघुता पञ्चाननस्यागता ।
येनाक्रम्य करीन्द्रगण्डयुगलं निर्भिद्य हेलालवाल्
लब्ध्वा ग्रासवरं वराटकधिया मुक्तागणस्त्यज्यते ॥

(आ) Ava 520, SR 231. 50, SSB 624. 53, SRK 236.62 (a. ŚP).

Śārdūlavikrīḍita metre.

If a crow, by the power of his wings, takes hold of the food (intended for a lion) in the king's palace, does it denote any greatness in him ? Or does a slight come to the lion who attacks a mighty elephant and tearing its temples sportively obtains the best of food if it throws away clusters of pearls as if they were (worthless) cowries ? (A. A. R.).

9286

काकः पक्षिषु चाण्डालः स्मृतः पशुषु गर्दभः ।
नराणां कोऽपि चाण्डालः स्मृतः सर्वेषु निन्दकः ॥

(आ) SPR 1186. 2, SR 158.212, SSB 487. 219, Sama 1 क 37.

(*b*) पशूनां चैव कुक्कुरः Sama.

(*c*) पापो मुनीनां चा° Sama.

(*d*) सर्वेषां चैव नि° Sama.

The crow is considered the outcaste among birds, and the donkey among the (four-footed) animals ; among men anybody who censures everybody is considered to be the outcaste [the worst of men]. (A. A. R.).

9287

काकः पद्मवने धृतिं न लभते हंसश्च कूपोदके
क्रोष्टा सिंहगुहान्तरे सुविपुले नीचस्तु भद्रासने ।
कुस्त्री सत्पुरुषं न जातु भजते सा सेव्यते दुर्जनैः
या यस्य प्रकृतिर्विधातृविहिता सा तस्य किं वार्यते ॥

(अ) Cr 247 (CR 1.47, CnT II. 30. 5, CnT V.79, CnT VII. 97, CPS 1746).

(आ) SR 84. 21, SSB 362. 25, SRK 236. 61 (a. ŚP), IS 1613, Subh 25, SRS 2. 1.72, Sama 2 य 43, SRM 2.1.358.

(*a*) पद्मवरे CR (var.); दृतिं CR (var.); रतिं न कुरुते हंसो न SRBh, SSB, SRS, Sama, SRM, SRK ; संसोऽपि Subh ; कूपोदको CR (var.).

(*b*) मूर्खः पण्डितसंगमे (सज्जन° Sama) न रमते दासो न सिंहासने SR, SSB, SRS, Sama, SRK ; श्वनः [क्रो°] Subh ; गतो (°ते) न रमते नीचोऽपि Subh ; सविपुले CR (var.); नीचश्च CR (var.) ; नीचसु भ° CR (var.).

(*c*) सज्जनसंगमे न रमते नीचं जनं सेवते SR, SRK, SSB, SRS (यो° स° न र° ज° से°), Sama, SRM ; सत्पुरुषे CR (var.); सत्पुरुषं गता (°तो) न रमते नीचं जनं वाञ्छति (वाञ्चते) Subh ; दुर्जनैर् CR (var.).

(*d*) प्रकृतिः यत्सत्यं SRS ; स्वभावजनिता दुःखेन सा (मा) मञ्चते (केनापि न त्यज्यते SRBh, SSB, SRS, Sama, SRM, SRK) Subh, SR, SSB, SRS, Sama, SRK ; प्रकृते CR (var.) ; विधातृविता CR (var.); चार्यते (वी°) CR (var.).

Śārdūlavikrīḍita metre.

A crow finds no solace in a lotus-pool, nor a swan in a well ; / Nor does a jackal in the lion's den, nor a low-born in the broad royal seat ; / never does a harlot seek a noble man, she is sought for by the low. / The nature that is ordained by the Creator to each, / who can prevent him from its pursuit. (K. V. Sarma).

9288

काकः श्वानोऽकुलीनश्च बिडालः सर्प एव च ।
अकुलीना च या नारी तुल्यास्ते परिकीर्तिताः ॥

(अ) MBh (Bh) App. I. 12. *l*. 1-2.

(आ) ṢRHt 130. 11 (a. MBh).

(*a*) श्वा च बिडालश्च SRHt.

(*b*) बिलालः MBh (var.); नकुलः [बि°] SRHt.

A crow, a dog, a lowborn, a cat, a serpent and a woman not of a respectful stock—all these are declared to be similar. (A. A. R.).

9289

काकः स्वभावचपलः परिशुद्धवृत्तिर्
लब्ध्वा बलिं स्वजनमाह्वयते परांश्च ।
चर्मास्थिमांसवति हस्तिकलेवरेऽपि
श्वा द्वेष्टि हन्ति च परान् कृपणस्वभावः ॥

(आ) VS 980. See No. 9290.

Vasantatilakā metre.

A crow, though fickle by nature, is of noble conduct, for, when if gets an oblation it calls its own kith and kin and others, too ; but a dog, of mean nature, when it gets the carcass even of an entire elephant, its skin, bones and flesh, hates others to share the food and attacks any (who happens to come). (K. V. Sarma).

9290

काक आह्वयते काकान् याचको न तु याचकान् ।
काकयाचकयोर्मध्ये वरं काको न याचकः ॥

(आ) SR 73. 14, SSB 343. 14, SRK 59.5 (a. Sphuṭaśloka), IS 7807, SRS 1.2, 38, SSMā 2.45, SRM 1.1.96. See 9289.

A crow calls other crows (to share the food) but a beggar never invites other beggars ; hence, between a crow and a beggar, a crow is preferable, not the beggar. (A. A. R.).

9291

काककुर्कुटकायस्थाः सजातिपरिपोषकाः ।
सजातिपरिहन्तारः सिंहाः श्वानो द्विजा गजाः ॥

(अ) Cr 1348 (CNPN 102, CM 36).

(*a*) काकः कुर्कुटः कायस्थाः CNPN, CM.

Crows, cocks and scribes help their own; but lions, dogs, brāhmans and elephants ward off their own. (K. V. Sarma).

9292**

काकचञ्चुपुटीकृत्य ओष्ठौ प्रोक्तानिलं पिबेत् ।
ओंकारध्वनिनाकृष्य पूरयेद् यावदन्तरम् ॥

(आ) ŚP 4379.

Having taken up the proper posture for control of breath, he should make the lips take the shape of a crow's beak and inhale the prescribed amount of air, producing the sound 'Oṁ' (till the lungs are filled). (A. A. R.).

9293**

काकजङ्घाजटा निद्रां कुरुते मस्तके स्थिता ।
पुष्योद्धृतं शुनः पित्तम् अपस्मारघ्नमञ्जनात् ॥

(आ) ŚP 2986.

The fibrous shoot of the *gañja*-plant (*kākajaṅghā*) induces sleep when placed on the head; the bile of a dog when gathered in the month of *Puṣya*[1] [Dec.-Jan.] and made into an unguent cures a person of epilepsy. (A. A. R.).

1. Or during the lunar mansion *Puṣya*.

9294**

काकजङ्घारसः कर्णे क्षिप्तो बाधिर्यनाशनः ।
हन्ति कर्णे जटा बद्धा तस्या नेत्रामयं ध्रुवम् ॥

(आ) ŚP 2991.

The juice of the *gañja*-plant (*kāka-jaṅghā*) when applied to the ear cures one of deafness; its fibrous shoot placed over the ear will surely cure one of eye disease. (A. A. R.).

9295

काकतालीययोगेन यदनात्मवति क्षणम् ।
करोति प्रणयं लक्ष्मीस् तत् तस्याः स्त्रीत्वचापलम् ॥

(आ) JS 417. 4 (a. Ravigupta), VS 2675 (a. Ravigupta), SRHt 206.14 (a. P), SSSN 164. 12 (a. P), ŚP 1435, SR 153.12, SSB 480. 12, SH 1178. Cf. ABORI 48, p. 150, No. 17.

(*d*) तदस्याः JS, ŚP, SRHt, SSSN, SR, SSB; तदस्या स्त्रीवाचो° SH.

If Lakṣmī (the Goddess of prosperity) (accidentally) gets friendly with worthless people for a short period, as per the maxim of 'the crow and the palm fruit', it is only due to her fickle female nature. (A. A. R.).

9296

काकतालीयवत् प्राप्तं दृष्ट्वापि निधिमग्रतः ।
न स्वयं दैवमादत्ते पुरुषार्थमपेक्षते ॥

(अ) H (HJ Km 35, HS Pr 34. HM Pr 35, HK Pr 35, HP Pr 24, HN Pr 22, HH 4.14-5, HC 6.18-9).

(आ) SR 83.14 (a. H), SSB 359.16, SRK 74.6 (a. Prasaṅgaratnāvalī), Sama 1 क 30 and 2 क 43, IS 1614.

(*b*) तु [(अ)पि] H (var.).

Even if one sees a treasure brought before him, by good luck,[1] God does not pick it up for him; it requires his exertion. (K. V. Sarma):

1. Or accidental coincidence, as in the maxim, *kākatālīya*, 'a crow sits and the palm fruit falls'.

9297

काकतुण्डोक्तिरपरा मल्लिकोक्तिरनोपमा (?) ।
पाटलोक्तिश्च पद्मोक्तिः पद्मिन्युक्तिः स्फुटाः स्मृताः ॥

(आ) Any 108.11.

There is the way of uttering words keeping the lips shaped like a crow's beak and another like a jasmine bud, both being not intelligible; words

spoken in the *pāṭala*, *padma* and *padminī* methods are said to be clear in enunciation. (A. A. R.).

9298

काक त्वं फलनम्रविपिनं दैवात्समासादयन्
किं कर्णौ बधिरीकरोषि परुषैः क्रेंकारकोलाहलैः ।
मौनं चेदवलम्बसे रतभरप्रक्रान्तपुंस्कोकिल-
भ्रान्त्यापि त्वयि सञ्चरन्ति न कथं मुग्धाकटाक्षच्छटाः ॥

(आ) JS 77. 4 (a. Haribhaṭṭa), SR 228. 218 (a. JS), SSB 619. 19. See Nos. 3969, 9283, 9309, 9310 and under कोकिल .

(*b*) पुरुषक्रे° SR ; परुषक्रे° SSB.

(*d*) मुग्धाकटाक्षछटाः JS (*contra metrum*).

Śārdūlavikrīḍita metre.

O crow, by good luck you have reached the woods of mango trees which bend down by the weight of their fruits ; but why do you deafen the ears by your noisy harsh crowing ? If only you observe silence, you will be taken for a cuckoo that hastens the joys of love making and charming ladies will direct their side glances towards you (in gratitude). (A. A. R.).

9299*

का कथा बाणसंधाने ज्याशब्देनैव दूरतः ।
हुंकारेणेव धनुषः स हि विघ्नान् व्यपोहति ॥

(अ) Śāk 3. 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 34).

(आ) Sar 416.

(*b*) °शब्दनेव Śāk (var.).

(*c*) हुंका° Śāk (var.); °कारेणैव Śāk.

(*d*) अपोहति [व्य°] Śāk (var.).

Why talk of aiming the shaft ? For, by the mere sound of the bow-string from afar, as if by the angry murmur of his bow, he disperses (at once) our obstacles. (C. R. Devadhar).

9300

काकमांसं तथोच्छिष्टं स्तोकं तदपि दुर्बलम् ।
भक्षितेनापि किं तेन येन तृप्तिर्न जायते ॥

(अ) P (PP 1.30.2, Pts 1.294, PtsK 1.327, PM 1.122).

(आ) IS 1615.

(*a*) शुनोच्छिष्टं PtsK. Pts.

(*b*) स्वल्पं [स्तो°] Pts.

(*d*) ये° तृ° न tr. PtsK, Pts.

It is (impure) crow's flesh, and that too is a left over, a bit and thin, which even if eaten will not appease (your) hunger ; then why hanker over it ? (K.V. Sarma).

9301**

काकामाची तथा कुष्ठं गोतक्रेण च पाचयेत् ।
नाशयेन् मण्डलिक्ष्वेडम् अगदोऽयं सुनिश्चितम् ॥

(आ) ŚP 2921.

The plants *kākamācī* and *kuṣṭha*, should boiled in cow's buttermilk ; this medicine will positively act as antidote to the poison of the *maṇḍalī* snake. (A. A. R.).

9302**

काकमाचीशिफा कर्णे बद्धा रात्रिज्वरापहा ।
पाणिस्थं वृषवृन्दाकं द्यूते वितनुते जयम् ॥

(आ) ŚP 2990.

The fibrous shoot of the *kākamācī* plant tied to the ear will cure one of night fever ; the *vṛṣavṛndāka* when placed on the hand assures victory in gambling. (A. A. R.).

9303*

काकवराकमरालमवैषि
न जर्जरिताऽर्जुनतार्यं कुतः ।
विक्रमवैरिवधूजनलोचन-
कज्जलवज्जलमज्जनतः ॥

(अ) Videy 806.

Āryā metre.

Why do you not recognize yourself to be a pitiable crooked crow, with (your assumed) whiteness (gone) like the collyrium of the eye of the women of a brave enemy, by a plunge in water. (A. A. R.).

9304**

काकश्च द्रुमकुट्टश्च मण्डूको नीलमक्षिक: ।
लट्वया सह पञ्चैते गजं जघ्नुरुपायत: ।।

(अ) PTn 38 (p. 85) and p. 28.15-6.

(इ) Tantri 71 (ABORI 47.98).

A crow, a woodpecker, a frog and a black bee along with a female sparrow— all these five together killed an elephant by a trick. (A. A. R.).

9305

काकस्य कति वा दन्ता मेषस्याण्डे कियत् पलम् ।
गर्दभे कति रोमाणि व्यर्थैषा तु विचारणा ।।

(आ) SRM 2.2.639.

How many teeth has a crow ? What is the weight in *pala*-s of the scrotum of a goat ? How many hairs has an ass ? Useless are such investigations. (A.A.R.).

काकस्य गात्रे यदि हेम see No. 9306.

9306

काकस्य चञ्चुर्यदि हेमयुक्ता
माणिक्ययुक्तौ चरणौ च तस्य ।
एकैकपक्षे गजराजमुक्ता
तथापि काको न च राजहंस: ।।

(अ) Vararuci's Nītiratna (KSH 502) 8.

(आ) Ava 87, IS 1616, Bahudarśane 69, SR 228. 210 (a. Nīti°) SSB 611.11, SRK 218.

(इ) Cf. Prś (C) 98.

(*a*) स्वर्णयुक्ता Nīti ; काकस्य गात्रे (°त्रं SR, SSB, SRK) यदि हेमा दत्तं (काञ्चनस्य SR, SSB, SRK) (a. Bahud°), SR, SSB, SRK.

(*b*) माणिक्यरत्नं यदि तस्य चञ्च्वं (चञ्चुदेशे SR, SSB, SRK) (a. Bahud°, SR, SSB, SRK.

(*c*) पक्षे च पक्षे ग° Bahud°; ग्रथितं मणीनां [ग°] SR, SSB, SRK.

(*d*) तु [च] SR, SSB, SRK.

Upajāti metre (Indravajrā and Upendravajrā).

Even if the beak of a crow be plated with gold / and its feet decorated with rubies / and its wings have pearls hanging from them, / it can still never become a flamingo. (S. Jhā in his translation of the History of Indian Literature by M. Winternitz, Vol. III, part i, p. 164).

9307**

काकस्य वृष्टिहेतोर्
नीडं दिक्षु प्रशस्यते तिसृषु ।
दुर्भिक्षमरणहेतुर्
भवति सयाम्येषु कोणेषु ।।

(आ) ŚP 2497.

Āryā metre.

The building of a nest by a crow in the three quarters (other than the south) is considered good for rainfall ; if it builds its nest in the south, south-east and south-west, it forbodes famine and death to the people. (A. A. R.).

9308*

काका: किं किं न कुर्वन्ति क्रोङ्कारं यत्र तत्र वा ।
शुक एव परं वक्ति नृपहस्तोपलालित: ।।

(अ) BhPr 192 (a. Sītā).

(आ) SR 227.183 (a. BhPr), SSB 617.3.

The crows make (their harsh) cawing wherever they are (*lit.* here or there); it is only the parrot (*or* poet Śuka), caressed by the king's hand (*or* patronised by the king) that makes a sweet sound (*or* writes good poetry). (K. V. Sarma).

9309*

काका: प्रभुप्रणिहितैः पिकपट्टबद्धैर्
माकन्दवृन्दमकरन्दरसं लभन्ताम् ।
प्राप्ते वसन्तसमये कथमाचरन्ति
कर्णामृतानि कलपञ्चमकूजितानि ॥

(आ) Ava 88, SRHt 31.30 (a. Sakalavidyā-cakravartin). See Nos. 3969, 9283, 9298, 9310 and under कोकिल

(*a*) कपङ्क्तिवृदैर् Ava or °बन्धैर् SRHt.

(*b*) °वृन्द° Ava ; पिबन्तु [ल°] Ava.

Vasantatilakā metre.

The crows adorned with the feathers of cuckoos sent by the master might enjoy the honey of mango trees; but, when the time of spring arrives, will they sing sweetly songs in the fifth key, nectarine to the ears. (A. A. R.).

9310*

काकानां कोकिलानां च सीमाभेदः कथं भवेत् ।
यदि विश्वसृजा साक्षं न कृता कर्णशष्कुली ॥

(अ) SNi 12. 1. See Nos. 3969, 9283, 9298, 9309 and under कोकिल .

(*c*) साक्षान् SNi (var.).

How could there have been any distinction between crows and cuckoos had the creator of the universe not made the (sensitive) ear-drum and the eyes? (A. A. R.).

9311*

काकानां प्रीतियोगं चिरसहवसतिं कोकिलापेक्षसे चेत्
तर्हि त्वं तद्वदेव श्रवणपुटपटून् कुत्सितान् कूज शब्दान् ।
अभ्यासस् तत्र नो चेत् तव गलदमृता गीरियं गुप्यतां वा
तामाकर्ण्य स्वजातेरननुगुणगुणं त्वाममी सन्त्यजेयुः ॥

(अ) Kavik 1.12.

Sragdharā metre.

Oh cuckoo, if you desire the friendship of crows / and life with them / learn to screech out harsh, like them, / ear-splitting sounds anon; in case inexperienced you feel, / suppress at least thy voice; / if not, the crows will forsake you / as one unworthy of their class. (K. Krishnamoorthy).

9312*

का कान्ता कालियाराते: पुनरर्थे किमव्ययम् ।
किं वन्द्यं सर्वदेवानां फलेषु किमु सुन्दरम् ॥

(आ) SR 200.40, SSB 556.40.[1]

1. Puzzle.

Who is the beloved wife of Kṛṣṇa (Viṣṇu), the enemy of Kāliya? [*Mā*, Lakṣmī]. What is the indeclinable in the sense of 'but'? [*Tu*]. Who is worshipped by all the Gods? [*Liṅga*]. Which is most beautiful among fruits? [*Mā-tu-liṅga*, Pomegranate]. (A. A. R.).

9313*

का का प्रिया प्रियतमं परिरभ्य दोर्भ्याम्
अभ्यागतेऽपि मिहिरे न जहाति निद्राम् ।
जागर्तु सज्जयतु चोलमितीव काकाः
काकालिरालिरिव गूढगिरश्चकार ॥

(आ) PV 498 (a. Uddāma-Kavi). See No. 9314.

(*c*) काका (var.).

Vasantatilakā metre.

'Whichever beloved, embracing her lover with her arms, does not get up even when the sun had risen, let her get up and arrange her dishevelled dress'—so states the flock of crows in secret code, like a confidential friend. (K. V. Sarma).

9314*

का काबला निधुवनश्रमपीडिताङ्गी
निद्रां गता दयितबाहुलतानुबद्धा ।

सा सा तु यातु भवनं मिहिरोद्गमोऽयं
संकेतवाक्यमिति काकचया वदन्ति ॥

(अ) Kālidāsa's (?) Śṛṅgārarasāṣṭaka (KSH 570) 8. See No. 9313.

(आ) IS 1617, SR 323.18, SSB 284.18.

Vasantatilakā metre.

'Whichever dame, her limbs wearied in love sports, has gone to sleep, entwined within the arms of her lover, let her get up and go home; the sun is rising now'—so caws the flock of crows, as if in code. (K. V. Sarma).

9314A

का कामधेनुरिह् कश्
चिन्तामणिरपि च कल्पशाखी कः ।
सर्वाण्यमूनि भुवने
पर्यायवचांसि पुण्यस्य ॥

(आ) SPR 743. 1 (a. Karuṇāvajrāyudha-nāṭaka 17).

Upagīti-āryā metre.

What is called in this world Kāmadhenu (the desire-milking cow), Cintāmaṇi (the thought-yielding gem) and Kalpaśākhi (the wish-yielding tree),—all these are but synonyms of one's merit (earned in a previous life). (K. V. Sarma).

9315*

काका मूर्ध्नि सुखं वसन्ति शतशः शाखासु शाखामृगा
घूकाः कोटरगह्वरेषु मशलैर्दंशैश्च सान्द्रं बलम् ।
आधारः कियतामसि स्थिरतरं शुद्धं च लब्धं यशः
पान्था नोपसरन्ति चेत् क्षतमितः किं वृक्षराजस्य ते ॥

(अ) Dik Any 49.

Śārdūlavikrīḍitā metre.

The crows live happily in your top (branches) in hundreds, the monkeys on the (lower) branches and the owls in the interior of your hollows; the thick foliage is resorted to by gnats and gad-flies; to how many have you given support and residence and thus obtained permanent fame; if travellers do not approach you (for shade) what is lost by you, Oh king of trees? (A. A. R.).

9316*

का काली का मधुरा
का शीतलवाहिनी गङ्गा ।
कं संजघान कृष्णः
कं बलवन्तं न बाधते शीतम् ॥

(आ) SuMuñ 53. 4-5, AIS 152. 6-7. Cf. No. 8275.

(*c*) के दारपोषणरताः AIS.

1. Puzzle.

Udgīti-āryā metre.

Who is dark in colour? *Kākālī* (a raven). Who is sweet? *Kamādhurā* [the yoke of love]. Where is the Ganges cool? *Kāśītalavāhinī* [the flow through Banaras]. Whom did Śrī Kṛṣṇa slay? *Kaṃsam* [Kaṃsa]. Which strong man does not cold affect? *Kambalavantam* [one protected by a blanket].[1] (A. A. R.).

1. Note that the questions themselves, with the syllables split differently, form the answers.

9317*

काकाल्लौल्यं यमात् क्रौर्यं स्थपतेर्दृढघातिताम् ।
एकैकाक्षरमादाय कायस्थः केन निर्मितः ॥

(आ) JS 310. 35 (a. ? Kṣemendra), SRHt 140. 1 (a. Mānasollāsa), VS 2324, ŚP 4044, SR 45.1 (a. JS), SSB 300, SSSN 127.1 (a. Mānasollāsa).

(*b*) °नित्य° [°दृढ°] VS; °भेदिताम् JS (var.); °कारिताम् SRHt.

(*c*) आद्यक्षराणि सङ्गृह्य SRHt, VS, ŚP, SR, SSB.

Taking fickleness from crows, cruelty from Yama [the God of death] and firm-

ness in striking from carpenters, and also taking the initial letter from each of these [*kā* from *Kāka*, *ya* from Yama and *stha* from *sthapati*] who has created the *Kāyastha* (professional scribe and accountant) ? (A. A. R.).

9317A

काका वृका घुकबकाश्च भेकाः
प्रणम्य युष्मानिदमेव याचे ।
कोलाहलं मा कुरुत क्षमध्वं
पुंस्कोकिलः कूजति मञ्जुरावम् ॥

(आ) Ava 140.

Upajāti metre (Indravajrā and Upendravajrā).

Oh crows, jackals, owls, cranes and frogs ! I salute you and beg of you only this much, for which excuse me. 'Please do not shout, for the male cuckoo is cooing in a pleasing tone.' (K. V. Sarma).

9318**

काकिन्याः पत्रमूलं सहचरसहितं केतकीनां च कन्दं
छायाशुष्कं च भृङ्गं त्रिफलरसयुतं तैलमध्ये निधाय ।
लौहे पात्रे प्रणीतं धरणितलगतं मासमात्रस्थितं तत्
केशाः काशप्रकाशा अलिकुलसदृशाः सम्भवन्त्यस्य लेपात् ॥

(आ) ŚP 3063.

Sragdharā metre.

The leaves and roots of the *kākinī* plant along with *sahacara*, the bulbous roots of the *ketakī*, the *bhṛṅga* dried in shade, the essence of the three myrobalans—place all these in oil in an iron vessel and bury under the earth for a month ; if this (medicated oil) is rubbed on the head it will make the hair, which is white like *kāśa* flower, dark like a swarm of bees. (A. A. R.).

9319*

काकुं करोषि गृहकोणकरीषपुञ्ज-
गूढाङ्ग किं ननु वृथा कितव प्रयाहि ।
कुत्राद्य जीर्णतरणिभ्रमणातिभीत-
गोपाङ्गनागणविडम्बनचातुरी ते ॥

(आ) PG 280 (a. Rūpa Gosvāmin), Ujjvalanīlamaṇi, p. 101.

(*c*) °भ्रमणातिभीति Ujjvala°.

Vasantatilakā metre.

'Concealing yourself behind a mass of cowdung cakes in a corner of the house, you make signalling sounds ; all this is in vain, you rogue ; get away ; wherefore the cleverness of yours by which you bamboozled the cowherdesses who got frightened when ferried over by you in an old (leaky) boat ?' (A. A. R.).

9320*

काकुत्स्थस्य दशाननो न कृतवान् दारापहारं यदि
क्वाम्भोधिः क्व च सेतुबन्धघटना क्वोत्तीर्य लङ्काजयः ।
पार्थस्यापि पराभवं यदि रिपुर्नादात् क्व तादृक् तपो
नीयन्ते रिपुभिः समुन्नतिपदं प्रायः परं मानिनः ॥

(आ) SkV 1368, VS 2286, SR 78.13, SSB 351.13.

Śārdūlavikrīḍita metre.

Had Rāvaṇa not stolen Rāma's wife, / where then had been the sea, the bridge,/ the victory at Laṅkā ? Had the foe / not given Pārtha insult, where had been / the discipline that won the arms of heaven ? / It thus is ever enemies who make / the greatness of a famous man. (D. H. H. Ingalls).

9321*

काकुत्स्थस्य प्रतापाग्निर् दीप्तपिङ्गैर्वलीमुखैः ।
निर्वाणो राक्षसेन्द्रस्य मन्ये नीलैर्निशाचरैः ॥

(आ) JS 321.19.

The fire of valour of Prince (Rāma), methinks, is (blazing) on account of the bright brown monkeys ; and the defeat of the demon king (Rāvaṇa) is due to the dark-hued demons. (K. V. Sarma).

9322*

काकुत्स्थेन शिरांसि यानि शतशश्छिन्नानि मायानिधेः
पौलस्त्यस्य विमानसीमनि तथा भ्रान्तानि नाकौकसाम् ।
तान्येवास्य धनुःश्रमप्रशमनं कुर्वन्ति सीतापतेः
क्रीडाचामरडम्बरानुकृतिभिर्लोलायमानैः कचैः ॥

(आ) JS 331. 7 (a. Bilhaṇa), ŚP 4018 (a. Bilhaṇa), SR 363. 21 (a. ŚP), SSB 253.22 (a. Bilhaṇa).

(*d*) दोलायमानैः ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

The hundreds pieces of the heads of Rāvaṇa, the repository of magical tricks, cut by Śrī Rāma, wandered near the aerial cars of the gods (who were there to see the fight) ; these heads with fluttering hair now serve the lord of Sītā as sportively swinging chowries to fan the breeze so as to dispel his fatigue of wielding the bow. (A. A. R.).

9323*

का कृता विष्णुना कीदृग् योषितां कः प्रशस्यते ।
असेव्यः कीदृशः स्वामी को निहन्ता निशातमः ॥

(आ) SR 98.10, SSB 554.10.[1]

1. Puzzle.

What was done by Lord Viṣṇu ? [*Ku-mut*—joy of the earth]. Who and what kind of person is praised by women ? [*avanavān dhavaḥ*—a husband capable of giving protection]. What kind of master is unfit to be served ? [*adayaḥ*, one without compassion]. Who destroys the darkness of the night ? [*Kumudavanabāndhavodayaḥ*, the rise of the moon, the kinsman of the lilies]. (A, A. R.).

9324*

काके कर्णपुटीकठोरनिनदे पीयूषधारारस-
स्यन्दोदञ्चितचारुपञ्चमरुते साधारणे मय्यपि ।
वन्यां वृत्तिमयं व्यधादिति मुधा वत्स व्यथां मा कृथाः
क्व कैवं न कृतं जनेषु निकृतं दुर्मेधसा वेधसा ॥

(अ) Kavik 1.10.

Śārdūlavikrīḍita metre.

How is it that I, accustomed to coo sweet notes in the fifth key, from which a flow of nectar seems to drip, have been assigned a wild life along with crows cawing harsh as if to break the ear-drums ? — O cuckoo dear, do not get dejected with such thoughts. Where has not such incongruous things been done by the non-discerning Creator ? (K.V. Sarma).

9325

काके कार्ष्ण्यमलौकिकं धवलिमा हंसे निसर्गस्थितो
गांभीर्ये महदन्तरं वचसि यो भेदः स किं कथ्यते ।
एतावत्सु विशेषणेष्वपि सखे यत्रेदमालोक्यते
के काकाः खलु के च हंसशिशवो देशाय तस्मै नमः ॥

(आ) JS 75.11, Ava 552, SR 222.38 (a. JS), SSB 609.37, RJ 396.

(*a*) धवलता Ava.

Śārdūlavikrīḍita metre.

Black colour of great intensity in crows and whiteness in swans are natural; great is the difference in their majestic movements and voice : need we say of their fundamental differences ? O friend, when such different characteristics exist and are patent to all, if it is said anywhere, 'what are crows, what indeed are the young swans,' a bow to that direction (*lit.* land from which such a silly remark emanates). (A. A. R.).

9326

काके शौचं द्यूतकारेषु सत्यं
सर्पे क्षान्तिः स्त्रीषु कामोपशान्तिः ।
क्लीबे धैर्यं मद्यपे तत्त्वचिन्ता
राजा मित्रं केन दृष्टं श्रुतं वा ॥

(अ) P (PP 1.110, Pts 1.147, PtsK 1.163, PM 1.66), Cr 1349 (CNP II.25, CNI I.236 *ac/bd*, CNg 325, CnT II. 27.5,

CnT VII. 54), VCsr VI. 16 *ac/bd*, Śt 20. 7, Śto 334. 4, Vet 13. 3, MK (GOS) 71 (3), 70 (P) 51 (G) 45. Cf. Cm 282; Cf. Bhāvadevasūri's Pārśvanāthacaritra 3.422.

(आ) VS 3240 *ac/bd*, SR 172. 813 (a. Vikrama), SSB 507.813, IS 1618, Subh 175 and 206, Sama 2 र 13*ac/bd*, VP 9.12, SPR 1705.69.

(*a*) द्यूतकारे च Pts, bhBhK in PP, VCsr (N in VC as above), Sama ; कामुके सत्यवाक्यं TND, (चापि सत्यं Nd), in VCsr.

(*b*) ज्ञाने भ्रान्तिः स्त्री° SV ; क्षान्ति RB in Śto ; °शान्तिः Nd in VCsr; °शान्त EVV in VCsr ; °शान्तौ SV, Sama ; °शांति IS.

(*c*) भेदे [क्ली°] N in VCsr ; शौर्यं [धै°] TJ in VC ; मद्यपी° IS.

(*d*) राज्ञां VCsr (VJQ in VCsr as above) ; राज्ञो E in VCsr, Śto ; दृ°...मि° tr. E in VCsr.

Śālinī metre.

Whoever saw or heard of cleanliness in a crow, truth in gamblers, pity in a snake, sexual satisfaction in women, valour in a eunuch, spiritual thought in a drunkard and friendly alliance in a king. (K.V. Sarma).

9327

काकैः सह विवृद्धस्य कोकिलस्य कला गिरः ।
खलसङ्गेऽपि नैष्ठुर्यं कल्याणप्रकृतेः कुतः ॥

(आ) ŚP 838, VS 719 (a. Takṣaka), SSSN 35.11, SR 45.35 (a. ŚP), SSB 302.36 (a. Takṣaka), SRK 20. 97 (a. ŚP), IS 7808. (a. Śārṅgadhara), SRRU 889 (a. Takṣaka), Any 62.86, PLT 209.

Though bred with crows, the cuckoo coos sweet. How can cruel feelings occur in those good by nature even if associated with the wicked ? (K. V. Sarma).

9327A

काकैः सार्द्धं वसन् हंसः क्षोभते चावसीदति ।
गतः कोमल एवाऽसो जिह्मो दुष्टो न काकवत् ॥

(आ) SPR 1144. 5 (a. Muni Himāṁśuvijaya).

The swan living with crows gets dejected and dies, for he is tender ; but not so the crooked and the cruel, even as the crow (among swans). (K.V. Sarma).

9328*

काकैरिमांश्चित्रबर्हान् मयूरान्
पराजैष्ठाः पाण्डवान् धार्तराष्ट्रैः ।
हित्वा सिंहान् क्रोष्टुकान् गूहमानः
प्राप्ते काले शोचिता त्वं नरेन्द्र ॥

(अ) MBh (MBh [Bh] 5.37.19, MBh [Cit] 5.36.21, MBh [C] 5. 1354).

(*a*) °वर्णान् [°ब°] MBh (var.).

(*b*) °जैषीः or °जयेथाः MBh (var.).

(*c*) हि° सि° tr. MBh (var.) ; जंबुकान् [क्रो°] MBh (var.).

(*d*) प्रा° का° tr. MBh (var.).

Dodhaka metre (Epic, *bcd* irregular).

O king, thou desirest to vanquish the sons of Pāṇḍu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows ! Forsaking lions thou art protecting jackals ! O king, when the time cometh thou wilt have to grieve for all this. (P. C. Roy).

9329*

काकैर्निष्कुषितं श्वभिः कबलितं वीचीभिरान्दोलितं
स्रोतोभिश्चलितं तटान्तमलिनं गोमायुभिर्लोडितम् ।
दिव्यस्त्रीकरचारुचामरमरुत्संवीज्यमानः कदा
द्रक्ष्येऽहं परमेश्वरि त्रिपथगे भागीरथि स्वं वपुः ॥

(आ) JS 370.9.

Śārdūlavikrīḍita metre.

Forcibly pecked at by crows, gobbled by dogs, tossed by the waves, moved by currents, rendered muddy on the bank, rolled by jackals, fanned by the breeze from chowries waved by divine damsels, when shall I see my body (thus laid on you) O Goddess Gaṅgā, the three-coursed river ? (A. A. R.).

9330**

काकोदुम्बरिकायां
वल्मीको दृश्यते शिरा तस्मिन् ।
पुरुषत्रये सपादे
पश्चिमदिक्स्था न सा वहति ॥

(आ) ŚP 2184.

Āryā metre.

If surrounding a *kākodumbara*-tree on anthill is seen, then there will be a good spring of water at a depth of three men and a quarter ; but if it is on the western side it will not have good flow. (A. A. R.).

9331*

काकोल: कलकण्ठिका कुवलयं कादम्बिनी कर्दम:
कंसारि: कबरी कृपाणलतिका कस्तूरिका कज्जलम् ।
कालिन्दी कषपट्टिका करिघटा कामारिकण्ठस्थली
यस्यैते करदा भवन्ति सखि तद्वन्दे विनिद्रं तम: ॥

(आ) ŚP 3602, SR 297. 30 (a. ŚP), SSB 141.33, SRK 138.2 (a. ŚP), IS 7809.

(*d*) करदीभवन्ति ŚP.

Śārdūlavikrīḍita metre.

The raven, cuckoo, blue lily, fresh cloud, black mud, the enemy of Kaṁsa (Śrī Kṛṣṇa), braid of hair, blade of sword, musk, collyrium, river Jumna, touch-stone, herd of elephants, the neck of Śiva (the enemy of Cupid)—that dense darkness (which excels all these and) to which all these pay tribute, O friend, to it I make my bow. (A. A. R.).

9332

का खलेन सह स्पर्धा सज्जनस्याभिमानिन: ।
भाषणं भीषणं साधु दूषणं यस्य भूषणम् ॥

(अ) Cr 1350 (a. in SR).

(आ) SR 56. 104 (a. C), SSB 318. 106 (a. Bhaṭṭa-Pṛthvīdhara), VS 374 (a. Bhaṭṭa-Pṛthvīdhara).

What scope is there for the self-respecting good man to have a quarrel with a wicked man for whom threatening speech is the norm and reviling the good is an accomplishment. (K.V. Sarma).

9333

का गणना विषयवशे
पुंसि वराके वराङ्गना स्पृहया ।
व्याजेन वीक्षमाणा
ध्यानधियां स्पृशति सज्ज्ञानम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 857, Kuṭṭ [KM] 835).

(आ) GVS 4.

(*b*) पराङ्गना° Kuṭṭ (BI).

Āryā metre.

What then in the case of weak men who are under the sway of the senses ? A prostitute gazing covertly as if longing for him deprives the stability even of the meditating ascetic. (A. A. R.).

9334

काङ्क्षितेनाप्यलब्धेन भोगार्हे नवयौवने ।
जराजीर्णशरीरस्य भारेणेव धनेन किम् ॥

(अ) Dar 2.46.

Like a burden, of what use is wealth, which had been longed for but not obtained during enjoyable youth, but which has

been obtained when the body is worn out with old age ? (K. V. Sarma).

9335*

काचं मणिं काञ्चनमेकसूत्रे
मुग्धा निबध्नन्ति किमत्र चित्रम् ।
विचारवान् पाणिनिरेकसूत्रे
श्वानं युवानं मघवानमाह ॥

(आ) SRK 237. 64 (a. Sphuṭaśloka), IS 7810, Su Muñ 62.10-1, SRM 2.2.737.

(b) ग्रन्थन्ति नार्यो न विचित्रमेतत् Su Muñ.

(c) अशेषवित् [वि°] Su Muñ.

Upajāti metre (Indravajrā and Upendravajrā).

What is there to wonder at fools who thread together beads of glass, gems and gold in the same string, when even the great thinker (grammarian) Pāṇini has put together in the same *sūtra* (aphorism : string) the dog, youth and Indra ? (K.V. Sarma).[1]

1. The aphorism is *śva-yunāna-maghonā* etc., Aṣṭādhyāyī, 6. 4. 133.

9336

काचः काञ्चनसंसर्गाद् धत्ते मारकतीं द्युतिम् ।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

(आ) MS 171.2-3. Cf. No. 9337.

(Green) glass, placed close to gold acquires the lustre of an emerald ; even a stone acquires godliness when duly installed by great men. (K. V. Sarma).

9337

काचः काञ्चनसंसर्गाद् धत्ते मारकतीं द्युतिम् ।
तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥

(अ) H (HJKm 41, HSKm 41, HMKm. 41, HKKm 41, HPKm 26, HNKm 26, HH 5.5-6, HC 7-11-2). Cf. No. 9336.

(आ) Daṁpatiś 9, SPR 1135. 3 (a. H), SRK 88.5 (a. H), IS 1619, GSL 58 (a. H), SR 86.12 (a. H), SSB 366.14, SRS 2.1.13, SMa 1. 33, SRM 2.2.47.

(इ) cf. Dhn (P) 85.

(a) द्युतिम् SPR.

(b) मारकतीर् H (var.), SRM, SRK ; द्युतीः H (var.), SRK, SR, SSB.

(c) सङ्गेन विदुषां SRS ; सत्सहवासेन SMa.

(cd) तथा तत्संनिकर्षेण मूर्खो भवति पण्डितः Daṁpatiś.

(Green) glass placed close to gold acquires the lusture of emerald ; similarly, by association with the wise, a fool acquires wisdom. (K. V. Sarma).

9337A**

काचकामलदोषेण पश्येन् नेत्रे विपर्ययम् ।
अभ्याख्यानं वदेज्जिह्वा तत्र रागक उच्यते ॥

(आ) SPR 367. 2 (a. Hiṁgulaprakaraṇa, Abhyākhyānaprakrama 2).

On account of the *Kācakāmala* disease, the eyes will see things reversely and the tongue will, accordingly, mention them reversely (*i.e.*, scandalise) ; this is termed *rāgaka*. (K.V. Sarma).

9338*

का चक्रे हरिणा, धने कृपणधीः कीदृग्, भुजंगेऽस्ति किं,
कीदृक् कुम्भसमुद्भवस्य जठरं, कीदृग्वियासुर्वधूः ।
श्लोकः कीदृगभीप्सितः सुकृतिनां, कीदृङ्नभो निर्मलं,
क्षोणीमाह्वय सर्वगं किमुदितं रात्रौ सरः कीदृशम् ॥

(अ) VMM 3.8.

(आ) SR 203.109, SSB 562.110.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

What was done by Lord Viṣṇu ? (*Ku-mut*, Joy to the earth). How is the mind of a miser ? (*Avanaparā*, ever saving money). What is found in a serpent ? (*Garam*, poison). How is the belly of the sage Agastya ? [*Jitāmbhaḥ*, conquering

water]. How is the bride who wishes to go ! (*Vihitagamā*, having her course well defined). What kind of verse is desirable ? (*Gamaka*, suggestive). How is the sky clear ? (*Akamuk*, cloudless). How is the earth addressed ? (*dhare*, Oh Earth). What is found everywhere ? (*Kham*, ether). How is the lake at night ? *Kumudavanaparāgarañjitāmbhovihitagamāgamakokamugdharekham* (having a row of ruddy geese that move about in water that is coloured by the pollen of lilies). (A.A.R.).

9339*

काचा: काञ्चनभूषिता: कति न वा पुष्णन्ति रत्नश्रियं
मौलौ वा कति नोद्वहन्त्यपधियस्तानेव रत्नभ्रमात् ।
अक्ष्णां ये पुनरुन्मृजन्ति तिमिरं यैर्नाम रत्नाकर:
सिन्धुस्ते पृथगेव हन्त मणयस्तेष्वप्यभिज्ञा: पृथक् ।।

(आ) JS 98.1 (a. Vimalasarasvatī), SR 218. 63, SSB 601.17, VP 10.20, RJ 260.

(*a*) काञ्चनमण्डिता: VS.

Śārdūlavikrīḍita metre.

Do not many pieces of glass steal [acquire] the lustre of gems when they are set in gold ? And, how many, devoid of discrimination, wear them on their heads under the delusion that they are gems ? But to those who get rid of their blindness, the so-called 'repository of gems' is but the sea and the gems are quite different ; and among them too there are those who are still more knowledgeable. (A. A. R.).

9340*

काचित् कराभ्यां कुसुमानि नीत्वा
दधार शंभो: पदयो: समीपे ।
विवक्षया मन्मथदुष्प्रवृत्ते:
समुत्सृजन्ती विशिखानिवाग्रे ।।

(आ) PV 18 (a. Bhūpatimiśra).

(*d*) विशिखान् PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

A certain damsel (Pārvatī) fetched flowers and took them to the feet of Lord Śiva, as if to inform him of the misdeeds of Cupid and to place before him the flowery arrows aimed at her. (K. V. Sarma).

9341*

काचित् कीर्णा रजोभिर्दिवमनुविदधे भिन्नवक्त्रेन्दुलक्ष्मीर्
अश्रीका: काश्चिदन्तर्दिश इव दधिरे दाहमुद्भ्रान्तसत्त्वा: ।
भ्रेमुर्वात्या इवान्या: प्रतिपदमपरा भूमिवत् कम्पमापु:
प्रस्थाने पार्थिवानामशिवमिति पुरोभावि नार्य: शशंसु: ।।

(अ) Śiś 15.96.

(आ) Kpr. 7.249, KāP 229. 1-4, SR 126.22 (a. Śiś), SSB 434. 22, VyVi *ad* 2. 29 (p. 299).

(*a*) °विदधौ (°धुर् SSB) मन्दव° Kpr, SR, SSB, VyVi.

(*c*) मानाः [°मापु:] Kpr, SR, VyVi.

Sragdharā metre.

At the time of the king's departure, the women foreboded impending calamity : While one was beset with menstrual impurity and had her moon-like face bedimmed, thereby resembling the atmosphere (dusty and with a dull moon, a sign of coming trouble), others devoid of all splendour and their minds unsteady under the fire of the pangs of separation resembled the quarters, dull and amazing all animals by their red glare, (another inauspicious sign) ; others, again, flitted about like storms (an inauspicious sign), and another shook like the earth, (earthquake being a premonition of impending disaster). (G. Jhā).

9342*

काचित् कृता कृतिरिति त्वयि सार्पितेति
काचि प्रमोदकणिका मम नान्तरङ्गे ।
मौढ्यं मदीयमिह यद्विदितं ममैव
किं त्वम्ब विश्वसिमि दीनशरण्यतां ते ॥

(अ) Ānas 106.

Vasantalilakā metre.

That a certain poem was composed by me and offered at your feet does not bring a particle of pride in my heart ; I am well aware of my dullness ; but, Divine Mother, I believe in your giving protection to the distressed. (A. A. R.).

9343*

काचित् तृषार्ता वनिता निदाघे
गङ्गां समभ्येत्य सुधासवर्णाम् ।
आदाय तद्वारि करद्वयेन
विलोकयन्ती न पपौ किमेतत् ॥
(करकिसलयकान्तिकान्त्या शोणितशङ्कयेति ।)

(अ) Bhāvaśataka (KM IV 46) 5, MK (MK [S] 95, MK [GOS] 104).[1]

1. Puzzle.

Upajāti metre (Indravajrā and Upendravajrā).

In summer a certain damsel afflicted by thirst approached the river Ganges that was white like nectar ; taking that water in both the palms united, she stood gazing at it, but did not drink ; why ? (The water seemed to acquire the red colour of her palms and she thought that it was blood and was afraid to drink it). (A. A. R.).

9344*

काचित् पदैरस्खलितैः सखेलं
यान्तीषु शुद्धान्तकरेणुकासु ।
राजाङ्गनानामकरोदवज्ञां
श्रोणीभरे च स्तनगौरवे च ॥

(अ) Vikram 12.32.

Indravajrā metre.

While she female elephants in the harem walked gracefully with foot-steps that did not stumble, they expressed contempt towards the heaviness of the buttocks and breasts of the king's ladies. (S. C. Banerji, slightly emended).

9345*

काचित् पुरा विरहिणी परिवृद्धिहेतोर्
यस्यै दिदेश सलिलं नवमालिकायै ।
सा पुष्पितैव जलमश्रुवशाद् वियोगे
तस्यै प्रदाय कथमप्यनृणी बभूव ॥

(आ) VS 1094.

Vasantatilakā metre.

A certain lady, now separated from her lover, had formerly poured water to nourish a fresh jasmine creeper ; that creeper, now putting forth buds, produced tears in her due to separation, and thus, in a way, repaid its debt. (A. A. R.).

9346*

काचित् स्वर्णलता तदूर्ध्वममलश्चन्द्रस् तदभ्यन्तरे
पद्मे तन्निकटं तिलस्य कुसुमं तत्सन्निधौ पल्लवे ।
हेम्नः किंचिदधस्तयोश्च कलशौ कान्तौ जगन्मोहनौ
स्वस्त्येतत् प्रकरोतु वस्त्रिजगतां किं ब्रह्मकृष्णादिभिः ॥

(आ) SuM 24.24.

(*a*) °मचलश् [°ममलश्] SuM (var.).

(*c*) तावदजायतां च [किं°] SuM (var.).

(*d*) ब्रह्मशक्रादिभिः [ब्र°] SuM (var.).

Śārdūlavikrīḍitā metre.

Lo ! here is a golden creeper [the beauteous Mother Goddess]: at its top is a spotless moon [the face], inside it two lotuses [the eyes], nearby a sesame flower [the nose], in front two tender leaves [the

lips], below them a pair of handsome golden pots, captivating the worlds [the breasts]—May this creeper confer happiness on you. What for are gods Brahmā, Kṛṣṇa and others for the three worlds (when the Mother is here) ? (K. V. Sarma).

9347*

काचिद् बलिना कान्ता
काचिन् न जहाति कामिनं रुचिरम् ।
अन्या पानकगोष्ठ्यां
नयति दिनं प्रीतकैः सार्धम् ॥

(अ) Kuṭṭ (Kuṭṭ [Br] 794, Kuṭṭ [KM] 772).

(आ) GVS 327.

Āryā metre.

One (prostitute) is taken hold of by a powerful lover, another never leaves her lover who is pleasing to her, and another in the company of pleasing friends spends the day (indulging) in drinking bouts. (A. A. R.).

9348

काचिद् बालकवन्महीतलगता मूलच्छिदाकारणं
द्रव्येणार्जनपुष्पितापि विफली काचिच्च जातिप्रभा ।
काचिच्छ्रीः कदलीव भोगसुभगा सत्पुण्यबीजच्युता
सर्वाङ्गे सुभगा रसाललतिकावत् पुण्यबीजाङ्किता ॥

(आ) Any 16.132.

Śārdūlavikrīḍita metre.

To some prosperity is cut off at the very root like the small cardamom on the ground ; to others it is like the jasmine, for, though flowering by the earning of wealth it is fruitless ; to others it is enjoyable like banana but is devoid of good seeds ; but to others it is good all over, like the mango tree with good seeds as well. (A. A. R.).

9349

काचिद् बाला रमणवसतिं प्रेषयन्ती करण्डं
दासीहस्तात् सभयमलिखद् व्यालमस्योपरिष्टात् ।
गौरीकान्तं पवनतनयं चम्पकं चात्र भावं
पृच्छत्यार्यो निपुणतिलको मल्लिनाथः कवीन्द्रः ॥

(अ) BhPr 323 (a. Mallinātha).

(आ) NBh 262, SR 191. 84 (a. BhPr), SSB 542. 96, SRK 155. 38 (a. Kalpataru).

(*a*) प्रषयन्ती BhPr (var.).

(*b*) सा तन्मूले सभ° NBh, SR, SSB, SRK ; °परिस्थम् BhPr.

(*c*) गौरीनाथं SR, SSB, SRK; चास्य NBh, SRK.

(*d*) पृच्छत्यार्यान् प्रति कथमिदं म° SR, SSB; SRK ; °त्यग्रे सदसि विदुषां NBh.

Mandākrāntā metre.

A young (woman) sending a flower basket to (her) lover's house by a slave-girl's hand, timidly painted a serpent, (and) above it Gaurī's beloved (Śiva), the son of wind (Hanūmān) and a *campaka*—the noble skilful adornment Mallinātha, lord of poets, asketh the meaning there. (L. H. Gray).[1]

1. The serpent was drawn to consume the wind (*gandhavāha*), which might approach to steal the scent of the flowers; Śiva was drawn lest Cupid (Puspabāṇa) might take away the flowers to make arrows; Hanūmān (the enemy of the Sun) was drawn to protect the flowers from being dried by the Sun; the *Campaka*-flower was drawn to misguide the bees guide that the basket contained only *campaka*-flowers which they do not like and so avoid. (K. V. Sarma).

9350*

काचिद् विभूषयति दर्पणसक्तहस्ता
बालातपेषु वनिता वदनारविन्दम् ।

दन्तच्छदं प्रियतमेन निपीतसारं
दन्ताग्रभिन्नम् अवकृष्य निरीक्षते च ॥

(अ) Ṛtu 4.13. (cf. A. Scharpé's Kālidāsa-Lexicon I.3 : p. 190).

(*a*) °युक्त° [°सक्त°] Ṛtu (var.).

(*d*) अपकृष्य Ṛtu (var.).

Vasantatilakā metre.

In the morning sun, a damsel, holding a mirror in her hand, makes up her lotus face; then she purses her lips drunk fast by her lover and peers at the cut caused by his teeth. (K. V. Sarma).

9351*

काचिद् वियोगानलतप्तगात्री
प्राणान् समाधारयितुं लिलेख ।
बाह्वोर्भुजङ्गं हृदि राहुबिम्बं
नाभौ च कर्पूरमयं महेशम् ॥

(आ) SR 190. 97, SSB 540.79, SRK 156.40 (a. Kalpataru).

Indravajrā metre.

A young lady, tormented by the fire of separation, drew the following figures in order to sustain her life: the picture of the demon Rāhu in her heart (to frighten the moon), a snake on her two hands (to consume the Malaya breeze), and of Lord Śiva with camphor on her navel (to ward off Cupid). (A. A. R.).

9352*

काचिद् विलोलनयना रमणे स्वकीये
दूरं गते सति मनोभवबाणखिन्ना ।
त्यक्तं शरीरमचिरान् मलयाद्रिवायुं
सौरभ्यशालिनमहो पिबति स्म चित्रम् ॥

(आ) SR 190. 76, SSB 541. 88, SRK 134. 35 (a. Kalpataru), IS 7811.

Vasantatilakā metre.

A damsel of flitting eyes, tormented by the arrows of Cupid when her lover was away, inhaled, strangely enough, the Malaya breeze redolent (with sandal), in order to give up her life in no time. (K.V. Sarma).

9353*

काचिद् विहृत्य किल कन्तुककेलिरङ्गाद्
भूरेणुरूषिततनुर्निरगान्मृगाक्षी ।
उत्फुल्लपङ्कजवने सुचिरं चरित्वा
किञ्जल्करेणुपरिधूसरितेव लक्ष्मीः ॥

(अ) Bhikṣāṭana-kāvya (KM XII. 61) 4.27.

(आ) JS 170. 27 (a. Utprekṣāvallabha).

(*b*) °भूषित° JS.

(*c*) विहृत्य [च°] JS.

Vasantatilakā metre.

A certain girl diverted herself for long with a ball and became covered with dust; that gazelle-eyed one, having walked for long in clusters of blossomed (land-) lotuses resembled the (lotus-seated) goddess Lakṣmī smeared with the pollen from the filaments of lotuses. (A. A. R.).

9354*

का चिन्ता मम जीवने यदि हरिर्विश्वंभरो गीयते
नो चेदर्भकजीवनाय जननीस्तन्यं कथं निर्ममे ।
इत्यालोच्य मुहुर्मुहुर्यदुपते लक्ष्मीपते केवलं
त्वत्पादाम्बुजसेवनेन सततं कालो मया नीयते ॥

(अ) Cr 248 (CV 10. 17, CPS 282. 27).

(आ) IS 1620, Sama 1 क 40.

(*b*) निर्ममेत् (°यंत्) CV (var.); निःसरेत् CV (var.), CPS; निःसृतम् Sama.

Śārdūlavikrīḍita metre.

'If I praise the Lord who feeds all creatures, why need I have any anxious thought of my sustenance? If he was not the supporter of the world, why should he have put nourishment in the breast of the

mother? Thinking thus, O Lord of Lakṣmī, I spend all my time meditating on thy lotus feet. (K. Ragunathji).

9355*

काचिन्नितम्बार्पितवामहस्ता
दोर्लेखया कुञ्चितया नताङ्गी ।
क्षमापतौ मार्गणमोक्षदक्षम्
अकल्पयच्चापमिव स्मरस्य ॥

(अ) Vikram 12.14.

Upajāti metre (Indravajrā and Upendravajrā).

A certain lady, her body slightly bent, with her left hand placed on her hips and her (other) slender arm contracted, stood like the bow of Cupid ready to discharge arrows at the king. (K. V. Sarma).

9356*

काचिन्निदेशाज्जरतीजनानां
कुलोचितं किंचिदिहालपन्ती ।
कुञ्जद्रुमालेखनमाचरन्ती
संज्ञापितालीभिरभूत् सलज्जा ॥

(आ) PV 335 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

A certain young woman inscribing a message pertaining to the elders, according to traditional conventions, was also, doodling, at the same time, the figure of a tree of the bower [for rendezvous with her lover], but being reminded by her confidential friends, became terribly shy (realising the impropriety). (A. A. R.).

9357*

काचिन्निवारितबहिर्गमना जनन्या
द्रष्टुं हरं भवनजालकमाससाद ।
तस्या विलोचनमदृश्यत दाशयन्त्र-
यन्त्रोपरुद्धशफरोपमितं क्षणेन ॥

(अ) Bhikṣāṭanakāvya (KM XII. 61) 4.6.

(आ) JS 170. 26 (a. Utprekṣāvallabha), ŚP 3523 (a. Utprekṣāvallabha), AP 12, SR 273.31 (a. ŚP), SSB 98. 5 (a. Utprekṣāvallabha).

(*a*) तथापि [ज°] JS (var).

(*b*) द्रष्टं JS ; प्रियं JS, ŚP, SR, SSB.

(*c*) दाशदत्त JS, ŚP, SR, SSB.

(*d*) यन्त्रो° JS, SR, SSB.

Vasantatilakā metre.

A certain damsel who was forbidden by her mother to go out, reached the (grilled) window of the house (and looked out) to gaze at (the procession of) Lord Śiva (on the road); her eyes (when seen from the road) resembled, for a moment, a fish that was caught in the net spread by a fisherman. (K.V. Sarma).

9358*

काचिन्मृगाक्षी प्रियविप्रयोगे
गन्तुं निशापारमपारयन्ती ।
उद्गातुमादाय करेण वीणाम्
एणाङ्कमालोक्य शनैरहासीत् ॥

(अ) BhŚ 448.

(आ) ŚP 519, SR 185. 31 (a. ŚP), SSB 530.31, SRK 147. 6 (a. ŚP), ŚL f 11*a*, BPSf 30a 191.

(*b*) निशीथिनीपा° SR, SSB.

(*c*) आगा° SR, SSB.

(*d*) मृगाङ्क° [ए°] ŚP ; उद्ग्रीवमा° SR,, SSB, SRK, IS.

Indravajrā metre.

A certain deer-eyed damsel during separation from her lover, was unable to pass the prolonged night (in sleep) and took hold of the lute in order to sing (to while

away the time) but on seeing the full moon she laughed and gave it up. (A.A.R.).

9359

काचे मणिर्मणौ काचो येषां बुद्धिः प्रवर्तते ।
न तेषां संनिधौ भृत्यो नाममात्रोऽपि तिष्ठति ॥

(अ) P (Pts 1.17, PtsK 1.87, PM 1. 40).

(आ) SR 149. 273 (a. P), SSB 472. 179 (a. Bhaṭṭa-Bhallaṭa). cf. No. 9360.

(*a*) काचो मणिर्मणिः PtsK.

No servent will stick, even nominally, with masters who consider glass as gems and gems as glass. (K. V. Sarma).

9360

काचो मणिर्मणिः काचो येषां तेऽन्ये हि देहिनः ।
सन्ति ते सुधियो येषां काचः काचो मणिर्मणिः ॥

(अ) Bhallaṭaśataka (KM I 169) 3.

(आ) VS 214 (a. Bhaṭṭa Bhallaṭa); SR 46. 71 (a. Bhallaṭa), SSB 303. 73, Any 89. 81, VyVi *ad* 3. 28 (p. 502), AIR 306. Cf. No 9359.

(*a*) मणिः मणिः AIR.

(*b*) ते बह्वो जनाः Any.

(*c*) विरलास्ते पुनर् ये° Any.

(*d*) मणिः मणिः AIR.

Glass is gem and gem is glass to some people; well, there are such people; but there are others who have true intelligence, to whom glass is glass and gem is gem. (A. A. R.).

काचो मणिर्मणिः काचो see No. 9359

9360A*

काञ्चनाङ्गि कमनीयकलापौ
कञ्चुलीकवचितौ लिकुचौ ते ।
पाणिना ननु वहामि मुहूर्तं
देहि मेऽधरमणि तव दास्यम् ॥

(अ) Śāradātilaka-bhāṇa 181.

(*d*) धेहि Śāra° (var.); दास्ये Śāra° (var.).

Svāgatā metre.

Oh lady of golden body, may I hold for while, in my hand, your bread-fruits covered by the bodice and decked with a lovely necklace ? Pray give me your coral lips and service under you. (F. Baldissera, slightly emended).

9361**

काञ्चिकेन समालोड्य भक्षयेत् प्रातरन्वहम् ।
षण्मासयोगतो हन्ति पलितं वलिभिः सह ।
दुग्धान्नभोजनासक्तश् चिरंजीवी भवेन् नरः ॥

(आ) ŚP 3037.

Mixing the food with bran water (*kāñcika*) one should take one's breakfast daily; in the course of six months it will destroy one's grey hair and wrinkles. A person who relishes food mixed with milk will live long. (A. A. R.).

काञ्चिद् see also कांचिद्

9362*

काञ्चीं काञ्ची न धत्ते कलयति न दृशा केरली केलितल्पं
सिन्दूरं दूर एव क्षिपति करतलन्यस्तमान्ध्री पुरन्ध्री ।
सौराष्ट्री मार्ष्टि भूयः सपदि नयनयो रक्तयो रक्तिमानं
कार्णाटी कर्णिकायां मलिनयति मनो मानसिंहप्रयाणे ॥

(आ) PdT 93, PV 113 (a. Rāmacandrāgamin), Pad 18.13, SSS 146, SR 118. 109, SSB 418.1, RJ 179.

(*a*) काञ्ची PV (var.); काञ्ची काञ्चीं SSS, RJ; दृशा केलितल्पं कलिङ्गी SR, SSB.

(*b*) सिदूरं PV (var.).

(*c*) रक्तता SR.

(*d*) मानर्सिह° PV (var.).

Sragdharā metre.

When the heroic Man Singh goes on a march of conquest the women of

Kāñcī do not bear their girdles, Kerala ladies do not look at their sportive beds, Āndhra women throw away the saffron which is held in their hands, the women of Saurāṣṭra again and again rub their eyes red with weeping, and the women of the Karṇāṭa country suddenly develop a distaste for ear-rings, (all in apprehension of the defeat of their husbands). (A. A. R.).

9362A

काञ्चीकलक्वणितकोमलनाभिकान्ति
पारावतध्वनितचित्रितकण्ठपालिम् ।
उद्भ्रान्तलोचनचकोरमनङ्गरङ्गम्
आशास्महे कमपि वारविलासवत्याः ॥

(अ) Rasa 106.

Vasantatilakā metre.

We vouchsafe for the courtezan an enchanting navel and sweetly jingling girdle, a throat emanating the pleasing calls of pigeons, and a face, the seat of cupid, peered at agitatedly by *cakora*-birds. (K. V. Sarma).

9363*

काञ्ची काचिदियं चकार जघनन्यस्ता गतेर्मन्दतां
गाढं बद्धमिदं च कञ्चुकमदादुच्छूनतां वक्षसः ।
नेत्रप्रान्तमथाकुलं कलयति श्रोत्रावतंसद्वयं
तत्कोऽयं वत मत्प्रसाधनविधौ सख्यैषमस् त्वत्क्रमः ॥

(आ) SMH 93.

(*c*) °लयते SMH (var.).

(*d*) बद SMH (var.); सख्यैखमस् SMH (var.).

Śārdūlavikrīḍita metre.

This girdle placed in the (waist) makes movement slow; this tightly buttoned jacket makes a swollen bosom; flowers twain placed in the ears irritate the corners of the eyes; what have you done, this year, my friend, in decorating me? (A. A. R.).

काञ्ची काञ्चीं न धत्ते see No. 9362.

9364*

काञ्चीगुणग्रथितकाञ्चनचेलदृश्य-
चण्डातपांशुकविभापरभागशोभि ।
पर्यङ्कमण्डलपरिष्करणं पुरारेर्
ध्यायामि ते निखिलमम्ब नितम्बबिम्बम् ॥

(अ) Ānas 69.

Vasantatilakā metre.

I meditate, O divine mother, upon your charming hips, which shine excellently like the brilliance of the sun, being clothed with a gold-laced garment that is secured by a golden girdle and which, when seated, adorn the cushion in the abode of Lord Śiva, the destroyer of the cities. (A. A. R.).

9365*

काञ्चीगुणैः काञ्चनरत्नचित्रैर्
नो भूषयन्ति प्रमदा नितम्बम् ।
न नूपुरैर्हंसरुतं भजद्भिः
पादाम्बुजान्यम्बुजकान्तिभाञ्जि ॥

(अ) Ṛtu 4. 4. (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 189).

(*a*) °रक्त° [°रत्न°] Ṛtu (var.).

(*b*) न [नो] Ṛtu (var); नितम्बान् Ṛtu (var.).

(*d*) °भान्ति [°भाञ्जि] Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajrā).

No more do women swathe their hips with girdles / of many strands, fair with gold and gems, or deck / their lovely feet which wear the charm of lotus / with anklets endowed with the voices of swans. (L. C. Van Geyzel).

9366*

काञ्चीगुणैर्विरचिता जघनेषु लक्ष्मीर्
लब्धा स्थितिः स्तनतटेषु च रत्नहारैः ।
नो भूषिता वयमितीव नितम्बिनीनां
कार्श्यं निरर्गलमधार्यत मध्यभागैः ।.

(अ) Ratnākara's Haravijaya (KM 22) 23. 8.

(आ) VS 1553 (a. Ratnākara), ŚP 3345 (a. Ratnākara), SR 266.319 (a. ŚP), SSB 87. 9 (a. Ratnākara), RJ 714 (a. Ratnākara), SH 1744. (a. Ratnākara).

Vasantatilakā metre.

'Beauty has found a place in the hips by a golden girdle, / firmly established is charm on the bosom by a gem-set necklace. / But we have not been decorated in any way': / Saying thus the region of the waist of charming ladies become extremely thin. (A. A. R.).

9367*

काञ्चीदामकबन्धनं सललिता कर्णोत्पलैस् ताडना
हेलालिङ्गनविघ्नमाहितरुषा मौनेन निर्भर्त्सनम् ।
किं पूर्वोचितमेतदत्र सहसा विस्मृत्य मन्योर्भरान्-
मय्युत्कण्ठमनस्यदर्शनपथं यातास्यहो कोपने ॥

(आ) VS 1372.

Śārdūlavikrīḍita metre.

You have tied me up by your girdle, a gentle beating has been administered by the lily ornament of your ears, there is obstacle placed against a sportive embrace, and a threat is made plain by your angry silence ; are these quite in keeping with our previous intimacy, that forgetting the pain which you cause me when I am so full of deep longing for you, you go away, alas ! Oh angry one ? (A. A. R.).

9368*

काञ्चीदाम दृढं विधाय कबरीमाबध्य गाढं गुणैर्
वक्षोजादपसार्य हारमसकृद् व्याधूय कर्णोत्पलम् ।
दूरोत्सारितकङ्कणा विधुमुखी सोत्प्रासहासं हठात्
कण्ठे कस्य करोति हन्त दयिताश्लेषाय दोर्बन्धनम् ॥

(आ) Vidy 530.

Śārdūlavikrīḍita metre.

Binding firm the girdle round the waist, the tying up the tresses firmly with strings, taking off (the obstructing) pearl necklace from the bosom, shaking often the lily on the ear, flinging far away the bracelets and laughing gaily, around the neck of which (fortunate) man will this moon-faced damsel throw her arms for a lover's embrace ? (A. A. R.).

9369

काञ्चीदाम निवेशयन् वितनुते वासः श्लथं सुभ्रुवो
हारं वक्षसि योजयन् करतलं धत्ते कुचाम्भोरुहे ।
जल्पंश्चाटुवचोऽधरं धयति यत् प्रेयान् कुतो विस्मयः
पांसुं चक्षुषि विक्षिपन् यदि धनं गृह्णासि पाटच्चरः ॥

(आ) Pad 49.17 (a. Bhānukara), RJ 775 (=5.4) (a. Bhānukāra).

(*c*) जल्पन् चा° RJ.

(*d*) Or गृह्णाति Pad.

Śārdūlavikrīḍita metre.

Fitting the girdle round her waist he (cleverly) loosens her dress ; adjusting the pearl necklace round her neck he places his palm over her lotus-bosom ; chatting merrily near her ear he kisses her lip—if a beloved lover does these things what wonder is there ? For a rogue throws dust into one's eyes and robs one of one's wealth. (A. A. R.).

9369A*

काञ्चीसीमनि कापि काञ्चनमयी निश्रेणिका राजते
तामासाद्य रणोत्सवेन महता केनापि धीर त्वया ।

सद्यः कण्टकशालिना करयुगेनाक्रम्य शैलद्वयं
तस्योपान्तनिवासिनश्च शशिनः स्फीता सुधा लप्स्यते ॥

(श्र) Śāradātilaka-bhāṇa 89.

(*d*) लक्ष्यते Śāra° (var.).

Śārdūlavikrīḍita metre.

At the borderline of the girdle there of shines a golden ladder [of three folds]; having reached it, oh courageous one, you will be (full of) great enthusiasm for fighting, and having attacked the two mountains [breasts] with your hands bristling with horripilation, you will obtain ample nectar [kisses] from the moon [face]. (F. Baldissera).

9370*

काञ्च्या गाढतरावबद्धवसनप्रान्ता किमर्थं पुनर्
मुग्धाक्षी स्वपितीति तत्परिजनं स्वैरं प्रिये पृच्छति ।
मातः सुप्तिम् अपीह लुम्पति ममेत्य् आरोपितक्रोधया
पर्यस्य स्वपनच्छलेन शयने दत्तोऽवकाशस् तया ॥

(अ) Amar (Amar [D] 20, Amar [RK] 22, Amar [K] 21, Amar [S] 20, Amar [POS] 20, Amar [NSP] 21).[1]

(ग्रा) Skm (Skm [B] 1094, Skm [POS] 2. 124. 4) (a. Amar), JS 275. 11 (a. Amar), VS 2081, IS 1622.

(*a*) °तरं निबद्ध° Skm ; °नद्ध° [°बद्ध°] Amar (RK), (K); °रुद्ध° [°बद्ध°] Amar (var.).

(*b*) लोलाक्षी Amar (var.) ; स्वपतीति Amar (var.) ; स्वेदं [स्वै°] Amar (var); प्राणेश्वर [स्वै° प्रि°] Amar (var.).

(*c*) सुप्तम् Amar (var.); स्वप्तुम् Amar (D), (RK), (K), (NSP), VS ; लुम्पसि Amar (var.), JS (var.) ; वारयति मामित्याहितक्रोधय Amar (D), (RK), (K), (NSP), Skm VS.

(d) पयस्त Amar (var.); स्वपितिच्छलेम Amar (var.); तथा [तया] Amar (var.).

1. Western (Arj) 21, Southern (Vema) 20, Ravi. 18, Rāma missing, Br. MM 22, BORI I 24, BORI II 22.

Śārdūlavikrīḍita metre.

When the lover gently asked the servants of the beloved as to why the lovely-eyed (lady) had tightly fastened the end of her garment with her girdle and again slept, she cried out in anger : "Ah mother ! he would not even allow me to sleep !" and turning on her side as in sleep, made room (for him) in her bed. (C. R. Devadhar).

काठिने दुर्गमे वास: see No. 8366.

9371*

काठिन्यं कुचयोः स्रष्टुं वाञ्छन्त्यः पादपद्मयोः ।
निन्दन्ति च विधातारं त्वद्घाटीष्वरियोषितः ॥

(ग्रा) Kuv 69. 134, SR 131. 4 (a. KuV), SSB 442. 4. cf. No. 9372.

(*c*) विश्वधातारं [च वि°] Kuv (var.), SR, SSB.

When you, my Lord, invade your enemy's kingdom, the wives of your enemy who desire that the hardness of their bosoms should be transferred to their lotus-feet (to facilitate a quick exit), blame the creator Brahmā (for his lack of imagination). (A. A. R.).

9372*

काठिन्यं कुचकुम्भयोर्नयनयोश्चाञ्चल्यमेतद् द्वयं
भो ब्रह्मन् भवता कथं न पदयोरस्माकमासादितम् ।
इत्थं श्रीनरसिंह ते त्रिभुवनाधीशस्य घाटीभिया
कान्तारेषु मिथः पलायनपरा जल्पन्ति वैरिस्त्रियः ॥

(ग्रा) SR 115.51, SSB 414.11. cf. No. 9371.

Śārdūlavikrīḍita metre.

The hardness of our high bosoms and quickness in our glances, O Lord Creator, why have you not transferred these two to our feet ? Thus, O king Narasiṁha, the lord of the three worlds, the wives of your rival kings, out of fear of your invading their country, take recourse to flight in the woods and thus talk to one another. (A. A. R.).

9373

काठिन्यं गिरिषु सदा
मृदुता सलिले ध्रुवा प्रभा सूर्ये ।
वैरमसज्जनहृदये
सज्जनहृदये पुनः क्षान्तिः ॥

(आ) Dvi App. 11.

Ārya metre.

Hardness in mountains is always certain, so also is softness in water and brilliance in the sun ; thus there is hatred in the hearts of bad people, but in the minds of good people there is (always) peace. (A. A. R.).

9374*

काठिन्यमङ्गैर्निखिलैर्निरस्तं
स्तनौ कृशाङ्ग्याः शरणं जगाम ।
अधः पतिष्याव इतीव भीत्या
न शक्नुतस्तावपि हातुमेतत् ॥

(आ) JS 185. 56, ŚP 3341, SR 265. 272 (a. ŚP), SSB 84. 27, RJ 705.

(a) °मङ्गैरखिलैर् ŚP, SR, SSB.

(b) कुचौ युवत्याः [स्त° कृ°] ŚP, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The hardness of all limbs expelled therefrom, took refuge in the breast of the slim-bodied one ; and the breasts, too, out of fear that they might fall, could not resist (the action of the other limbs). (K. V. Sarma).

9375

काणः कुब्जोऽथ खञ्जः श्रुतिबलविकलो वामनः पङ्गुरन्धः
षण्डोऽपि छिन्ननासः परिजनरहितो दुर्भगो रोगदेही ।
दुष्पुत्रो दुष्कलत्रः स्वजनपरिजनैर्निन्दितो हीनमानः
सत्यं यज्जायते तत् स्वकृतमिदमहो चेष्टते जीवलोके ॥

(आ) SuM 8. 11.

(b) छिन्ननासिकः SuM (var.). (*contra metrum*).

(c) हीयमानः SuM (var.).

(d) सकलमिद° or सकृतमिद° SuM (var).

Sragdharā metre.

The half blind, the hunchback, the limping, those hard of hearing, the dwarf, the lame, the blind, eunuchs, those with cut noses, those without followers, the ugly, those having bodily illness, men having wayward children and wives, those censured by their relations and servants, those who lose their self-respect—truly all these that live in this world thus are so as a result of their own actions (in this or previous lives). (A. A. R).

9376

काणाः कमलपत्राक्षाः कदर्याः कल्पशाखिनः ।
कातरा विक्रमादित्याः कविदृग्गोचरं गताः ॥

(अ) Sabhā 21. See No. 9382.

The half-blind become lotus-eyed, miserly men become wish-granting trees and the blind become (valorous like) Vikramādityas when they come within the range of poetic vision. (K. V. Sarma).

9377*

काणाः कुब्जाश्च षण्डाश्च तथा वृद्धाश्च पङ्गवः ।
एते चान्तःपुरे नित्यं नियोक्तव्याः क्षमाभृता ॥

(आ) ŚP 1339, SR 144. 79 (a. ŚP), SSB 464.1. cf. No. 9378, 9378-A.

Those blind in one eye, hunchbacks, eunuchs, so also old men and lame persons—these (alone) should ever be employed as servants in the harem by a king. (A. A. R.).

9378

काणाः खञ्जाश्च कुब्जाश्च अतिविद्धाश्च पङ्गुलाः ।
एतेष्वन्तःपुररक्षायां नियोज्याः पार्थिवेन तु ॥

(अ) Cv 1351 (CvPV 4.13, Cv Ld 4.13, CM 37 ; cf. CvT II 26. 5). cf. No. 9377, 9378 A.

(*a*) काणां Cv, PV.

(*b*) पङ्गुला Cv, PV.

(*d*) नियोज्या Cv, PV ; पार्थिवैन Cv, PV.

Those blind in one eye, limping, dwarfs and decripits—these (alone) should be employed by the king for guarding the harem. (K. V. Sarma).

9378A

काणाश्छटाश्च रंडाश्च तथा वृद्धाश्च पङ्गवः ।
एते चान्तःपुरे नित्यं नियोक्तव्याः क्षमाभृता ॥

(आ) SH 1371. Su No. 9377, 9378.

(*a*) °श्चररंढाश्च SH (corrupt).

Those blind in one eye, gray-haired, maimed, aged and lame—these alone should ever be employed by the king in the harem. (K. V. Sarma).

9378B

काणो निमग्नविषमोन्नतदृष्टिरेकः
शक्तो विरागजनने जननातुराणाम् ।
यो नैव कस्यचिदुपैति मनःप्रियत्वम्
आलेख्यकर्म लिखितोऽपि किमु स्वरूपः ॥

(आ) SPR 1099. 4 (a. Ācārāṅgasūtravṛtti 120.1).

Vasantatilakā metre.

Even in one ill from birth, the half-blind, with eyes depressed, uneven or raised will cause revulsion ; will one who is not pleasing to anybody's heart become handsome even if subjected to painting ? (K. V. Sarma).

9379*

कातरताकेकरित-
स्मरलज्जारोषमसृणमधुराक्षी ।
योक्तुं न मोक्तुमथवा
वलतेऽसावर्धलब्धरतिः ॥

(अ) ĀvS 2.175.

Āryā metre.

A damsel who, in love sports, had obtained but half satisfaction had not the mind to release her lover nor cling to him, and remained with her eyes sweet but tearful, ashamed but angry, with pupils in a squint due to timidity. (K. V. Sarma).

9380

कातर्यं केवला नीतिः शौर्यं श्वापदचेष्टितम् ।
अतः सिद्धिं समेताभ्याम् उभाभ्यामन्वियेष सः ॥

(अ) Ragh 17. 47. Cf. Scharpé's Kālidāsa Lexicon I. 4 : p. 271.

(आ) KāP *ad* 74 (p. 194), Kpr 7. 185, VyVi *ad* 2.5 (p. 199), Amd 150. 378, KHpr 356.

Realising that sheer policy would amount to timidity and sheer strength to bestility, he (king Athithi of the solar race), adopted a combination of the two in his actions. (K. V. Sarma).

9381*

कातर्यं तु न कार्मणं न न परं दम्भो न किं योषितां
यच्चिन्ता तनुचापलं मधुविधुद्वेषस् तनुत्वं तनोः ।
अस्माकं सखि पश्य संप्रति तनू रोमापि वक्रायते
सद्यःप्रोषितनाथयाभिनवया पान्थस्त्रियो हासिताः ॥

(अ) Śṛṅgāradhanaśataka of Dhanadarāja 61 (KM XIII, p. 423).

Śārdūlavikrīḍita metre.

Is it not due to timidity, surely it is not witchcraft, or is it due to pride that women undergo worries, fickleness of body, hatred of the spring season and the moon, and emaciation of the body, when their husbands are away ? In our case, friend, see, even the hairs on the body are crooked—thus did one young woman, who had recently sent her husband on a journey, laugh at the women of travellers. (A. A. R.).

9382

कातर्यं दुर्विनीतत्वं कार्पण्यमविवेकता ।
सर्वं मार्जन्ति कवयः शालीनां मुष्टिकिंकराः ॥

(अ) Kalivi 33. See No. 9376.

(*d*) शाकिनीमुष्टि° Kalivi (var.).

Cowardice, bad manners, miserliness and indiscretion (of kings, their masters)—all these are wiped out (through eulogical compositions) by poets, their servants, for a handful of rice. (K. V. Sarma).

9383

का तव कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं वा कुत आयातस्
तत् त्वं चिन्तय तदिदं भ्रातः ॥

(अ) Mohamudgara 2.

(आ) SPR 341. 19 (a. Moha° 4), SR 387. 405 (Moha°), IS 1623, SRK 37. 5 (a. Moha°).

(*b*) चित्रः Moh (MS JA 12 p. 608).

(*c*) आयातः Moh (MS).

(*d*) त्व SR (printer's error).

Mātrāsamaka metre.

Who is your wife ? Who your son ? This world is unsubstantial ; who are you yourself and when did you come ? O brother ! reflect on these essential points. (Kalee Krishan Bahadur).

9384*

का तारैर्मम गर्जितैरुपरता धाराम्बुभिः का हता
का मोहं गमिता वियोगविधुरा का वा कदम्बानिलैः ।
नीता का च विलोलतां मदकलैः केकारवैर्बर्हिणाम्
इत्थं पान्थगृहेषु पश्यति घनो विद्युत्प्रदीपैरिव ॥

(आ) JS 225. 36.

Śārdūlavikrīḍita metre.

Which young woman has died by my terrific thunder ? Who has been struck down by my torrents of rain ? Who, suffering from separation, has fallen into a swoon by the *Kadamba*-breeze generated by me ? Which woman has been made fickle-minded by the sweet but indistinct notes of the peacocks (influenced by me) ? Thus does the cloud look into the houses of travellers with lamps of lightning flashes ! (A. A. R.).

9385*

कात्यायनीकुसुमकामनया किमर्थं
कान्तारकुक्षिकुहरं कुतुकाद् गतासि ।
पश्य स्तनस्तबकयोस् तव कण्टकाङ्कं
गोपः सुकण्ठि बत पश्यति जातकोपः ॥

(आ) PG 312 (a. Rūpa Gosvāmin), Ujjvala-nīla-maṇi, p. 49.

(*c*) सद्यस्तनं स्तनयुगे तव कण्ठकाङ्कं Ujjvala.

(*d*) पत्युः स्वसा तव (सखि) PG (var.) ; Ujjvala ; सशङ्कमुदीक्षतेऽसौ (see note-before) PG.

Vasantatilakā metre.

Desiring to take the flowers offered to the Goddess Kātyāyanī, why did you, out of eagerness, go into the far interior of the forest ? See, these are tell-tale marks of thorns and flowers on your bosom. O sweet-necked one, the cowherd [your husband] will look at you in an angry mood [for venturing so far into the forest, not suspecting that you have been with Kṛṣṇa]. (A. A. R.).

9386

कात्र श्रीः श्रोणिबिम्बे स्रवदुदरपुरावस्तिखद्वारवाच्ये
लक्ष्मीः का कामिनीनां कुचकलशयुगे मांसपिण्डस्वरूपे ।
का कान्तिर्नेत्रयुग्मे जलकलुषजुषि श्लेष्मरक्तादिपूर्णे
का शोभावर्तगर्ते निगदत यदहो मोहिनस्ताः स्तुवन्ति ॥

(अ) AS 120.

(आ) SPR 83.7 (a. AS).

(*a*) °पुरो° or °पुरोवास्ति° AS (var.); °पूरेवासि SPR ; °खटद्वार° AS (var.).

(*b*) कुचवालश° AS (var.).

(*c*) जलकलुषयुषि वक्त्रश्चेष्मादि° or °युषि द्रक्त्रश्ले° or °युषि वक्त्रश्ले° or जलुषयुषि द्रक्तश्ले or °कलुषिगलद्वाष्पकिट्टादि AS (var.).

(*d*) का शोभा वक्त्रगर्ते AS (var.) ; तास्तवंसि AS (var.).

Sragdharā metre.

What beauty is there in the hips from the lower regions of which exude all kinds of dirt ? What charm is there in the pair of pot-like breasts that are but lumps of flesh ? What lustre is there in the eyes that contain tears and dirt, and what beauty in the regions filled with phlegm and blood ? Tell me, and oh ! how the deluded lovers praise these ! (A. A. R.)

9386A

का त्वं कामिनि जाह्नवी, किमिह ते, भर्ता हरो नन्वसाव्
अम्भस्त्वं किल वेत्सि मन्मथकलां, जानात्ययं ते पतिः ।
स्वामिन् सत्यमिदं, नहि प्रियतमे सत्यः कुतः कामिनां
इत्येवं हरजाह्नवीगिरिसुतासंजल्पितं पातु वः ॥

(अ) SSSN 8. 14.

Śārdūlavikrīḍita metre.

'Who art thou, fair one ?' 'I am Jāhnavī, (Gaṅgā).' 'Why are you here ?' 'Is not Śiva, my husband, here ?' 'You are (a lifeless mass of) water ;[1] are you aware of the secrets of love ?' 'Your husband knows them.' 'My Lord, is it true ?' 'No, Beloved, where is truth in lovers' — may these humorous outbursts of Śiva, Jāhnavī and Pārvatī protect you. (K. V. Sarma).

1. Ganges being *jala* ('water') is by pun *jaḍa* ('lifeless').

9387*

का त्वं, कुन्तलमल्लकीर्तिर्, अहह क्वासि स्थिता, न क्वचित्
सख्यस्तास्तव कुत्र कुत्र वद वाग् लक्ष्मीस् तथा कान्तयः ।
वाग् याता चतुराननस्य वदनं लक्ष्मीर्मुरारेरुरः
कान्तिर्मण्डलमैन्दवं मम पुनर्नाद्यापि विश्रामभूः ॥

(आ) SkV 1005, Prasanna 76 b, Skm (Skm [B] 1616, Skm [POS] 3. 50. 1). (a. Chittapa), Kav. p. 38.

(*b*) लक्ष्मीरुचः संप्रति Skm.

Śārdūlavikrīḍita metre.

'Who are you ?' 'The Fame of Kuntalamalla.' / 'And where your dwelling place ?' 'Nowhere'. / 'When, then, your friends,/ the ladies Speech and Wealth and Beauty ?' / 'Speech has gone to Brahmā's mouth and Wealth to Viṣṇu's arms ; / Beauty attends the moon's full orb, and only I / am left without a place to rest'. (D. H. H. Ingalls).

9388*

का त्वं पद्मपलाशाक्षि पीतकौशेयवासिनि ।
द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दते ॥

(आ) Mahān (Kāli Kṛṣṇa's *ed.*) 282.

Pray, who are you[1] Oh blemishless lady ! with eyes like the petals of the lotus, wearing silken cloth, holding fast to the branch of a tree. (K.V. Sarma).

1. *Hanūmān to Sītā.*

9389*

का त्वं पुत्रि, नरेन्द्र लुब्धकवधूर्, हस्ते किमेतत्, पलं
क्षामं किं, सहजं ब्रवीमि नृपते यद्यादरात्छ्रूयते ।
गायन्ति त्वदरिप्रियाश्रुतटिनीतीरेषु सिद्धाङ्गना
गीतान्धा न तृणं चरन्ति हरिणास्तेनामिषं दुर्बलम् ॥

(अ) BhPr 182.

(आ) Vidy 807, SR 133.38 (a. BhPr), SSB 444. 38.

(*a*) °वधूः BhPr ; मांसम् [प°] Vidy (var.).

(*b*) नितरां [नृ°] Vidy ; यद्यस्ति ते कौतुकम् SR, SSB ; °यसे Vidy.

(*c*) °ङ्गना: Vidy (var.).

(*d*) दुर्लभम् BhPr (var.).

Śārdūlavikrīḍita metre.

'Who (art) thou, daughter ?' 'A hunter's wife, Lord of Men.' 'What (is) this in (thy) hand ?' 'Meat.' 'Why (is it) lean ?' 'If it is heard attentively, I tell (it) candidly, Lord of Men. On the banks of the stream of tears of thy foes' wives the Siddha-women sing ; blind with (their) songs, the deer graze not ; therefore (is) the meat lean.' (C. H. Gray).

9390*

का त्वं, माधवदूतिका, वदसि किं, मानं जहीहि प्रिये
धूर्तः सोऽन्यमना, मनागपि सखि त्वय्यादरं नोज्झति ।
इत्यन्योन्यकथारसैः प्रमुदितां राधां सखीवेषवान्
नीत्वा कुञ्जगृहं प्रकाशिततनुः स्मेरो हरिः पातु वः ॥

(आ) PG 248 (a. Vāsava).

Śārdūlavikrīḍita metre.

'Who are you ?' 'I am the female messenger of Kṛṣṇa.' 'What have you to say ?' 'Please give up your jealous anger towards your lover Kṛṣṇa.' 'He is a rogue attached to other girls.' 'Oh friend, he has not lost a bit of his love for you.' Thus conversing happily, Kṛṣṇa, dressed as a maid, led Rādhā in a happy frame of mind to the bower (of love sports) ; there he revealed himself and laughed. May that Lord Kṛṣṇa protect you all. (A. A. R.).

9391

का त्वं, मुक्ति,रुपागतास्मि भवती कस्मादकस्मादिह
श्रीकृष्णस्मरणेन देव भवतो दासीपदं प्रापिता ।
दूरे तिष्ठ मनागनागसि कथं कुर्यादनार्यं मयि
त्वद्गन्धान्निजनामचन्दनरसालेपस्य लोपो भवेत् ॥

(आ) PG 113.

(*a*) मुक्तिरुपागतास्ति °(सि) PG (var.).

(*c*) तिष्टतरामनागसि PG (var.).

(*d*) त्वन्नाम्ना निज° or गानान्निज° or ध्यानान्निज° or दानान्निज° PG (var.).

Śārdūlavikrīḍita metre.

'Who are you ?' 'I am liberation.' 'Why have you suddenly come here ?' 'By your remembrance of Śrī Kṛṣṇa, my lord, I am given the office of your slave.' 'Stand far away ; how could you do this unworthy duty on me who am innocent (of mentioning Śrī Kṛṣṇa) ? By your very smell, the black sandal paste which I am using [*Kṛṣṇa-candana*] will get diminished (in smell).' (A. A. R.).

9392*

का त्वं शुभे कस्य परिग्रहो वा
किं वा मदभ्यागमकारणं ते ।
आचक्ष्व मत्वा वशिनां रघूणां
मनः परस्त्रीविमुखप्रवृत्ति ॥

(अ) Ragh 16.8 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 250).

(आ) Daś *ad* 2. 2. (p. 77), Sar 5. 4. 25, RAS *ad* 1.69 (p. 25).

(*d*) °प्रवृत्तिः Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Good lady, who are you and whose wife ? What, again, is the reason for for your coming to me ? Speak, remembering that the mind of the self-restrained Raghus has its turn averse towards another's wife. (S. and K. Roy)

9393*

कादम्बिनी कम्बलिका कदम्ब-
केदारकान्ताकुचकुड्मिलं च ।
कस्तूरिका केतकपुष्पगन्धः
केकारवः प्रावृषि हर्षमूलम् ॥

(आ) SuM 17. 17.

Indravajrā metre.

Clouds (rain), blanket, *kadamba*-trees, the pillow (raised platform) of the bosom of a farm girl, musk, fragrance of *ketaki*-flowers, notes of peacocks—these constitute the charm of the rainy season. (A. A. R.).

9394*

कादम्बिनी किमियमालि कदम्बमूले
किं वा तमालतरुरेव किमन्धकारः ।
जानासि नैव सखि गोपकुलाङ्गनानां
कौलव्रतव्रततिभङ्गकरः करीन्द्रः ॥

(आ) Sama 1 क 11.

Vasantatilakā metre.

'Is it a cloud, girl, at the root of the *kadamba*-tree ? Or is it the (dark) *tamāla* tree itself or is it sheer darkness there ?' 'Friend, do you not know the lordly elephant that breaks the creepers of the domestic life of cowherdesses ?'[1] (A. A. R.).

1. Lord Kṛṣṇa.

9394A

का दीयतां तव रघूद्वह सम्यगाशीर्
निष्कण्टकानि विहितानि जगन्ति येन ।
आशास्महे ननु तथापि सह स्ववीरैर्
भूकाश्यपोपमसुतद्वितया वधूः स्यात् ॥

(अ) Bālarāmāyaṇa 10.64.

(आ) RAS *ad* 3.72 (p. 348).

Vasantatilakā metre.

Oh Rāma, lord of the Raghu race, what great blessing can be given to you, who have rid the worlds of enemies. Still we bless that, alongside other heroes, the daughter-in-law Sītā be endowed with two sons, (great) like the Earth and sage Kāśyapa. (K. V. Sarma).

9395*

का दुर्दशा कुपितनिर्दयचित्रगुप्त-
वित्रासितस्य जगतो यदि देवि न स्याः ।
त्वं कर्मबन्धनविमोचनधर्मराज-
लेखाधिकारपरिशोधनजातपत्री ॥

(आ) Skm (Skm [B] 473, Skm [POS] 1. 95.3) (a. Viriñci).

Vasantatilakā metre.

What a wretched fate would have pursued the people threatened by the angry and pitiless Citragupta, (the accountant of the god of Dealth), if it were not for you, O goddess, who act as the examiner of his horoscope when that clerk is entrusted with the authority by the god of Death to release people from the bondage of action ? (A.A.R.).

9396*

का द्यौः, किं बलसद्म, का वसुमती, स्यात् सर्वमेतद् यदि
प्रत्यक्षं न भवेत् कदाचिदपि किं ते सर्वसन्दर्शिनः ।
भ्राम्यन्तः प्रलपन्तु नाम विदितं मण्डूक सम्यक् त्वया
मुक्त्वेमं परमं कुकूपमितरत् किं नाम संभाव्यते ॥

(आ) Dik Any 99.

Śārdūlavikrīḍita metre.

What is this sky ? What is the atmospheric regions ? What is the Earth ? If all these exist, will they not be visible to you, at least, sometime or other, as you are all-seeing ? Let the explorers prattle as they like. O frog, you know too well that, except for this little well, there cannot be anything else (in this universe). (K. V. Sarma).

9397*

कानने सरिदुद्देशे गिरीणामपि कन्दरे ।
पश्यन्त्यन्तकसंकाशं त्वामेकं रिपवः पुरः ॥

(आ) *ad* Sāh (NSP) 10. 74, SR 103. 64 (a. Sāh), SSB 393.71.

Whether in the forest, in hide-outs, in rivers or in caves in mountains (where they conceal themselves), your enemies, my lord, see (in their dreams) you only, who resemble the god of Death. (A. A. R.).

9398*

का नाम बुद्धिहीनस्य विधेरविदग्धता ।
कूष्माण्डानां न यश्चक्रे तैलमूर्णां च दन्तिनाम् ॥

(अ) Sama 4. 23.

(आ) VS 2307, SRRU 936.

(*b*) विधेस्तस्य VS, SRRU.

(*c*) कूष्माण्डेषु VS, SRRU.

(*d*) दन्तिषु VS, SRRU.

What great efficiency indeed is there in the action of the Creator who is (totally) devoid of intelligence ? For, he has not put oil in pumpkins, nor has he (endowed) the elephants with wool (so that people could have these in plenty) ! (A. A. R.).

9399*

कानि स्थानानि दग्धान्यतिशयगहनाः सन्ति के वा प्रदेशाः
किं वा शेषं वनस्य स्थितमिति पवनासङ्गविस्पष्टतेजाः ।
चण्डज्वालावलीढस्फुटिततरुलताग्रन्थिमुक्ताट्टहासो
दावाग्निः शुष्कवृक्षे शिखरिणि गहनेऽधिष्ठितः पश्यतीव ॥

(अ) VS 1717 (a. Bhīma), ŚP. 3828 (a. Bhīma), AP 65, JS 215. 14 (a. Bhīma, SR 336. 30) (a. ŚP), SSB 205. 31.

(*a*) काने ŚP (but AP as above); के वा tr. JS.

(*c*) °तनुल° SR, SSB.

Sragdharā metre.

What parts of the forest have been burnt down, which are the regions that are thickly wooded, what parts of the forest still remain (to be consumed), brooding, thus, the forest fire, with its brilliance enhanced by the association of a breeze and laughing aloud by the breaking of the joints of trees and bushes that had been consumed by his fierce flames, has, now, taken his seat on the top of a dry tree in a thickly wooded hill inspecting his work (of annihilation). (A. A. R.).

9400*

कानीनस् तु पितामहः समभवत् पित्रादयो गोलकास्
तत्पुत्राश्च युधिष्ठिरप्रभृतयः कुण्डा ह्यमी पाण्डवाः ॥
पञ्चानां द्रुपदात्मजा सहचरी युद्धे हता बान्धवा
श्रीकृष्णेन कुलं कलङ्कनिचितं नीतं जगद्वन्दितम् ॥

(अ) SH 140. See No. 9401.

(*d*) बधना SH. Editor's correction वन्दितम्

Śārdūlavikrīḍita metre.

The grandfather was the son of an unmarried girl, the father and other (uncles) were all widows' bastards, their sons Yudhiṣṭhira and others, the Pāṇḍava's, were born in adultery ; the daughter of Drupada was the common wife of the five brothers, and in war kinsmen were killed by them. But by Śrī Kṛṣṇa this degraded family was made adorable by all the worlds ! (A. A. R.).

9401*

कानीनस्य मुनेः स्वबान्धववधूवैधव्यविध्वंसिनो
नप्तारः खलु गोलकस्य तनयाः कुण्डाः स्वयं पाण्डवाः ।
तेऽमी पञ्च समानयोनिरतयस् तेषां गुणोत्कीर्तनाद्
अक्षय्यं सुकृतं भवेदविकलं, धर्मस्य सूक्ष्मा गतिः ॥

(अ) Halāyudha's Dharmaviveka (KSU 507) 3, PrC 2.71.[1] See 9400.

(आ) VS 3044, IS 1624, Sama 2 ध 4. Cf. यातः क्ष्मामखिलम्

(*b*) नेतारः (नप्तारः VS) किल पञ्च गोलकसुताः कु° PrC, VS ; नेप्तारः Dhar.

(*c*) समानजातय इति ख्यातस्तदुत्कीर्त्तनं PrC ; ते पञ्चापि समानजानय इदं दुःस्वप्नविध्वंसनं VS ; तेनात् Dhar°.

(*d*) पुण्यं स्वस्त्ययनं भवेद्यदि नृणां पापस्य कान्या °PrC ; तेषां कीर्तनमामनन्ति मुनयो ध° VS.

1. *Samasyāpūraṇa* for the expression *dharmasya sūkṣmā gatiḥ*.

Śārdūlavikrīḍita metre.

Of the hermit Vyāsa, born from an unmarried woman, who outraged the widowhood of his brother's wife, / the five heroes, the Pāṇḍavas, were the sons of the son of an erring widow, and were themselves, born in adultery ; / these very five men are said to have had one wife among them : if the story that celebrates them / is holy and brings blessings to men, the ways of *dharma* are subtle indeed ! (C. H. Tawney).

कान्ते स्थानानि see No. 9399.
कान्तं कनकजञ्जीरं see No. 9474.

9401A

कान्तं कन्दर्पपुष्पं स्तनतटशशिनं रागवृक्षप्रवालं
शय्यायुद्धाभिघातं सुरतरथरणश्रान्तधुर्यप्रतोम्द ।
उन्मेषं विभ्रमाणां करजपदमयं गुह्यसम्भोगचिह्नं
रागाक्रान्ता वहन्तां जघननिपतितं कर्कशाः स्त्रीकिशोर्यः ।।

(अ) Padmaprābhṛtaka-bhāṇa 44.

Sragdharā metre.

Let the unsophisticated and passionate women in the prime of their youth carry, on their breasts, the crescent-like nail-marks which are comparable to flowers of love and blossoms of the tree of passion; and let them carry also such signs of enjoyment on the secret parts of their body in the form of scratching of nails, the result of their growing amorous acts ; and these are veritable wounds in the battle of the bed and the love's whips for horses tired in the chariot fight of intercourse. (M. Ghosh).

9402

कान्तं खलगिरा काव्यं लभते भूयसीं रुचम् ।
स्पृष्टं च दंष्ट्रया हृद्यं यथा हेमविभूषणम् ।।

(आ) SRHt 2. 7 (a. ? Viśvādhika) and 138.3 (a. Kavivallabha), SSSN 4.9.

(*b*) रुचिम् SRHt 138.3.

(*c*) घृष्टं श्वदं° SRHt SSSN.

A charming poem containing the speech of a wicked person may attain much prominence just as a gold ornament becomes pleasing when the wearer exhibits the teeth prominently. (A. A. R.).

9403*

कान्तं निरीक्ष्य वलयाङ्कितकण्ठदेशं
मुक्तास्तया परभिया परुषा न वाचः ।
दूतीमुखे मृगदृशा स्खलदम्बुपूरा
दूरात्परं निदधिरे नयनान्तपाताः ।।

(अ) Bhānukara's Rasamañjarī 47.

(आ) SR 356. 15, SSB 240.7.

Vasantatilakā metre.

On seeing her lover with the region of his neck marked by the impression of a bracelet, she did not utter harsh words for fear of others' listening, but that gazelle-eyed one with tear-filled eyes directed her glances from afar (significantly) on the face of the female messenger (whom she had sent to fetch her lover). (A. A. R.).

9403A

कान्तं रूपं यौवनं चारुलीलं
दानं दाक्षिण्यं वाक् च सामोपपन्ना ।
यं प्राप्यैते सद्गुणाः भान्ति सर्वे
लोके कामिन्यः का न तस्य प्रसाद्याः ।।

(अ) Ubhayābhisārikā-bhāṇa 5.

(*d*) केन Ubhaya° (MS).

Śālinī metre.

Which women are not to be placated, in this world, by the man on attaining whom good things, such as a lovely body, youth with graceful movements, munificence, amiable nature and soothing words, shine all at once. (M. Ghosh).

9404*

कान्तं वक्ति कपोतिकाकुलतया नाथान्तकालोऽधुना
व्याधोऽधो धृतचापसज्जितशर: श्येन: परिभ्रामति ।
इत्थं सत्यहिना स दष्ट इषुणा श्येनोऽपि तेनाहतस्
तूर्णं तौ तु यमालयं प्रति गतौ दैवी विचित्रा गति: ।।

(अ) Halāyudha's Dharmaviveka (KSH 507) 5. P X. 1.7.

(आ) SR 95. 124 (a. Dhar°), SSB 380. 133, IS 1625, Pr 366, Sama 2 द 43, Vidy 335, SRM 2. 2. 142.

(*b*) व्याधाध: शरचापसंधृतकर: Vidy ; धृतचापशानितशर: Dhar ; °भ्रम्यति Dhar.

(*c*) श्येनस्तु Vidy ; °हृत: Sama, Vidy.

(*d*) तुर्णं Dhar.; गतो [तौ नु] Vidy; यमालयमहो दै° Vidy.

Śārdūlavikrīḍita metre.

A female dove said to her mate in sorrowful tones, 'My dear, our end is now near, for under the tree there is a hunter with arrow ready on the bow, and above us wheels round a hawk.' Suddenly a snake bit the hunter and the discharged arrow, (missing aim), killed the hawk. The two (enemies) went in a trice to the abode of the God of Death ; Strange is the way of destiny. (A. A. R.).

9405*

कान्तं विचिन्त्य सुलभेतरसंप्रयोगां
श्रुत्वा विदर्भपतिमानमितं बलैश्च ।
धाराभिरातप इवाभिहतं सरोजं
दु:खायते च हृदयं सुखमश्नुते च ।।

(अ) Māl 53 (cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 50).

(आ) Almm 136.

Vasantatilakā metre.

As I[1] think how difficult it is to secure my beloved and as I hear of the subjugation of the king of Vidarbhas by my forces, my heart feels both happy and sad, like a lotus in the sun when it is struck by a shower (of rain). (C. R. Devadhar).

1. the king.

9406*

कान्तं विना नदीतीरं मदमालोक्य केकिनी ।
अत्र क्रियापदं गुप्तं यो जानाति स पण्डित: ।।

(आ) SR 193. 10, SSB 546. 10.[1]

1. riddle.

'Without her lover the she-peacock observing the river bank excitedly' : Here the verb is concealed. He who finds it out is wise.

Ans. : *Vi nānadīti* (*i.e.*, it shrieked frequently) on observing the lightning, *irammada*. (A. A. R.).

9407

कान्तं वीक्ष्य विपक्षपक्ष्मलदृश: पादाम्बुजालक्तकैर्
आलिप्ताननमानतीकृतमुखी चित्रार्पितेवाभवत् ।
रूक्षं नोक्तवती न वा कृतवती नि:श्वासकोष्णे दृशौ
प्रातर्मङ्गलमङ्गना करतलादादर्शमादर्शयत् ।।

(आ) SR 356. 21, SSB 240. 14.

Śārdūlavikrīḍita metre.

Observing the face of her lover smeared with red lac from the foot of her rival possessed of charming eyelashes, she cast down her face (in shame and sorrow) and remained as if painted in a picture ; she spoke not a harsh word to him nor did she make her eyes hot with long sighs, but in the morning she showed him (his face in)

the auspicious mirror held in her hand (A. A. R.).

9408*

कान्तः कटाक्षपातेन भ्रामयन्नयनद्वयम् ।
सुगन्धिमारुतो तात शृङ्गाररससेवितः ॥

(अ) Śiva-purāṇa, Rudrasaṁhitā 2.2.29).

The lover letting his eyes wander by a glance from the corner of his eyes enjoys the fragrant breeze conducive for the sentiment of love. (A. A. R.).

9409*

कान्तः करं स्पृशति जल्पति चाटुवाचम्
आलोकते मुखमपाकुरुते दुकूलम् ।
इत्येव केवलमनङ्गविलासभीता
स्वप्नेऽपि पश्यति नवोढसरोरुहाक्षी ॥

(आ) Vidy 738 (a. Bhānudatta).

Vasantatilakā metre.

The lover touches her hand, whispers sweet nothings into her ear, gazes at her face and removes her silk dress—this much alone would the newly married girl see even in her dreams, being scared of the amorous sports of her husband. (A. A. R.).

9410*

कान्तः कुचादेककरेण वेणीम्
एणीदृशः कर्षति कौतुकेन ।
अन्याङ्गनासङ्गमशुद्धिहेतोः
श्यामां भुजङ्गीमिव हेमकुम्भात् ॥

(आ) RJ 1124 (=7.92).

(b) एणीदृशं RJ (var.).

Indravajrā metre.

The lover eagerly draws away with one hand the plaited hair falling over the bosom of the gazelle-eyed one; it appears as if it were the removal of a black serpent confined in a golden jar in order to purify himself of the close association he had with another girl. (A. A. R.).

9411*

कान्तः कृतान्तचरितः कुटिला तदम्बा
वज्रोपमानि वचनानि च दुर्जनानाम् ।
प्रत्यङ्गमन्तरतनोः प्रहरन्ति बाणाः
प्राणाः पुनः सखि बहिर्न खलु प्रयान्ति ॥

(आ) SR 287. 5, SSB 121. 4.

Vasantatilakā metre.

My husband's behaviour is like that of the god of Death; his mother is crooked by nature; the wagging tongue of wicked people is like thunderbolt; (but) the arrows of Cupid strike at my every limb (for my secret love); none the less, O friend, life does not depart. (A. A. R.).

9412*

कान्तः पदेन हत इति
सरलामपराध्य किं प्रसादयथ ।
सोऽप्येवमेव सुलभः
पदप्रहारः प्रसादः किम् ॥

(आ) ĀrS 2. 180.

Āryā metre.

(Offended mistress to husband's messenger :) Do you mean to appease me, a simple girl, after offending me, stating that my husband, your master, has been kicked (by his new love)? Possibly, such a kick is easily given; but is my favour so cheap? (K. V. Sarma).

9413*

कान्तः पुत्रि हठाद् गतश्चरणयोर्न त्वं निपत्य स्थिता
बद्धो मेखलयानया रतिरहः सख्या न वा फूत्कृतम् ।
का लज्जा मुषितासि किं प्रकटितैरेभिर्विलक्षस्मितैर्
आः पापे विरहानलस्य न शिखा जानासि मर्मच्छिदः ॥

(आ) VS 1174.

Śārdūlavikrīḍita metre.

Dear girl, your lover went away in a huff but you did not fall at his feet and hold him ; your confident girl-friend did not tie him up with the girdle nor pooh-pooh his desertion (making him desist therefrom). What is this over-modesty ? Indeed you are cheated (of all happiness). Of what use are your embarassed smiles ? O wretched girl, you know not the heart-rending flames of the fire of separation. (K. V. Sarma).

9414*

कान्तदूत्य इव कुङ्कुमताम्राः
सायमण्डलमभित्वरयन्त्यः ।
सादरं ददृशिरे वनिताभिः
सौधजालपतिता रविभासः ॥

(अ) Kir 9. 6.

(आ) SR 294.75 (a. Kir), SSB 135.27.

Śvāgatā metre.

The rays of the setting sun, resembling love-messengers, red with saffron, hurrying towards the evening horizon (or to the place of rendezvous) at dusk streaming through windows in mansions were watched affectionately by the women (of the city). (K. V. Sarma).

9415*

कान्तप्रकर्षं दशनच्छदेन
सन्ध्याघने बद्धपदं हरन्त्याः ।
तस्या गृहोद्यानसरोगतस्य
हस्तस्य एवाम्बुरुहस्य रागः ॥

(अ) Jānakī 1.36.

(आ) JS 183. 43 (a. Kumāradāsa).

(*a*) कान्तिप्रकर्षं or दीप्तिप्रकर्षं Jānakī (var.) ; रदनच्छदेन Jānakī (var.).

(*b*) वहन्त्याः [हृ°] Jānakī (var.).

Indravajrā metre.

She who stole away[1] the excellence of beautiful splendour that had set its foot[2] on an evening (dry) cloud by her red lips, had already in her hand the red hue of the water-lily belonging to[3] the garden lake of her palace. (G. R. Nandargikar).

1. inherited.
2. settled
3. which has grown in.

9416*

कान्तमूर्ध्नि दधती विधित्सया
तन्मणेः श्रवणपूरमुत्पलम् ।
रन्तुमर्चनमिवाचरत् पुरः
सा स्ववल्लभतनो मनोभुवः ॥

(अ) Naiṣ 18.86.

Rathoddhatā metre.

When she[1] placed her lotus ear-ring on her beloved's head, wishing to cover up the gem, it seemed as if she worshipped cupid disguised as her beloved in order to sport with her. (K. K. Handiqui).

1. Damayantī.

9417

कान्तया कान्तसंयोगे किमकारि नवोढया ।
अत्रापि चोत्तरं वक्तुम् अवधिर्ब्रह्मणो वयः ॥

(आ) SG 844, SR 193.7, SSB 546.7, SuM 19.7, SRK 157.5 (a. Kalpataru).

(*c*) कथितं श्लोके [चो° त°] SuM, SG.

(*d*) यो जानाति स पण्डितः SuM, SG.

When the newly married wife met her loving husband in love sports what all did she do ? For the answer time is allowed upto the duration of the age of the creator Brahmā. (A. A. R.).

9418*

कान्तयानुगतः कोऽयं पीनस्कन्धो मदोद्धतः ।
मृगाणां पृष्ठतो याति शम्बरो रूढयौवनः ॥

(अ) JS 351. 19, Sar 359.

Accompanied by his beloved wife, who is that, / with shoulder stout and haughty gait, / the hunter in the fullness of his youth, / that goes behind (pursuing) the herd of deer ? (A. A. R.).

9419*

कान्तया सपवि कोऽप्युपगूढः
प्रौढपाणिरपनेतुमियेष ।
संहतस्तनतिरस्कृतदृष्टिर्
भ्रष्टमेव न दुकूलमपश्यत् ॥

(अ) Śiś 10.73.

(आ) SR 319. 16 (a. Śiś), SSB 176. 18 (a. Māgha).

Svāgatā metre.

A certain lover, quickly embraced by his beloved, even as his hand was busy in removing her robe, did not observe that the dress had already slipped down, as his vision was obstructed by her compact high bosom. (A. A. R.).

9420

कान्तवेश्म बहु संविशतीभिर्
यातमेव रतये रमणीभिः ।
मन्मथेन परिलुप्तमतीनां
प्रायशः स्खलितमप्युपकारि ॥

(अ) Kir 9.37.

(आ) VS 1938 (a Bhāravi).

Svāgatā metre.

As young ladies walked alongside the go-betweens giving long messages (for their lovers), unknowingly they actually reached the lovers' abodes. When the mind is lost in love even mistakes committed generally become beneficial. (K.V. Sarma).

9421*

कान्तसंगमपराजितमन्यौ
वारुणीरसनशान्तविवादे ।
मानिनीजन उपाहितसंधौ
संदधे धनुषि नेषुमनङ्गः ॥

(अ) Kir 9. 52.

(आ) SR 315. 44 (a. Kir), SSB 1. 71. 44 (a. Bhāravi).

Svāgatā metre.

When the jealous anger of the young ladies subsided after meeting their lovers and when all disputes had been stilled by tasty wines, though cupid got ready the flowery bow to employ it on the jealous ladies, he did not place the arrow on the bow-string. (A. A. R.).

9422*

कान्तस्ते कमलाभिरामनयने कल्पे हि देशान्तरं
गन्तेति श्रुतमद्य लोकवचनात् तथ्यं किमेतद् वचः ।
पृष्टा सेति मया दयाधननिधे प्रोवाच दीनानना
यत् तद् वक्तुमपि क्षमा न रसना मे जायते साम्प्रतम् ॥

(अ) Jansṛṅg.

Śārdūlavikrīḍita metre.

'O dear with eyes charming like the lotus, I hear from the people that your husband is going to another country at dawn ; is that report true ?' When I asked her thus, O treasure of compassion, what she said, with her face gone pale, my tongue is unable to repeat now. (A. A. R.).

9423*

कान्तां कामपि कामयस्यनुदिनं ध्यानापदेशादयं
येनामुं मुनयोऽप्यनादिनिधनं ध्यायन्ति धौतस्पृहाः ।
इत्यङ्कात् स्वकरे हृते गिरिजया पादे च पद्मासनाद्
विश्वं पातु पुरन्ध्रिनद्धवपुषः शम्भोः समाधिव्ययः ॥

(आ) SR 7. 83, SSB 11. 75.

Śārdūlavikrīḍita metre.

'You are dreaming of some beloved girl of yours every day under the pretence of meditation, and hence even sages who are free from desires are meditating on

you that are without beginning and end ?' Saying thus the daughter of the mountain (Pārvatī) removed her hand from his lap and her feet from the *Padmāsana* posture ; hence the meditation of Lord Śiva, whose body was interwoven with that of his spouse, came to an end. May that (cessation of meditation) protect the universe ! (A. A. R.).

9424*

कान्तां क्वापि विलम्बिनीं कलरुतैराहूय भूयस् ततो
दिग्भागानवलोक्य रङ्गवसुधामुत्सृज्य पङ्क्त्यां ततः ।
एष स्फारमृदङ्गनादमधुरैरम्भोमुचामारवैर्
बर्हश्रेणिकृतातपत्ररचनो हृष्टः शिखी नृत्यति ॥

(आ) SkV 222, Kav 112.

(*a*) भूय° missing (reconstructed as चेत°).

(*b*) षड्भचां Kav (MS).

Śārdūlavikrīḍita metre.

The peacock calls gently to his mate who tarries, / and glances once again towards the sky ; / then, leaping from his stage, the earth, / making a parasol of his unfolded tail, / to the sounds of thunder sweet as loud reverberations of a drum / he performs his joyful dance. (D. D. H. Ingalls).

9425*

कान्तां दृष्ट्वा चरणयुगलक्षालनाय प्रवृत्ताम्
अस्मिन् राष्ट्रे श्रियमिति वचः पापठीति प्रयत्नात् ।
देवस्य त्वेति च पुनरसौ वीटिकायाः प्रदाने
जामाता ते जडमतिरयं छान्दसः किं करोमि ॥

(आ) SRK 135.47 (a. Sabhātaraṅga).

(*a*) प्रवृताम् SRK. (*contra metrum*).

Mandākrantā metre.

Seeing (me), his beloved, busy washing his feet my husband studiedly recited (the Vedic text), 'In this country, prosperity, etc.' ; when the betel roll was given to him he recited again another Vedic text, 'Of the God, you etc.' (Oh mother), such was the appreciation of your son-in-law dulled by the constant study of the Vedas. What am I to do ? (A. A. R.).

9426*

कान्तां हित्वा विरहविधुरारम्भखेदालसाङ्गीं
मामुल्लङ्घ्य व्रजतु पथिकः कोऽपि यद्यस्ति शक्तिः ।
इत्याशोकी जगति सकले वल्लरी चोरिकेव
प्राप्तारम्भे कुसुमसमये कामदेवेन दत्ता ॥

(आ) SkV 160, Prasanna 90 a, Kav 62.

(*a*) °साखीं Kav (MS).

(*b*) कापि SkV; शक्तः Prasanna.

(*c*) पल्लवी [वं] Prasanna.

Mandākrāntā metre.

The spray of red *aśoka* as spring begins / is a public notice writ by Love / whose flowers trace the following defiance : / "The traveller, having left his mistress / numbed by weary loveliness / may pass beyond me, if he can.' (D. H. H. Ingalls).

9427

कान्ताः किं न शशाङ्ककान्तिधवलाः सौधालयाः कस्यचित्
काञ्चीदामविराजितोरुजघना सेव्या न किं कामिनी ।
किं वा श्रोत्ररसायनं सुखकरं श्रव्यं न गीतादिकं
विश्वं किन्तु विलोक्य मारुतचलं सन्तस्तपः कुर्वते ॥

(आ) AS 322.

(*b*) °जघनाः AS (var.) ; कामिनो AS (var.).

Śārdūlavikrīḍita metre.

Does not one have fine mansions white like the brilliant moon ? Is there not for service a loving wife whose broad hips are resplendent with a golden girdle ? Are there not fine musical concerts, which are pleasing and nectarine to the ears ? Still, seeing the world inconstant like the

ever moving breeze, good people practise penance. (A. A. R.).

9427A

कान्ताकटाक्षवपुषे नमः कुसुमधन्वने ।
जायते येन सच्छायो विरसोऽपि भवद्रुमः ॥

(आ) SSSN 6.24.

Obeisance to the bow-stringed Cupid, with body showered by the glances of his beloved, on account of whom even the (thorny) tree of worldly life becomes shady. (K. V. Sarma).

9428

कान्ताकटाक्षविशिखा न खनन्ति यस्य
चित्तं न निर्दहति कोपकृशानुतापः ।
कर्षन्ति भूरिविषयाश्च न लोभपाशा
लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥

(अ) BhŚ 230, VCjr 15.1.

(आ) SR 78. 12 (a. BhŚ), SSB 351. 12, SRK 15. 47 (a. Prasaṅgaratnāvalī), SK 2.81, JSub 173. 5, SSD 2f 99*b*, IS 1626.

(इ) RNī 8.6.

(*a*) कान्ताकता° VCjr (printer's error ?); लुनन्ति [ख°] BhŚ (var.), SR SSB, SRK ; लयन्ति or लुनन्ति or दहन्ति or दळन्ति [ख°] BhŚ (var.); नुदन्ति [न ख°] BhŚ (var.).

(*b*) काम° or चोप° [को°] BhŚ (var.) ; °दशानुताप or °कृतः कृशानु or °कृतानुतापः or °कृशानुतापाः BhŚ (var.).

(*c*) वर्षन्ति or तर्षन्ति or कुर्वन्ति or नह्यन्ति [क°] BhŚ (var) ; भूमि° BhŚ (var.) ; °विषयांश्च BhŚ (var.), SR, SSB ; लोभपाशैर् or °पाशाल BhŚ (var.).

(*d*) लोके त्रयो or लोकत्रये or एकत्वयं BhŚ (var.) ; जगति BhŚ (var.) ; कृष्णमिदं or हि धीरः or स धीराः or स वीरः BhŚ (var.).

Vasantatilakā metre.

That man who is neither pierced with the pointed arrows of female glances, nor burnt with the scorching heat of anger, nor dragged into the tempting snares of sensual pleasures, is undoubtedly capable of conquering the three worlds. (P. G. Nath).

9429*

कान्ताकर्षणलोलकेरलवधूधम्मिल्लमल्लीरजश्-
चौराश्चोडनितम्बिनीस्तनतटे निष्पन्दतामागताः ।
रेवाशीकरधारिणोऽन्ध्रमुरलस्त्रीमानमुद्राभिदो
वाता वान्ति नवीनकोकिलवधूहुंकारवाचालिताः ॥

(आ) SkV 1128 (a. Śrīkaṇṭha).

(*b*) चातनि° [चोड°] SkV (var.).

(*c*) ऽन्ध्रमुरुण° SkV (var.).

Śārdūlavikrīḍita metre.

The winds that blow have stolen jasmine from the hair knots / of Kerala lasses, knots already loosened / by lovers' urging. / On the breasts of Cola women / they have grown motionless with bliss. / They have gathered drops from the Revā / and, garrulous with the cuckoo's cry, / have absolved the pride of maids of Murala and Andhra. (D. H. H. Ingalls)

9430*

कान्ताकेलिं कलयतु तरुः कोऽपि कश्चित् प्रभूणाम्
अत्यानन्दं जनयतु फलैः कोऽपि लोकान् धिनोतु ।
धन्यं मन्ये मलयजमहो यः प्रभूतोपतापं
संसारस्य द्रुतमपनयत्यात्मदेहव्ययेन ॥

(आ) ŚP 991 (a. Śārṅgadhara), RJ 504 (a. Śārṅgadhara) SR 237.51 (a. ŚP), SSB. 635.12 (a. Śārṅgadhara), Any 115.65, SRK 205.3 (a. ŚP).

(*b*) लोकांश्चिनोतु Any.

Mandākrāntā metre.

Let a certain tree (*aśoka*) cater to the sport of charming girls, let another generate great joy to the rich men and a third please the world by its fruits (mango) ; but I consider the sandal tree of the Malaya mountain to be the greatest in as much as it gives up his very body to give instant relief to people from intense heat. (A. A. R.).

9431*

कान्ताकेलिमयोऽपि भूतकरुणाशान्तोऽप्यसौ संयमी
क्रीडारूढसमाधिभङ्गविकटभ्रूभङ्गभीमाननः ।
दृष्ट्वाकृष्टशरासनं यदकरोत् क्रुद्धः पिनाकी स्मरं
त्वामप्यद्य दृशा तदेव कुरुते क्रोधादयं कौशिकः ॥

(अ) Caṇḍakauśika 2. 22.

(*a*) भूरिक° Caṇḍ° (var.) ; अयं [असौ] Caṇḍ° (var.).

(*b*) क्रीडारूपस° Caṇḍ° (var.); °विलसद्भ्रूभेद° (°भङ्ग°) Caṇḍ (var.).

(*d*) त्वामासाद्य Caṇḍ° (var.); तदेव कर्म [दृ° त°] Caṇḍ° (var.).

Śārdūlavikrīḍita metre.

This son of Kuśika, now in wrath, will also do to you the same as did wrathful Śiva by his glance on seeing Cupid with a drawn bow, —Śiva whose face became dreadful with a fierce frown appearing on the playful break of mature meditation, even though he could be full of love-play with his beloved, and even though he was dispassionate and tranquil on account of his compassion to all beings. (S. Das Gupta).

9432

कान्ता चन्द्रोदयो वीणा- पञ्चमध्वनिरित्यमी ।
ये नन्दयन्ति सुखितान् दुःखितान् व्यथयन्ति ते ॥

(अ) KSS (KSS [AKM] 8.49.217 ; KSS [KM] 8.49. 215).

(आ) IS 1627.

A lovely woman, the rising of the moon, and the fifth note of a lute, these delight the happy but afflict the miserable. (C. H. Tawney).

9433*

कान्ताजनं सुरतखेदनिमीलिताक्षं
संवाहितुं समुपयानिव मन्दमन्दम् ।
हर्म्येषु माल्यमदिरापरिभोगगन्धान्
आविश्चकार रजनीपरिवृत्तिवायुः ॥

(अ) Kir 9.76.

Vasantatilakā metre.

To administer a pleasing massage to the limbs of lovers / whose eyes were closed by the fatigue of love sports / the breeze at the close of the night made its appearance / in mansions, and gently approached them [the lovers], carrying the fragrance of flower garlands and scented wines. (A. A. R.).

9434*

कान्ताजनेन रहसि प्रसभं गृहीत-
केशे रते स्मरसहासवतोषितेन ।
प्रेम्णा मनस्सु रजनीष्वपि हैमनीषु
के शेरते स्म रसहासवतोषितेन ॥

(अ) Śiś 6.77.

Vasantatilakā metre.

During their love sports when they had pleasantly taken wine to the extent necessary for exciting love and when they had taken hold of the hair in their privacy for fondling and when they were full of fun and laughter natural to lovers, who indeed slept during the winter nights ? (A. A. R.).

9435*

कान्ता ददाति मदनं
मदन: संतापमसममनुपशयम् ।
संतापो मरणमहो
तथापि शरणं नृणां सैव ॥

(आ) RK 7. 66, VS 1261 (a. ? Bhaṭṭa Karṇāṭaka) (v. ABORI 23. 416).

(*b*) संतापमनुपमं च VS (*contra metrum*).

Āryā metre.

The beloved excites passionate love in a person and this love brings about (when unfulfilled) great torment that is beyond endurance ; this torment may lead to death (by a broken heart) ; none the less, to men this (beloved) alone is the refuge ! (A. A. R.).

9435A

कान्ताधरसुधास्वादा- द्यूनं यज्जायते सुखम् ।
बिन्दुः पार्श्वे तदध्यात्म- शास्त्रास्वादसुखोदधेः ॥

(आ) SPR 690.2 (a. Adhyātmasāra 1. 1).

Pleasures like enjoying the nectarine lips of lovely damsels dwindles into no more than a drop beside the enjoyment of the ocean of spiritual texts. (K. V. Sarma).

9436*

कान्ताधरासवनिपानमुपास्य धीमान्
पीयूषपानकृतये न रुचिं प्रयाति ।
तत्रास्ति चेन्मधुरिमा बत कोऽपि सत्यं
किं नाम तात तृषिताः क्षुधिताः पुनः स्युः ॥

(आ) SSB 277. 13 (p. Saṁgrahītuḥ).

Vasantatilakā metre.

Having imbibed the wine in the lip of the beloved an intelligent man does not find any taste in drinking nectar ; if there is truly any sweetness in it [nectar], my friend, what will those who are thirsty and hungry do ? (A. A. R.).

कान्ताननद्युतिमुषा° see No. 9443.

9437*

कान्तानवाधररसामृततृष्णयेव
बिम्बं पपात शशिनो मधुभाजने यत् ।
निःशेषिते मधुनि लज्जितचित्तवृत्ति
तत् तन्मुखाब्जजितकान्तितया विनष्टम् ॥

(आ) JS 267. 5 (a. Vibhākaravarma), Skm (Skm [B] 88, Skm [POS] 2. 123. 3) (a. Vibhākaraśarma). VS 201 (a. Vibhākaravarma), AB 543, SCSL 12.

(*a*) कान्तान्वनाध° Skm JS, VS.

(*d*) मुखापाजि° JS °मुखावजि° VS ; तया विनष्टम् [°तय°] Skm; तयेव नष्टम् JS, VS.

Vasantatilakā metre.

The reflection of the moon fell in the wine cup of the charming damsel, as if desirous of drinking the nectarine essence of her lips in her face reflected in the wine. The wine having been drunk, the moon has now vanished, as if ashamed that its charms had been worsted by the brilliance of her face. (K. V. Sarma).

9438*

कान्तानां कुवलयमप्यपास्तमक्ष्णोः
शोभाभिर्न मुखरुचाहमेकमेव ।
संहर्षादलिविरुतैरितीव गायँल्
लोलोर्मौ पयसि महोत्पलं ननर्त ॥

(अ) Śiś 8.23.

(आ) VS 1883 (a. Māgha).

Praharṣiṇī metre.

'The blue lily too has been vanquished by the beauty of the eyes of charming ladies ; it is not I alone that have been eclipsed by the lustre of their faces' : thus did a lotus dance in the moving waves singing joyously through the humming of the bees, as it were. (A. A. R.).

9439*

कान्तानां कृतपुलकः स्तनाङ्गरागे
वक्त्रेषु च्युततिलकेषु मौक्तिकाम्भः ।
संपेदे श्रमसलिलोद्गमो विभूषां
रम्याणां विकृतिरपि श्रियं तनोति ॥

(अ) Kir 7.5.

Praharṣiṇī metre.

Profuse perspiration attained the status of ornamentation in charming ladies : In the unguent applied over the breasts it looked like horripillation, and on the face, with the *tilaka*-mark washed off, it looked like pearls. Indeed, in charming persons even a disfigurement adds to the beauty.

कान्तानां वदनस्य कान्तिमधुना see No. 9440.

9440*

कान्तानां वदनेन्दुकान्तिमधुना धत्ते सुधादीधितिः
खेलत्खञ्जनपङ्क्तयो मृगदृशां तन्वन्ति नेत्रश्रियम् ।
पद्मानि श्वसितस्य सौरभमभिद्रुह्यन्ति वामभ्रुवाम्
अभ्यस्यन्ति च राजहंसवनिताः पीनस्तनीनां गतिम् ॥

(आ) Skm (Skm [B] 1314, Skm [POS] 2. 168. 4) (a. Lakṣmīdhara) ; Kav p. 96.

(*a*) वदनस्य° Skm (var.).

(*c*) अभिद्रक्ष्यन्ति Skm (POS).

Śārdūlavikrīḍita metre.

The nectar-rayed moon now possesses the splendour / of the faces of charming ladies ; the sporting flocks / of wagtails now spread the beauty of the eyes of gazelle-eyed damsels ; / the lotuses are envious of the fragrance of the breath / of charming eye-browed girls ; the female swans now / learn the art of walking majestically from the gait / of the stout-bosomed young women. / (A. A. R.).

9441*

कान्तानुरागचतुरोऽसि मनोहरोऽसि
नाथोऽसि किं च नवयौवनभूषितोऽसि ।
इत्थं निगद्य सुदृशा वदने प्रियस्य
निश्वस्य बाष्पलुलिता निहिता दृगन्ताः ॥

(अ) Bhānukara's Rasamāñjarī 14.

(आ) RJ 785 (=5.14) (a. Bhānukara).

(*a*) मनुहरोऽसि RJ (*contra metrum*).

(*d*) निःश्वस्य Rasa.

Vasantatilakā metre.

You are clever in exciting love in young ladies, you are handsome, you are my husband, and are adorned with the freshness of youth—saying this the young wife with bewitching eyes sighed and directed her glance on the face of the dear lover, her eyes filled with tears ! (A. A. R.).

9441A

कान्तानेत्रार्धपाता वदनरुचिकराः सस्मिता भ्रूविलासाः
साकारा वाक्यलेशाः सहतलनिनदा वृष्टनष्टाश्च हासाः ।
नाभीकक्षस्तनानां विवरणमसकृत्स्पर्शनं मेखलानां
श्वासायासाश्च दीर्घा मदनशरहतां कामिनीं सूचयन्ति ॥

(अ) Dhūrtaviṭasaṁvāda-bhāṇa 31.

Sragdharā metre.

Casting of charming side-glances, knitting the brows with a smile conducive to the beauty of the face, suggestive expressions with gestures, laughing off and on with clapping sounds, exposure of the navel, arm-pit and the breasts, feeling the girdle frequently and deep breaths of anguish indicate the damsel affected by the arrows of cupid. (K. V. Sarma).

9441B*

कान्तान्यर्धनिरीक्षितानि मधुरा हासोपदंशाः कथाः
पीनश्रोणिनिरुद्धशेषमतुलस्पर्शं तदर्धासनम् ।
स्नेहव्यक्तिकरान् करव्यतिकरांस्तांस्तांश्च रम्यान् गुणान्
वेश्याभ्यः प्रणयावृतेऽपि लभते ज्ञातोपचारो जनः ॥

(अ) Dhūrtaviṭasaṁvāda-bhāṇa 9.

Śārdūlavikrīḍita metre.

A person who knows to deal with decorum with prostitutes can receive from them their attractive side-glances, listen to their sweet laughter accompanied by anecdotes, share a seat with them with the enjoyment restricted to the touch of their plump buttocks, loving treatment, hand-squeezes and similar minor favours, even without making them any loving (present). (K. V. Sarma).

9441C

कान्ताप्रीतिपरानुजो विनयवान् हृन्नन्दनो नन्दनो
भाग्यं स्वर्ललनोपभोग्यममला लक्ष्मीः सुखं निस्तुषम् ।
पूजा राजकुले यशोऽतिविशदं गोष्ठी समं कोविदैर्
दानेऽतिव्यसनं रतिर्जिनमते स्यात् कस्यचित् पुण्यतः ॥

(आ) SPR 749.19 (a. Vṛddhacāṇakya 7.73 but not found in Cr.).

Śārdūlavikrīḍita metre.

Only through meritorious deeds does one come to possess a brother to whom one's wife is kind, a son who is respectful and gladdening one's heart, the fortune to have a spouse as delectable as a divine damsel, unsullied prosperity, happiness laid open, respect from the royal house, brilliant fame, participation in assemblies with the learned, a great zeal for making gifts, and passionate attachment to the Jaina religion. (K. V. Sarma).

कान्तामुखं द्युतिमनो° see No. 9443.

9442*

कान्तामुखं सुरतकेलिविमर्दखेद-
संजातघर्मकणविच्छुरितं रतान्ते ।
आपाण्डुरं तरलतारनिमीलिताक्षं
संस्मृत्य हे हृदय किं शतधा न यासि ॥

(अ) Amar (NSP) 162.

(आ) Skm (Skm [B] 974, Skm [POS] 2.100. 4), VS 1289, ŚP 3466 (a. Amaru), SR 278, 38 (a. Amaru), SSB 107. 42 (b. Amaru), RJ 1146, ŚuSS 547.

(*c*) विलसदर्धनिमी° ŚP, Amar, SR, SSB.

Vasantatilakā metre.

Remembering that beloved wife whose face at the end of enjoyment/ was covered with sweat by the fatigue of love sports, / whose eyes were closed in ecstasy, with the pupils dancing / and seen up to the white portion of the eyes, O heart, / how is it that you are not broken into a hundred pieces, / (now that she is no more) ? (A. A. R.).

9443*

कान्तामुखद्युतिजुषामपि चोद्गतानां
शोभां परां कुरवकद्रुममञ्जरीणाम् ।
दृष्ट्वा प्रिये सहृदयस्य भवेन्न कस्य
कन्दर्पबाणपतनव्यथितं हि चेतः ॥

(अ) Ṛtu 6.18.

(*a*) कान्तामुखं द्युतिमनोहरमुद्गतानां or कान्तानन-द्युतिमुषामचिरोद्गतानां or नानामुखद्युतिजुषा-मपि चो° or कान्तामुखद्युतिनिभां Ṛtu (var.) ; (*a*) °मुषाम् [°जु°] Ṛtu (var.) ; अचिरोद्ग° Ṛtu (var.).

(*c*) प्रियतमारहितस्य पुंसः Ṛtu (var.) ; हि पथिकस्य [स°] Ṛtu (var.).

(*d*) °निकरैर् [°पतन°] Ṛtu (var.) ; °व्यथनं Ṛtu (var.).

Vasantatilakā metre.

Ah love ! seeing the radiant beauty of the clusters / of scarlet amaranth, open a little, and like / the hue of lovely women's faces, the heart of which man / of feeling will not be moved by the fall of Kāma's dart ? (L. C. Geyzel).

कान्तामुखद्युतिनिभां see No. 9443.

9444*

कान्तामुखास्वादपराङ्मुखा यत्
पान्थाः शशाङ्कस्य करैर्विमृष्टाः ।
सुदुःसहं तापमिमे प्रयान्ति
मन्ये ततो नैव सुधेतरत्र ॥

(आ) SSB 79.57 (a. Saṁgrahītuḥ).

Upajāti metre (Indravajrā and Upendravajrā).

Adversely affected by the denial of tasting [kissing] the faces of their beloveds, the travellers were touched [fondled] by the rays [hands] of the moon; but they moved on with unbearable torment ; methinks, therefore that there is no nectar inside [the moon].

9445*

कान्तायाः करजैः कपोलफलके पत्रावली कल्पिता
केलिद्यूतपणीकृतो विहरता पीतः स बिम्बाधरः ।
स्वेदार्द्रीकृतचन्दनस्तनतटी सानन्दमालिङ्गिता
निर्विष्टा विषयाः शिवात्ममहसि न्यस्तं मनः संप्रति ।।

(आ) Skm (Skm [B] 2301, Skm [POS] 5. 61. 1) (a. Muñja).

(*c*) °स्तनतट: Skm (POS) ; °लिङ्गितो Skm (POS).

Śārdūlavikrīḍita metre.

Decorations were done by my hand on the cheeks of my beloved wife ; her bimba like lip was kissed by me by winning the wager in dice-sport ; her bosom decorated with sandal paste and sweat was embraced by me with pleasure ; thus the pleasures of the senses have been fully enjoyed by me. Now my mind is directed towards the great effulgence of the soul in the form of Lord Śiva. (A. A. R.).

9446*

कान्ताया विकसद्विलासहसितस्वच्छांशवश्चामरं
संसक्तावभिषेकहेमकलशौ यच्चन्दनाङ्कौ स्तनौ ।
यत्कार्तस्वरकान्ति चारु जघनं सिंहासनं भूभुजां
साम्राज्यं तदिदं जयाजयमयः शेषस्तु चिन्तामयः ।।

(अ) Caturvargasaṁgraha 3.10.

(आ) VS 2249 (a. Kṣemendra).

(*a*) विलद्वि° Catur° (*contra metrum*).

(*c*) °का° चा° tr. VS.

Śārdūlavikrīḍita metre.

The pure rays of the laughter in love sports of my loved one supply the fly-wisk emblem of a king; her closely situated breasts smeared with sandal paste are the two golden pots for the coronation ; her hips having the shine of gold is the royal throne ; thus this (beloved wife) is my empire ; other things like victory and defeat are just matters of speculation. (A. A. R.).

9447

कान्तारं न यथेतरो ज्वलयितुं दक्षो दवाग्निं विना
दावाग्निं न यथा परः शमयितुं शक्तो विनाम्भोधरम् ।
निष्णातः पवनं विना निरसितुं नान्यो यथाम्भोधरं
कर्मौघं सुकृतं विना किमपरं हन्तुं समर्थं तथा ।।

(आ) JS 431.12 (a. Hemacandrasūri), Sūmu 83, SPR 431. 14.

(*b*) यथाऽपरः SPR.

(*c*) निसरितुं SPR.

(*d*) तपसा [सु°] Sūmu, SPR ; अपरो हन्तुं समर्थस् तथा Sūmu ; हतुं Sūmu (var.) ; समर्थस् SPR.

Śārdūlavikrīḍita metre.

Just as none else than a forest fire can burn a forest, none else than a rain-cloud can put out the forest fire, and none else than the wind can displace the rain-cloud, none else can annihilate the mass of accumulated *Karma* than meritorious actions. (K. V. Sarma).

9448*

कान्तारं परितो ज्वलत्यतिबले दावानले दैवतो
गोमायोर्गहनां गुहां परिपतन् दर्पोद्धुरः केसरी ।
यद्व्यापादयति स्म तं न कृपया तेनैव तस्मिन् वने
सिंहानामभयप्रदोऽहमधुनेत्युत्पुच्छमुद्धावति ।।

(आ) JS 121. 4 (a. Abhinavagupta).

(*a*) कान्तारे JS (var) ; ज्वलद्व्यतिकरे JS (var.).

Śārdūlavikrīḍita metre.

As a strong forest fire raged through the woods, a proud lion fortunately found shelter in the deep hole of a jackal, but out of compassion it did not kill the jackal. However, the jackal runs about the forest, with tail held aloft, proclaiming that it had now become one who could give shelter to lions. (K.V. Sarma).

9449*

कान्तार: समराख्यश्च वैकुण्ठो वाञ्छितस् तथा ।
विशालश्च तथा नन्द: षोढा: नि:सारुको भवेत् ॥

(आ) ŚP 2009.

The *niḥsāruka* kind of measure in music consists of six varieties — the *Kāntāra*, *Samara*, *Vaikuṇṭha*, *Vāñcchita*, *Viśāla* and *Nanda*. (A. A. R.).

9450

कान्तारपादपानां
यथा फलं मानुषैरननुभोग्यम् ।
एवमनार्येष्वर्था:
मनसाऽप्यार्यैरननुभोग्या: ॥

(अ) Dvi 21.

(*b*) मानुषै: अन° Dvi (var.).

(*c*) °र्येषु अर्था: Dvi (var.) (wrong).

(*d*) प्यार्यै: अन° Dvi (var.).

Āryā metre.

Even as the fruits of trees in the forest does not become available for use by people, the wealth in the possession of misers does not become available to them even in thought. (K. V. Sarma).

9451*

कान्तारभूमिरुहमौलिनिवासशीला:
प्राय: पलायनपरा जनवीक्षणेन ।
कूजन्ति तेऽपि हि शुका: खलु रामनाम
सङ्ग: स्वभावपरिवर्तविधौ निदानम् ॥

(आ) SR 87.31, SSB 367.50.

Vasantatilakā metre.

Parrots whose habit is to reside on the tops of trees in forests and who generally take to flight on seeing men, they too indeed chirp the name of Śrī Rāma (when taught) ; association is the cause for change in the nature of beings. (A. A. R.).

9452

कान्तारवनदुर्गेषु कृच्छ्रास्वापत्सु संभ्रमे ।
उद्यतेषु च शस्त्रेषु नास्ति सत्त्ववतां भयम् ॥

(अ) MBh (MBh [Bh] 5. 39. 53, MBh [R] 5.38. 68-9, MBh [C] 5.1513-4).

(आ) IS 1628.

(इ) SS (OJ) 28.

(*a*) कांतारे MBh (var.).

(*b*) कृच्छ्रास्स्वापत्सु MBh (var.) ; कृच्छ्रे ष्वा° SS (OS).

(*d*) भयं नास्ति महात्मनां MBh (var.) ; सत्त्ववताम्भयन् MBh (var.) ; स्त्य° a °शेष° [स°] MBh. कोश° or धर्मभृतां or शीलवतां धर्म° SS; [शे°] MBh (var.), (OJ).

In deserts, deep woods and inaccessible fastnesses, amid all kinds of dangers and alarms, and before upraised weapons one with presence of mind shall have no fear. (K. V. Sarma).

9453

कान्ता रुचि मुनिजनस्तरुणोऽवियोगी
कामश्च रत्नमणिरुज्ज्वलकङ्कणेन ।
धत्ते पयोधरयुगे कुचभूषणेन
हारे हरे हिमकरे मकरे करे च ॥

(आ) SR 191.77, SSB 541. 89.

Vasantatilakā metre.

A charming lady takes delight in a pearl necklace which adorns her bosom as a decoration, a sage in Lord Śiva, a young man in the company of his beloved in

the moon, the god of love in the fish (that is his emblem) and a precious gem in a shining bracelet in the arm. (A. A. R.).

9454*

कान्तारे घनतिमिरे भुजंगमेभ्यो
नो भीता न च गणिता महापगापि ।
किं बाले वहसि भयं मदङ्गसंगात्
विक्रीते करिणि किमङ्कुशे विवाद: ॥

(अ) Sama 1 क 47 and 2 व 29, SRM 2. 2. 716.

See सौमित्रिर्वदति विभीषण° and संपीतेऽधर-मधुनि स्तने

Praharṣiṇī metre.

In the forest in dense darkness you never showed fear from snakes, nor did you mind (crossing) mighty rivers, (while eloping with me). Why, then, dear girl, are you afraid of embracing me ? When the elephant has been sold, can there be any dispute over the (price of) the goad ? (A. A. R.).

9455*

कान्तारे जलवृक्षवैरिणि मुहुस्त्वद्वैरिवामभ्रुवो
बालैराकुललोचनै: प्रतिपदं रुद्धक्रमाश्चङ्क्रमे ।
पृथ्वीचण्डरुचे पटच्चरदशासंघट्टदीप्तप्रभं
सिञ्चन्त्यञ्जलिसञ्चिताश्रुभिरलं युष्मत्प्रतापानलम् ॥

(आ) SSS 97 (a. Candracūḍa), SR 134. 23, SSB 446. 23.

Śārdūlavikrīḍita metre.

The charming wives of your enemies wander constantly in the forest which is beset with trees and streams, their progress impeded at every step by their agitated eyes and dishevelled hair, the earth being rendered scorchingly hot by the sun ; they sprinkle the tears collected in their palms over the fire of your valour which has blazed forth by contact with the ends of their tattered garments. (A. A. R.).

9456*

कान्तारे दैवगत्या कथमपि गलितान्यन्तरालोक्य भक्ष्याण्य्
उड्डीयोड्डीय भूयस् तरुशिखरशिखामेव तेभ्य: श्रयन्ते ।
इत्थं त्वद्वैरिनारी गिरिषु नरपते जम्बुलम्बीकदम्ब-
भ्रान्त्या भर्तुर्बुभुक्षो: कथयति पुरतश्चेष्टितं षट्पदानाम् ॥

(आ) JS 346. 71 (a. Arasīṭhakkura).

(*a*) or °लोक्य 35.

Sragdharā metre.

'Fortunately I found some edible fruits scattered on the ground but they rose up again and again and rested on the tall branches of trees out of my reach'—thus, Oh king, does the wife of your (exiled) enemy narrate to her famished husband, her experience of mistaking the bees to be bunches of rose apples hanging from trees in the mountain forests. (K. V. Sarma).

कान्तारे परितो ज्वलत्यतिबले see No. 9448.

9457*

कान्तारेषु करावलम्बिशिशव: पादै: स्रवल्लोहितैर्
अर्चन्त्य: पदवीं विलोचनजलैरावेदयन्त्य: शुचम् ।
दृष्टा: पान्थजनैर्विवृत्य सकृपं हाशब्दगर्भैर्मुखैर्
यन्त्यह्ना सकलेन योजनतुरीयांशं तवारिस्त्रिय: ॥

(आ) Skm (Skm [B] 1581 ; Skm [POS] 3. 43. 1) (a. Puruṣottama or Puru-ṣottamadeva).

(*c*) निवृत्य [वि°] Skm (var.).

Śārdūlavikrīḍita metre.

In the forest regions the wives of your enemies, holding the children by the hand and worshipping the paths with feet dripping blood, and exhibiting their misery by shedding tears were seen by travellers who, overcome with compassion uttered the cry 'Alas ! poor women' ;

marching thus, they cover during the whole day only a distance a fourth of a *yojana*. (A. A. R.).

9458*

कान्तारेषु च काननेषु च सरित्तीरेषु च क्ष्माभृताम्
उत्सङ्गेषु च पत्तनेषु च सरिद्भर्तुस्तटान्तेषु च ।
भ्रान्ताः केतकगर्भपल्लवरुचः श्रान्ता इव क्ष्मापते
कान्ते नन्दनकन्दलीपरिसरे रोहन्ति ते कीर्तयः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I. 22) 67.

(आ) VS 2627 (a. Śambhuka).

Śārdūlavikrīḍita metre.

Your fame, O king, which has the brilliance of the tender leaves of the *ketakī*-plant, having wandered over in forests, woodlands, banks of rivers, the slopes of mountains, in cities, and in the vicinity of seashores became fatigued, as it were, and is now growing well in the neighbourhood of the charming *Nandana*-garden in the heaven of Indra. (A.A.R).

9459

कान्तारेष्वपि विश्रामो नरस्याध्वनिकस्य वै ।
यः सदारः स विश्वास्यस् तस्माद् दाराः परा गतिः ॥

(अ) MBh (MBh [Bh] 1. 68. 43, MBh [R] 1. 74. 43, MBh [C] 1. 3031).

(आ) IS 1629.

(*a*) °ष्वथ MBh (var.); विश्वासो MBh (var.).

(*b*) जनस्या° MBh (var.).

(*c*) यस्माद् दारेषु विश्वासः MBh (var.) ; यस्य दाराः MBh (var.); या सभार्यः MBh (var.).

(*d*) सदा गतिः MBh (var.) ; पराः MBh (var.).

A wife is a source of comfort to a traveller even in a forest ; one with a wife is trusted. Hence the wife is the ultimate solace. (K. V. Sarma).

9460

कान्तावियोगः स्वजनापमानं
ऋणस्य शेषं कुनृपस्य सेवा ।
दारिद्र्यभावाद् विमुखं च मित्रं
विनाग्निना पञ्च दहन्ति कायम् ॥

(अ) Cr 249 (CV 2. 14, CR 8. 16, CvTb 8.25, CNG 327, CNP II. 24, CPS 28. 13), GP. 1. 115. 18, Crn 175. Cf. भार्यावियोगः स्व° and लता पार्श्वे. Cf. Crn 175.

(आ) SR 389. 479 (a. C), IS 1630, NT 17, Sama 1 क 35, SSNL 62.

(*a*) भार्यावियोगः सुजनापवाद NT ; °योग CvTb.; °योगं CNP II; सुज° CR (var.), °नावमानः (°न) CR ; °नानुरागो (°गं) Vet (var.) ; °पमानो CV ; °पमानं (°मां ; °नो; °ना) Vet, GP, CvTb, CNP II, CPS, SR.

(*b*) कन्य कुशिला (विशिला) कुजनस्य (स्वज° ; कुलगस्य) CR ; रणस्य CV (var.). Sama, CPS ; रुणस्य Vet (var.) ; द्रव्यस्य Vet (var.) ; कुजनस्य [कु°] CNG, CvTb, CNP II, Sama, GP, Vet, SR ; शेषः CV (var.), CPS, SRBh ; शेषां CvTb ; चेषं Vet (var.).

(*c*) दरिद्रच° CV (var.), CR (var.); दरिद्रभावो विषमा सभा च (सभाय) CV (var.), CPS; दारिद्र्यकाले प्रियदर्शनं च NT ; °भावो वि° CvTb ; °त् प्रविमुक्तमित्तं CR (var.) ; विषना सछा च CPS, Sama ; चिरमन्ति [वि° च] Vet (var.) ; विमुखश्च मित्रा GP, Vet (var.), SR ; विमुखस्तुथार्थीती CR (var.).

(*d*) व्राणिदुःखानि द° CR (var.) ; विलाग्निं ते CPS ; °ग्निमेते प्रद° (°ग्निा ते ; °ग्नं ते or तै) CV (var.), Sama; च [पञ्च] CV

(var.) ; प्रदहन्ति CPS ; काय CV (var.) ; तीव्रं [का°] CR ; तीव्रा: (°व्र:) GP, SR ; जीव: (°व्रा; °व्रं; देहम्) [का°] Vet, Vet (var.), GP CvTb, SR.

Upajāti metre (Indravajrā and Upendravajrā).

Separation from the wife, disgrace from one's own people, unpaid balance of a loan, service under a wicked king, a friend who has turned away on account of one's poverty— these five burn one's body without fire. (K. V. Sarma).

9461*

कान्ताश्लेषपराङ्मुखं यदि वहेद् दोषाकर: कंचन
स्थाने तर्हि यत: स हन्त विधिना हन्तुं व्यधायीदृशान् ।
कष्टं यत्पुनरेष चन्दनभुवो लब्धप्रभावोऽभित:
स्वर्णद्याद्यवगाहको मरुदयं दग्धं प्रचण्डोज्वलम् ।।

(आ) SSB 101.11 (a. Saṁgrahītuḥ), Vjv 245.2 (p. 144) (?).

Śārdūlavikrīḍita metre.

If the moon were to torment a lover who has been denied an embrace of his beloved, it is but proper, for he has been created by Lord Brahmā for that very purpose ; but great is the pity that the breeze which has acquired great repute everywhere as to have originated from the regions of the sandal trees and which has taken a dip in the waters of the Ganges should torment the lover who is already in pain. (A. A. R.).

9462

कान्तासुहृद्गुणकथाश्रवणोत्सुकस्य
रम्या विनिद्रनयनस्य गता ममासौ ।
सर्वेन्द्रियार्थजनितानि हि सेव्यमाना
दीर्घा स्ववृत्तिरिव हन्ति सुखानि निद्रा ।।

(अ) Śiś 20. 438.

Vasantatilakā metre.

Eager to listen to the accounts of the virtues of my beloved from her friend, sweet sleep went away as I lay wide awake ; but deep sleep when courted destroys the pleasures that are born of the objects of all the senses. (A. A. R.).

9463*

कान्ति कुङ्कुमकेशराग्मधुरतां द्राक्षारसस्यासवाद्
वैदर्भीपरिपाकपूतवचस: काव्यात् कवेर्मार्दवम् ।
पार्श्वादेव जरातुरेण विधिना तं तं गृहीत्वा गुणं
सृष्टा हन्त हरन्ति कस्य न मन: कश्मीरवामभ्रुव: ।।

(अ) Skm (Skm [B] 571, Skm [POS] 2.20. 1) (a. Umāpatidhara).

(*b*) °पूर° [°पूत°] Skm (POS).

(c) जवोत्तरेण Skm (var.).

(*d*) क° ह° ह° [ह° ह° क°] tr. Skm. (var.).

Śārdūlavikrīḍita metre.

Whose minds are not captivated by the beautiful damsels of Kashmir— damsels who have been fashioned by the weak and aged creator, taking hold of different good things at hand— their rosy complexion from saffron blossoms, their sweetness from the wine of grapes and their softness from the poems of great poets composed in mature *Vaidarbhī*-style. (K. V. Sarma).

9464*

कान्ति केतककोरकद्युतिसखीं राकामृगाङ्कस्य यच्
चञ्चच्चञ्चु चुलुम्पति प्रतिदिनं प्रेम्णा चकोरार्भक: ।
तन् मन्ये नयनामृतं रतिपतेर्मृत्युञ्जयेनार्थिना
तेनेदं रमणीकपोलफलके लावण्यमालोकितम् ।।

(अ) Anymuk 13.

Śārdūlavikrīḍita metre.

The youthful *cakora*-bird has been daily consuming avidly, with its quickly moving beak, the (nectarine) brilliance of the moon which is similar to the shine

of the tender leaves of the *ketaki*-plant, (till the nectar is exhausted) ; hence it is, I think, that Lord Śiva, the Reviver from death (Mṛtyuñjaya) (of Cupid), desiring the nectar to the eyes of [the moon] looks for it fondly at the loveliness on the cheeks of his beloved Pārvatī. (A. A. R.).

9465*

कान्तिकल्लोलवलितां नयनामृतवाहिनीम् ।
भजमानं स्वयं सुभ्रु कस्त्वां न बहु मन्यते ॥

(अ) Bhār (Bhār [KM] 1.1241, Bhār [Bh] 1. 1256).

Oh lady of lovely eyebrows, who will not, on his own initiative, honour (and accept) you as his master-- you, the river of nectar to the eye flowing with waves of lustre. (K. V. Sarma).

9465A

कान्तिप्रकर्षं दशनच्छदेन
सन्ध्याघने बद्धपदं हरन्त्याः ।
तस्या गृहोद्यानसरोगतस्य
हस्तस्य एवाम्बुरुहस्य रागः ॥

(अ) Jānaki 1.36. Cf. No. 9470.

(आ) JS 183. 43 (a. Kumāradāsa).

(*a*) दशनच्छनेन or °देन Jānakī (var.); दीप्ति-प्रकर्षं दशन च° Jānakī (var.) ; रदनच्छदेन Jānakī (var.).

(*b*) बन्ध° Jānakī (var.).

(*c*) अस्या Jānakī (var.) ; बहन्त्याः [हृ°] Jānakī (var.).

(*d*) °पूर्पांबुरुहस्य Jānakī (var.).

She who inherited the excellence of beautiful splendour that had settled on an evening cloud, by her red lips, had already in her hands the red hue of the water lily which had grown on the garden lake of her palm. (G. R. Nandargikar).

9466

कान्तिमयावतिविमलाद्
अविरतविश्वोपकारगतकालात् ।
सुदशान् महतोतिमहान्
प्रसरति दीपान् प्रदीप इव ॥

(आ) SH 545 (a. Harikavi).

Āryā metre.

A very great man spreads radiance like a lamp by doing service to the world, incessantly, from his actions that are effulgent and pure and in *sudaśa* [excellent situations or having good wick]. (A. A. R.).

9467*

कान्तिर्यस्य विनिद्रनीलनलिनच्छायासखी सुभ्रुवां
यत्पङ्केऽपि मुदोऽस्ति यस्य सुरभिः कासां रसोऽगोचरः ।
अङ्गारार्थितया जनेरतिजडैरुड्डामरैः पामरैः
पश्यैष प्रगुणैर्गुणैरपि गुरुर्दग्धः स कालागुरुः ॥

(अ) Anymuk 58.

Śārdūlavikrīḍita metre.

The aguru-tree [fragrant aloe wood], whose brilliance is a companion to the shine of the blossomed blue lotus used by charming eye-browed damsels (as ear ornament), in whose paste [mud] there is pleasure, whose fragrance is beyond the ken of all essences, and whose merit is superior to the best of qualities, is, alas ! burnt for charcoal by rough looking and extremely stupid rustics. (A. A. R.).

9468*

कान्तिर्यस्य शरन्निशाकरकलालावण्यसंवादिनी
तं विक्रेतुमिहासि यासि किमहो हारं विहारं श्रियः ।
एतां पश्य पुरः पुलिन्दनगरीं भूपाः कुरङ्गीदृशां
यत्रैता गलकन्दले च कुचयोरङ्के च गुञ्जास्रजः ॥

(अ) Anymuk 86.

Śārdūlavikrīḍita metre.

That pearl necklace whose brilliance is similar to the loveliness of the digit of the autumnal moon, and which is the sportive ornament of beauty, alas! you are now going to sell. But see before you the town of the hunters where, to the deer-eyed damsels, the ornament round the necks and over their bosoms are necklaces made of the red and black berries. (A. A. R.).

9469*

कान्तिर्लोचनवर्तिरद्भुतमयी मूर्तिर्महत् सौरभं
निःष्यन्दोऽथ सुधाकरादपि सुधास्यन्दादपि ह्लादकः।
सर्वोऽयं विरलो जगत्यपि गुणग्रामोऽभिरामो हहा
पश्योत्तंसभुजंगसंगमजुषः श्रीखण्ड ते खण्डितः॥

(अ) Anymuk 72.

Śārdūlavikrīḍita metre.

Your splendour is an eye salve, your form is wonderful, great is your fragrance, and your juice more pleasing than the rays of the moon and the oozings of nectar : all these rare and pleasing good qualities of yours are, alas ! O sandal tree, much reduced as you are associated closely with serpents round your trunk. (A.A. R.).

9469A

कान्तिश्चन्द्रमसो मृगस्य नयने बाहू मृणालस्य ते
हंसानां गमनं सरोजवदने हेम्नो घटौ ते कुचौ।
एतत्ते परकीयवस्तु सकलं नमैकमात्रं तव
मानं मा कुरु मानिनि प्रियतमे रूपाभिमानं प्रति॥

(आ) SG 283.

Sragdharā metre.

Oh lotus-eyed beloved, the beauty of your face is that of the moon, the eyes those of the deer, the hands that of lotus-fibre, the gait that of the swans, the pot-like bosom that of gold ; all these are properties of others while yours is merely the name. Oh haughty woman, be not proud at all of the beauty of your form. (K. V. Sarma).

9470*

कान्तिश्रिया निर्जितपद्मरागं
मनोज्ञगन्धं द्वयमेव शस्तम्।
नवप्रबुद्धं जलजं जलेषु
स्थलेषु तस्या वदनारविन्दम्॥

(अ) Jānakī 1.38. cf. No. 9465 A.

(*a*) श्रिसंपदा [का°] Jānakī (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Only two things came to be celebrated as to have exceeded the ruby in brilliance and, at the same time, possessed of pleasing fragrance : in water the newly blossomed lotus and in land her lotus-face. (K. V. Sarma).

9470A

कान्तिस्ते कनकाचलप्रतिनिधिः कान्ताकुचस्पर्धि ते
सौभाग्यं क्षितिपालदर्शनविधौ त्वत्पूर्वकं दर्शनम्।
सौरभ्यं सकलातिशायि भवतो जम्बिर किं ब्रूमहे
कर्पूरप्रतिकूलता यदि न ते त्वय्येव सर्वे गुणाः॥

(आ Ava 154, 276.

Śārdūlavikrīḍita metre.

You represent the golden mount in hue, you possess the charm of ladies' breasts, an audience with a king is made with you in front (as a present), your fragrance is supreme : Oh lime, what more can we say about you ; if only you were not opposed to camphor,[1] you would have been the possessor of all virtues. (K. V. Sarma).

1. The fragrance of lime and camphor countermand each other.

9471*

कान्तिस्ते यदि निर्मला यदि गुणा लक्ष्मीर्यदि स्थायिनी
मा गाः पद्म मदं तथापि गलिता ह्येते शरद्वासराः।

संस्पर्शेन तुषारवारिपृषतामालूनमूर्तेः सरो-
मध्येऽत्रैव वराटकेन भवतः स्थेयं पुनः केवलम् ॥

(आ) Skm (Skm [B] 1775, Skm [POS] 4. 27.5). (a. Umāpatidhara).

(*b*) गलितास्ते ते [ग° ह्ये°] Skm (var.).

Śārdūlavikrīḍita metre.

May be you have splendour, may be you are blemishless, may be that your charm is lasting ; however O lotus, be not proud ; for, gone are the days of autumn : now, in association with dew and snowfall your figure has been much reduced and you, wretch, shall have to stay here, in the middle of the pond, with only the seed-vessel intact. (A. A. R.).

9472*

कान्ते कत्यपि वासराणि गमय त्वं मीलयित्वा दृशौ
स्वस्ति स्वस्ति निमीलयामि नयने यावन् न शून्या दिशः ।
आयाता वयम् आगमिष्यति सुहृद्वर्गस्य भाग्योदयैः
सन्देशो वद कस् तवाभिलषितस् तीर्थेषु तोयाञ्जलिः ॥

(अ) Amar (Amar S) 25, Amar [NSP] 3. परिशिष्ट 132).[1]

(आ) SR 357. 37, IS 1631, Skm (Skm [B] 731, Skm [POS]2.52.1) (a. Vīra ; in Skm [POS] a. Amaru), RJ 851 (a. Amaru). SuMun 224. 21-225. 2. Cf. IIJ. 1.4, p. 303.

(*b*) सत्यं नाथ [स्व° स्व°] SR ; दृशः [दि°] SR.

(*c*) आगमिष्यति Amar (S), SR, RJ ; आगमिष्यथ Skm.

1. Only Ravi 25 and Rāma 26 ; om in Amar (D), (RK), (K), (POS).

Śārdūlavikrīḍita metre.

Beloved, endure for a few more days, closing your eyes. Well, well, I shall close my eyes so long as the quarters are not empty. We have (practically) reached home. You will (surely) come by the good luck of your friends. Send a message. What is your special wish ? (My prayers with) a handful of water as offering in the holy rivers ! (A. A. R.).

9473*

कान्ते कथंचित् कथितप्रयाणे
क्षणं विनम्रा विरहार्दिताङ्गी ।
ततस् तमालोक्य कदागतोऽसीत्य्
आलिङ्ग्य मुग्धा मुदमाससाद ॥

(अ) Amar (NSP) 158.

(आ) JS 131. 8 (in the MS, Bhandarkar Report pp. XXI-XXII a. Amaru), ŚP 3384, SR 329. 6 (a. Amar.), SSB 193. 6, RJ 931, SH 1957.

(*a*) कथंचिद् गदित° Amar (NSP), ŚP, SR, SSB, SH.

(*b*) विरहार्द्दिताङ्गी ŚP,

(*c*) ततः समा° ŚP, SR, SSB.

(*d*) आख्याय कान्ता SR, SSB; मुदमाततान SH.

Upajāti metre (Indravajrā and Upendravajrā).

When his beloved was somehow told that he was going on a journey, she remained with downcast eyes for a moment, with her limbs affected by the impending separation. Then she looked at him and enquired when he would return ; then the charming one embraced him and became joyous again. (A. A. R.).

9474*

कान्ते कनकजम्बीरं करे किमपि कुर्वति ।
आगारलिखिते भानौ बिन्दुमिन्दुमुखी ददौ ॥

(अ) Rasamañjarī 112.

(आ) RJ 880 (a. Bhānukara), SG 328 (a. Bhānukara), SH 1883.

(*a*) कालं SH.

(*b*) जनं [करे] SH ; कुर्वन्ते SH.

(*c*) अगारं लिखन्ते SH.

When the lover (who was with others at a distance) held a golden citron in his hand and did something to it (pressed it in imitation of pressing her bosom), the moon-faced damsel put a small mark on the picture of the sun painted on the wall (indicating the night as the time of rendezvous. (A. A. R.).

9475*

कान्ते कलितचोलान्ते दीपे वैरिणि दीप्यति ।
आसीदसितपद्माक्ष्याः पक्षो नयनमुद्रणम् ॥

(आ) Pad 56. 23 (a. Bhānukara), RJ 1120 (= 788) (a. Bhānukāra), SuSS 707.

(*a*) कलितचेलान्ते RJ (var.).

As the lover placed his hand in her jacket while the arch enemy, lamp, was shining bright, sleep, the confidential friend of the dark-eyed damsel, was making her eyes firmly closed. (A. A. R.).

9476*

कान्ते काञ्चुलिकावलोकिनि कलावत्या नमन्त्या स्थितं
तस्मिन् कोमलकाकुभाषिणि तया स्पन्दी निरुद्धोऽधरः ।
उत्थायाथ करस्पृशि प्रियतमे यूनोर्नवे संगमे
काञ्चीकूजितकैतवेन मदनो द्यौःशान्तिमभ्यस्यति ॥

(आ) SR 318.18, SSB 176.19.

Śārdūlavikrīḍita metre.

When the lover gazed at her bodice, the artiste girl remained with downcast face ; when he was cutting jokes, her lips throbbed to speak but were restrained ; when he rose and took hold of her hand, at the first meeting after marriage, Cupid, observed *Dyauḥ śāntiḥ* (the end of the formal ritual of chanting the *Śānti-mantra*) through of the tinkling of the petty bells in her girdle. (A. A. R.).

9476A*

कान्ते कथय कथं वा
गच्छसि पानीयशालिकामेका ।
अङ्गमनङ्गं नितराम्
अङ्कुरयति पङ्कजाक्षि वयोऽपि तव ॥

(अ) Śāradātilāka-bhāṇa 174.

(*d*) कयोपि Śāra° (var).

Gīti-āryā metre.

Oh dear one, tell me how you can possibly go alone to the water stand, Oh you who have lotus-like eyes and whose body and passion are aroused by your (young) age ? (F. Baldissera).

9477*

कान्ते किं कुपितासि, कः परजने प्राणेश कोपो भवेत्
कोऽयं सुभ्रु पर,स्त्वमेव, दयिते दासोऽस्मि किं ते परः ।
इत्युक्त्वा प्रणतः प्रियः क्षितितलादुत्थाप्य सानन्दया
नेत्राम्भःकणिकाङ्किते स्तनतटे तन्व्या समारोपितः ॥

(अ) RŚ 1.157.

(आ) SG 669 (a. Rudra).

(*a*) परिजने RŚ (var.).

(*b*) परस्त्वमेव RŚ (var.); ते (second) om. SG.

(*c*) इत्यस्का (°रका or °क्ता) RŚ (var.) ; प्रणतं RŚ (var.) ; पतिः RŚ (var.); °दुत्थाय संवदया RŚ (var.).

(*d*) °कांचिते RŚ (var.).

Śārdūlavikrīḍita metre.

'Beloved, are you angry ?' 'Lord of my life, is anger possible when one is under another ?' 'Charming-browed one, who is that 'another' ? 'You yourself.' 'Dear, I am your devoted slave, am I another ?'— So saying the lover bowed to her by falling at her feet. The slim one raised him joyfully and hugged him to her bosom on which had fallen a few drops of tears. (A. A. R.).

9478*

कान्ते कुटिलमालोक्य कर्णकण्डूयनेन किम् ।
कामं कथय कल्याणि किङ्करः करवाणि यत् ॥

(अ) Amd 212.559, Sar 2.178 (99).

Looking at me stealthily, beloved, why do you scratch your ear ? Tell me, darling girl, without hesitation, what this servant of yours may do for you. (A. A. R.).

9479*

कान्ते गृहाण त्वमिमां स्वमालाम्
अकारणं किं कलहं करोषि ।
यत्पूर्वपादं मनुषेऽत्र शुद्धं
तत् तथ्यमेवास्ति न चेविदं स्यात् ॥

(आ) SSB 523.2 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Beloved, take this, your own flower garland; why do you pick a quarrel for no reason ? If you consider the first *pāda* (quarter) herein to be pure (*i.e.*, in order), it is surely so ; otherwise this is so ! (A. A. R.).

9480*

कान्ते घोरकृतान्तवक्त्रकुहरात् त्वं पुण्यपुञ्जेन मे
मुक्ता कृन्त तदर्जनश्रममरं प्रत्यङ्गमालिङ्ग्य माम् ।
इत्याकर्ण्य निमीलितार्धनयनं स्मेरं शनैरानतं
सोल्लासं वदनाम्बुजं मृगदृशः स्वैरं चुचुम्ब प्रियः ॥

(आ) SR 311. 29, SSB 165.32.

(*d*) चुचुम्बे SSB.

Śārdūlavikrīḍita metre.

'Beloved, you have been rescued from the cruel jaws of death by the mass of good fortune stored by me ; come, cut all that trouble that I have taken in earning it, embrace me closely (limb by limb) !' When she heard this, she half closed her eyes and smiling, slowly bent her face resembling a lotus and was full of blossomed joy ; and, the lover leisurely kissed that face of the gazelle-eyed one. (A. A. R.).

9481*

कान्ते जग्मुषि ताम्रचूडरटितं श्रुत्वा प्रबुद्धा जवात्
किंचिद् वासवदिङ्मुखं प्रविकसद् दृष्ट्वा गवाक्षाध्वना ।
संत्रासेन समीरिता प्रियतमप्रेम्णावरुद्धा शनैर्
उत्थानोपनिवेशनानि कुरुते तल्पे मुहुः पांसुला ॥

(आ) SR 324.47, SSB 185. 47, SRK 140.9 (a. ŚP).

Śārdūlavikrīḍita metre.

As the lover heard the crowing of the cock he desired to leave ; but then she too woke up and was addressed by him, agitatedly on seeing the eastern quarter aglow when he looked through the window ; but the unchaste woman, slowly rises and then sits on the couch again and again, reluctant to part from her beloved lover. (A. A. R.).

9482*

कान्ते तथा कथमपि प्रथितं मृगाक्ष्या
चातुर्यमुद्धतमनोभवया रतेषु ।
तत्कूजितान्यनुवदद्भिरनेकवारं
शिष्यायितं गृहकपोतशतैर्यथा स्यात् ॥

(अ) RŚ 162. See No. 9491.

(आ) Sāh *ad* 3. 100, Skm (Skm [B] 1117, Skm [POS] 2. 117. 2) (a. Rudraṭa), SR 319. 28 (a. Śṛṅgāratilaka), SSB 177.30. 15.

(*d*) °थास्या: Sāh, Skm, SR SSB.

Vasantatilakā metre.

When her passion was excited during love sports, the fawn-eyed one acted in such a manner towards her lover, that the hundreds of house pegions became her pupils by repeatedly imitating her (varied) cooings. (K. V. Sarma).

9483*

कान्ते तल्पमुपागते विगलिता नीवी स्वयं तत्क्षणात्
तद्वास: श्लथमेखलागुणधृतं किंचिन्नितम्बे स्थितम् ।
एतावत् सखि वेद्मि केवलमहं तस्याङ्गसङ्गे पुन:
कोऽसौ कास्मि रतं नु किं कथमिति स्वल्पापि मे न
स्मृति: ॥

(आ) Amar (Amar [D] 22, Amar (RK), Amar [K] 95, Amar [S] 97 Amar [POS] 97, Amar [NSP] 101), Vet 18.7.

(आं) SkV 572 (a. Vikaṭanitambā), Kav 296 (a. Vikaṭanitambā), Skm (Skm [B] 1171, Skm [POS] 2. 140.1) (a. Vikaṭanitambā), Prasanna 132 a, SSSN 238.5, Sar 5. 44, Daś *ad* 2.18 (p. 107), KāvR 67. 7-10, KH 113. 6-9, Amd 89.18-21, ŚP 3747 (a.Amaru), VS. 214 (a. Amaru), JS 299. 17, SR 329. 21 (a. Amaru), SSB 193. 22 (a. Amaru), SbB 432. 387 and 3201, SuM 17.5, SSkṛP I. 137 (a. Vikaṭanitambā).

(*a*) विलुलिता [वि°] Prasanna ; बन्धनाद् (°नात्) [त°] Amar (D), (K), (NSP), Vet, SkV, Skm, ŚP, VS, JS, SSSN, SR, SSB, SuM, Daś, KāvR, KH, Amd, Sar, SSkṛP.

(*b*) वासो विश्ल° Amar (D), (K), (NSP), Vet, ŚP, SSSN, SSB, SuB ; Sar ; वासोऽपि श्ल° Amar (var.); वाचश्च SkV, JS, SkM ; वासश्च SSkṛP ; वास: प्रश्ल° Daś ; मेखलं विगहितं Prasanna ; मेखलं करधृतं VS.

(*c*) वेद्म्यहं रसवशात् तस्या° Vet, SuM ; संप्रतम् [के°] Amar (NSP), KH, Amd, °महो SskṛP.

(*d*) कोऽयं के वयमत्र किं नु सुरतं स्व° SSSN ; कोऽयं [को°] Amar (D), (K), (NSP), ŚP; SSB, Sar ; का वयमत्र किं च सुरतं स्व° ŚP, SSB ; नु वा [तु किं] Amar (D), (K), (NSP), VS, SR ; च [तु] Amar (S), VS, Skm, SskṛP ; नु [तु] SkV, SSB, Daś, KāvR, SuM, Amd ; वा [किं] Vet ; कीदृशमिति Amar (var.) ; सखि शेषे [क°] SkṛP.

1. Western (Arj) 101, Southern (Vema) 97 ; rest omitted. Verse doubtful.

Śārdūlavikrīḍita metre.

When the husband came to the bed, the knot of the garment released itself instantly, and the garment, too, held by the loosened girdle, slightly covered the hips ; this is all I remember now ; but once locked in his embrace, I do not recollect even faintly who was he, who was I, or how was the dalliance. (C. R. Devadhar).

9484

कान्तेत्युत्पललोचनेति विपुलश्रोणीभरेत्युन्नमत्-
पीनोत्तुङ्गपयोधरेति सुमुखाम्भोजेति सुभ्रूरिति ।
दृष्ट्वा माद्यति मोदतेऽभिरमते प्रस्तौति विद्वानपि
प्रत्यक्षाशुचिपुत्रिकां स्त्रियमहो मोहस्य दुश्चेष्टितम् ॥

(अ) BhŚ 231, Prab 4. 8.

(आ) SR 250. 19 (a. BhŚ), SSB 56.77, SuM 26.5, IS 1633, JSub 131. 3, SSD 4f 216.

(*a*) पृथुल° [वि°] BhŚ (var.) ; °श्रेणीति गाढोन्नमत् SuM ; °श्रेणी° BhS (var.) ; उल्लस SR, SSB ; उज्ज्वलत् or उत्सुक: BhŚ (var.).

(*b*) सुमुखाभोगेति BhŚ (var.).

(*c*) यद्यति मोद्यते BhŚ (var.) ; (ऽ)ति or च[(ऽ)भि] BhŚ (var.); प्रस्तौतु BhŚ (var.); जानन् [वि°] BhŚ (var.).

(*d*) °पूतिकां BhŚ (var.), Prab (some texts); °पूतिकां or °भस्त्रिकां (°स्त्र°) or °पुत्रिभ°

BhŚ (var.) ; कामस्य [मो°] SR, SSB ; मोहश्च or होमस्य [मो०] BhŚ (var.).

Śārdūlavikrīḍita metre.

Lo ! the evil effects of illusion that even (those expected to be) wise on seeing the female form which is apparently impure, calls her charming, lily-eyed, of broad buttocks, of high and massive breasts, lotus-faced and of beautiful eye-brows, and feel intoxicated, joyous, delightful and eulogising. (K. V. Sarma).

9484A

कान्ते त्वत्कुचचूचुकौ तदुपरि स्मेरा च हारावली
तद्वक्त्रं तरुणाङ्गि बिम्बितमनुच्छायालताश्यामताम् ।
त्वं सर्वाङ्गमनोरमे त्रिजगतां बध्नासि दृष्ट्या मनो
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवत् ॥

(आ) SG 824. See No. 9185.

(*a*) स्मेर SG.

Śārdūlavikrīḍita metre.

Charming are thy nipples, over them is the smiling garland, above thy beautiful face, Oh young lady, then the shade (of your eyebrows) and lastly the dark creeper(-like hair)— you charming in all your limbs, tie up through your looks the hearts of all in the three worlds as if with the *jambu*-fruit, droplets of water, the lotus, the mire and the fibre net. (K. V. Sarma).

9485*

कान्ते त्वन्नेत्रकान्तं पुरु कमलवनं त्वन्मुखस्योपमेयश्
चन्द्रः प्रत्यक्षसिद्धः पिककुलमपि च त्वत्स्वरस्यानुकारि ।
रम्भाकाण्डस् त्वदूरुच्छविरपि सुलभः कम्बवश्च त्वदीया:
कण्ठाकारा शिखण्डास् तव कचसदृशास्तत् कथं तेऽसमत्वम् ॥

(आ) SSB 64. 66 (a. Saṃgrahītuḥ).

Sragdharā metre.

Beloved, a big cluster of lotuses possesses the charm of your eyes, the moon who may be compared to your face is actually seen, a flock of cuckoos imitates your sweet voice, the banana trunk possesses the charm of your thighs, the conch shells are of the shape of your neck, the feathers of the peacocks are similar to your well adorned tresses ; how then can you consider yourself to be without comparison [equal] ? (A.A.R.).

9486*

कान्ते धावय मे पादाव् इति भर्त्रा निवेदिता ।
न तया धावितौ पादौ भर्तुराज्ञा न लङ्घिता ॥

(आ) SR 188.30, SSB 535. 31, SRK 243. 18 (a. Kuv).[1]

1. Puzzle.

'Beloved, please wash my feet— though entreated thus by her husband she did not wash his feet ; neither did she disobey her husband's direction.[1] (K. V. Sarma).

1. Solution : Take the construction *natayā dhāvitau*, 'she washed with bent head'.

9487*

कान्तेन प्रहितो नवः प्रियसखीवर्गेण बद्धस्पृहश्
चित्तेनोपहृतः स्मराय न समुत्स्रष्टुं गतः पाणिना ।
आमृष्टो मुहुरीक्षितो मुहुरभिघ्रातो मुहुर्लोठितः
प्रत्यङ्गं च मुहुः कृतो मृगदृशा किं किं न चूताङ्कुरः ॥

(आ) SkV 155 (a. Vākkūṭa), Prasanna 90 a (a. Vākkūṭa), Kav 57 (a. Vākkūṭa or Kākkūṭa).

(a) कान्ते° Kav om.

(*b*) चित्तेनोपकृतः स्मरा न सुमतस्पष्टं Prasanna; °नोपं° Kad (MS).

(*c*) मुहुरहिघ्रातो Prasanna; °घातो Kav (MS); लोचितः Prasanna ; लोधितः Kav (MS).

(*d*) प्र······ : कृतो Kav (MS).

Śārdūlavikrīḍita metre.

The mango bud her lover sent / is envied by her friends, / and in her heart

the doe-eyed damsel offers it to Love. / But now she cannot let it from her hand ; / she strokes it, casts her eye upon it, / smells it, turns it, holds it to her cheek. (D. H. H. Ingalls).

9488*

कान्ते नितान्तं दयिताकुचान्त-
चोलाञ्चलं कर्षति हर्षमुग्धे ।
बभार बाला नमिताास्यहास्य-
लेशापदेशादपरं निचोलम् ॥

(आ) Pad 56. 21 (a. Lakṣmaṇa), SG 446 (a. Lakṣmaṇa).

(*b*) चोलाञ्चले SG.

Upajāti metre (Indravajrā and Upendravajrā).

As the husband, joyfully passionate, was dragging off the corner of her bodice, the girl bent down and put on another bodice in the form of laughter. (K. V. Sarma).

9489

कान्ते नितान्तमेतैर्
वचनै रुषितेव लक्ष्यते भवती ।
क इवोष्यते न वचनैर्
उक्तैरागांस्यपह्नोतुम् ॥

(आ) AIR 577.

Āryā metre.

'Beloved, you appear to be greatly irritated by these supplicating words of mine.' 'Whoever will not get heated at words uttered to conceal one's sins ?' (K. V. Sarma).

9489A

कान्ते कृतागसि पुरः परिवर्तमाने
सख्यं सरोजशशिनोः सहसा बभूव ।
रोषाक्षरं सुदृशि वक्तुमपारयन्त्याम्
इन्दीवरद्वयमवाप तुषारधाराम् ॥

(अ) Camatkāracandrikā, p. 51.

(आ) RAS *ad* 1. 65 (p. 42) a. Siṁhabhūpāla).

(*a*) Or पुनः RAS (var.).

(*b*) Or सदसि RAS (var.).

Vasantatilakā metre.

As the errant lover prostrated before his lady love, immediately a friendship was struck between the lotus and the moon : finding herself unable to utter an angry word at the handsome (penitant), the two lily-eyes (of hers) experienced a surge of dewy (tears). (K. V. Sarma).

9489B

कान्ते पश्यति सानुरागमबला साचीकरोत्याननं
तस्मिन् कामकलाकलापकुशले व्यावृत्तवक्त्रे किल ।
पश्यन्ती मुहुरन्तरङ्गमदना दोलायमानेक्षणा
लज्जामन्मथमध्यगापि नितरां तस्याभवत् प्रीतये ॥

(आ) RAS *ad* 1. 99 (p. 43) (a. Siṁhabhūpāla).

(*a*) or सगसि [प°] RAS (var.).

(*b*) or वक्त्रा किल RAS (var.).

Śārdūlavikrīḍita metre.

As the lover looks at her with passionate love, the tender one turns away her face ; but as that expert in love turns away his face, she peers at him again and again with swinging eyes, throbbing with passion, though beset with shyness out of love— all to the lover's delight. (K. V. Sarma).

9490*

कान्ते यामि, क्व, देशान्तर,मपि शयना,न्नेति, किं सद्मनोऽपि
क्वैतावन्मात्र,मा: किं कथयसि नगरा,न्न प्रिये निर्वृतोऽपि ।
इत्याकर्ण्योक्तवस्तुक्रमघनघनहृद्वेदना वेद नाहं
काहं कुत्रास्मि कोऽयं बत हतसमयोऽप्यस्मि वा नास्मि
वेति ॥

(अ) SMH 9.50.

Sragdharā metre.

'Beloved, I am starting.' 'Whereto ? 'To another country.' 'Direct from the couch ?' 'No.' 'What, as far as (the entrance to) the house ?' 'Surely not only that much.' 'Do you, mean to say, from the city ?' 'No dear, it does not stop there.' Hearing this naked truth (of separation), gradually, and with heavy pain in the heart I did not know who and where I was, what that accursed time was, or whether I was dead or alive ! (A. A. R.).

9491*

कान्ते विचित्रसुरतक्रमबद्धरागे
सङ्केतकेऽपि मृगशावदृशा रसेन ।
तत्कूजितं किमपि येन तदीयतल्पं
नाल्पैः परीतमनुकूजितलावकौघैः ॥

(अ) RŚ 1.25. See No. 9482.

(आ) Skm (Skm [B] 1116, Skm [POS] 2.129, 1) (a. Rudraṭa).

(*a*) काले [का°] RŚ (var.).

(*b*) °शावकालोचनाया: Skm.

(*c*) उत्कूजितं Skm (POS) ; °तुल्पं RŚ (var.) ; तन्त्रं [°तु°] Skm (var.).

(d) परीतमनुशब्दितपत्रिबंधौ ; (°लाचकौघैः RŚ (var.), Skm) RŚ (var), Skm.

Vasantatilakā metre.

When the beloved was completely engrossed in novel ways of love sports even at a strange place (rendezvous), the deer-eyed one was cooing in such a manner in the ecstasy of the moment that flocks of quails came round her couch and began to coo in response [mistaking her coo to be from one of their own kind]. (A. A. R.).

9492*

कान्ते विलासिनि कलावति पद्मनेत्रे
नित्यं त्वयि प्रियतमे रमते मनो मे ।
इत्थं भवन्तमुरुभावनया वदन्तं
श्रीकृष्ण मां बुधजना अपि हा हसन्ति ॥

(आ) SSB 37.35 (a. Śrī-Gaṅgāsahāya).

Vasantatilakā metre.

Beloved, full of sportive charm, proficient in fine arts, O lotus-eyed one, beloved-most, my mind always revels in you— by this kind of persistent love-making of yours, O Lord Kṛṣṇa even the wise, alas ! laugh at me. (A. A. R.).

9493*

कान्ते सागसि कञ्चुकस्पृशि तया साचीकृतग्रीवया
मुक्ताः कोपकषायमन्मथशरक्रूराः कटाक्षाङ्कुराः ।
साकूतं दरहासकेसरवचोमाध्वीकधारालसा
प्रीतिः कल्पलतेव काचन महादानीकृता सुभ्रुवा ॥

(आ) RJ 857 (= 5. 75).

(*b*) मुक्ता RJ (var.).

(*c*) साकूते Rasa.

Śārdūlavikrīḍita metre.

When the errant lover now touched her bodice, she craned her neck and released a flood of cruel looks like the arrows of Cupid who was red with anger ; then, significantly she laughed gently and released a flood of honey-sweet coos and thus the charming eye-browed one bestowed on him a pleasure similar to that of the heavenly wish-granting tree. (A. A. R.).

9493A

कान्ते सागसि काचिदन्तिकगते निर्भर्त्स्य रोषारुणैर्
भ्रूभङ्गीकुटिलैरपाङ्गवलनैरालोकमाना मुहुः ।
बध्वा मेखलया सपत्नरमणीपादाब्जलाक्षाङ्कितं
लीलानीलसरोरुहेण निटिलं हन्ति स्म रोषाकुला ॥

(आ) RAS *ad* 1. 104 (p. 47) (a. Siṁha-bhūpāla).

Śārdūlavikrīḍita metre,

As an errant husband approached the (offended) sweetheart, she rebuked him with hot words of anger, and stared at him again and again with side-glances, with eyebrows knit; she then tied him up with her girdle and with the blue lotus, which she sported, beat him hard on his forehead stained with the red lac from the lotus-feet of her co-wife. (K. V. Sarma).

9494*

कान्ते सागसि यापिते प्रियसखीवेषं विधायागते
भ्रान्त्यालिङ्ग्य मया रहस्यमुदितं तत्संगमाकाङ्क्षया ।
मुग्धे दुष्करमेतदित्यतितरामुक्त्वा सहासं बलाद्
आलिङ्ग्य च्छलितास्मि तेन कितवेनाद्य प्रदोषागमे ॥

(अ) Amar (Amar [D] 42, Amar [RK] 47, Amar [K] 46, Amar [S] 41, Amar [POS] 41, Amar [NSP] 46).[1]

(आ) VS 2146, JS 299. 18 (a. Amaru), IS 1634.

(*a*) शापिते (शायि° or शामि°) [या°] Amar (D), (K), (RK), (VSP), VS; ऽपि हि [°ते प्रि°] VS; °वेशं [°वेषं] Amar (var.).

(*b*) °गमापेक्षय Amar (var.).

(*c*) °र एष [एतद्] Amar (S) ; अतितमाम् (°राम्) Amar (NSP) ; उद्दामहासं [उ° स°] Amar (NSP), (K), VS ; उच्छम्य हास्य [उ° स°] Amar (RK).

(*d*) आश्लिष्य Amar (NSP), (K) ; आकृष्य VS ; कितवेनेति VS.

1. Western (Arj) 46, Southern (Vema) 41 ; Ravi 41, Rāma 49, Br. MM 47, BORI I 49, BORI II 47.

Śārdūlavikrīḍita metre.

Today, in the evening twilight, the knave deceived me : As he had offended against me, I sent him away ; he, however, put on the clothes of my dear (female) friend and came back again. Under the illusion that he was my friend, I embraced him and communicated to him my secret that I wished to meet him. Thereupon he replied. 'Oh, simple one, but that is very difficult (now)', and he laughed wildly and pressed me powerfully in his arms ! (C. H. Devadhar).

9495*

कान्ते स्नेहनिधौ समीयुषि मधौ जित्वा श्रियं शैशिरीं
विश्लेषादिव तस्य पाण्डिमभृतामालोलतानामियम् ।
कर्तुं नूतनचित्रपत्ररचनां किं काननश्रीरिमां
प्राचीनां पवनाञ्चलेन परितः पत्रावलीं लुम्पति ॥

(अ) SMH 8.2.

(*a*) शैशवीं SMH (var.).

(*b*) विश्लेषादितरस्य SMH (var.).

(*c*) नूतनपत्रिचित्ररचनां SMH (var.).

Śārdūlavikrīḍita metre.

Having subdued the charm of the cold season and bringing to her the beauty of the spring which is charming and is an abode of love(-making), the Goddess of beauty, presiding over the forest, observing that the creeper(-friends) had grown pale as if out of separation from him [the spring] and desiring to adorn her afresh with variegated leaves (or painting), now removes the old decorations of leaves all round by the edge of her dress in the form of a breeze. (A. A. R.)

9496*

कान्ते हन्त सुकोमला बत मता प्राग् व्यर्थमेव भ्रमात्
किंतु त्वं भुवि निष्ठुरा निरुपमा पश्यस्यपीमं न माम् ।
तस्माद् वक्षसि ते पयोधरमिषाद् धात्रा निखातार्पितौ
शैलेन्द्राविति सांप्रतं न हि चिरं सौख्यं परक्लेशितुः ॥

(अ) SSB 137. 38 (a. Saṁgrahītuḥ).

Śārdūlavikrīḍita metre.

Beloved, while I was a wandering traveller, I thought, out of delusion, that

you were soft-hearted, but I find that you are the most incomparably hard-hearted person in the world, for you do not even look at me. That is why the Creator has now dug into your chest and placed two hills therein under the guise of the breasts. Indeed, no one who gives pain to others can be happy for long. (A. A. R.).

9497

कान्तो नर्मणि नैपुणेन विदितस्त्वं शैशवद्वेषिणी
क्रीडाशैलशिरोमणिर्गृहमिदं रम्यो वसन्तोत्सवः।
सख्यः कामकथोपचारचतुराः संभोगकालेऽधुना
मानो वा कलहोऽथवा यदि कदा तच्चेतसो निर्वृतिः॥

(आ) Śṛṅgāradhana-śataka of Dhānadarāja (KM XIII 33) 15.

Śārdūlavikrīḍita metre.

A lover is known as one clever in paying loving attentions and you are in your budding youth (and not a child); this mansion is the best of its kind with sportive hillocks and the season is spring with pleasing festivals; your friends are efficient at supplying the different needs of lovers; if, at this time for enjoyment, you have only jealous anger or quarrels, when can you get the happiness of your heart ? (A. A. R.).

9498*

कान्तो यास्यति दूरदेशमिति मे चिन्ता परं जायते
लोकानन्दकरो हि चन्द्रवदने वैरायते चन्द्रमाः।
किं चायं वितनोति कोकिलकलालापो विलापोदयं
प्राणानेव हरन्ति हन्त नितरामाराममन्दानिलाः॥

(आ) SR 330. 24, SSB 195.3.

Śārdūlavikrīḍita metre.

That my beloved lover will be starting for a distant country gives me great anxiety; the moon who gives joy to the world is indeed inimical to one having a face like the moon; moreover these sweet cooings of the cuckoos is the forerunner of my impending laments; the gentle breeze from the flower garden, alas! will forcibly take away my life. (A. A. R.).

9499*

कान्तोऽसि नित्यमधुरोऽसि रसाकुलोऽसि
किं चासि पञ्चशरकार्मुकमद्वितीयम्।
इक्षो तवास्ति सकलं परमेकमूनं
यत् सेवितो भजसि नीरसतां क्रमेण॥

(अ) BhPr 235 (a. Mayūra). Cf. May p.47.

(आ) SSH 2.54, Any 130.181, Ava 50, SR 242.178, SSB 644.1.

(*d*) वहसि [भ°] Any.

Vasantatilakā metre.

O sugar-cane! thou art lovely, ever sweet and full of juice. Moreover, thou art the matchless bow of Cupid. When all the good qualities inhere in thee, thou lackest in one— *viz.*, that when used thou becomest sapless by degrees. (J. Shastri).

9500*

कान्त्या काञ्चनकान्तया परिमलैर्भाग्यैकभोग्यैस् तथा
सौन्दर्येण च साधुनैव कुसुमं हा हन्त न त्वत्समम्।
अक्रोधं शृणु किन्तु दूषणमिव त्वय्यस्ति किञ्चित् पुनस्
तत्त्वज्ञैर्यदचुम्बितं त्वमसि रे चाम्पेय पुष्पन्धयैः॥

(आ) PV 669 (a. Bindu Kavi).

Śārdūlavikrīḍita metre.

You possess a shine pleasing like gold, a fragrance that is the good luck of the fortunate and a beauty that is very good; in short, there is no flower equal to you; listen to me, without anger: there is one defect in you, O *campaka*-flower; the bees who are connoisseurs never come and kiss you (for you have no honey to offer)! (A. A. R.).

9501*

कान्त्या दरिद्रत्वमुपैति चन्द्रः
किमस्ति तत्त्वं विकचोत्पलेषु ।
न वेद्मि विश्वास्य कथं मृगाक्ष्या
सौन्दर्यसृष्टिर्मुषिता विधातुः ॥

(अ) Vikram 9.72.

Upajāti metre (Indravajrā and Upendravajrā).

The moon becomes poor in glow; what real thing is there in the blooming lotuses ? I do not know how the fawn-eyed girl, having created confidence, has stolen away the Creator's creation of beauty. (S. C. Banerji, emended).

9502*

कान्त्या विलुप्तानि विलोचनानाम्
आपाटलानामतिरोदनेन ।
सकुङ्कुमानीव पुनर्भवन्ति
यस्यारिनारीकुचमण्डलानि ॥

(आ) AIR 457.

Upajāti metre (Indravajrā and Upendravajrā).

The wives of whose enemies weep continuously that their eyes get red all over and this [redness] dripping down adorn, as if with saffron, their rounded breasts which have otherwise become devoid of charm. (A. A. R.).

9503*

कान्त्या सुवर्णवरया परया च शुद्ध्या
नित्यं स्विकाः खलु शिखाः परितः क्षिपन्तीम् ।
चेतोहरामपि कुशेशयलोचने त्वां
जानामि कोपकलुषो दहनो ददाह ॥

(अ) BhV 3.15.

Vasantatilakā metre.

I am sure, Oh lotus-eyed one, that though you are attractive, fire has burnt you in envious anger, for, with your bodily lustre excelling gold and your purity you had always thrown to the background the flames of fire. (K. V. Sarma).

कान् पृच्छाम: सुरा: स्वर्गे see No. 8271.

9504**

कान्यकुब्जा द्विजाः सर्वे मागधं माथुरं विना ।
गौडद्राविडविख्याताः कान्यकुब्जाः महोद्भवाः ॥

(आ) Sama 2 क 52.

All in Kānyakubja are brahmans except Māgadhas and Māthuras and they are well known in the Gauḍa and Drāviḍa countries. Of exalted birth are those of Kānyakubja. (K. V. Sarma).

कन्यादाने धनागमे see धर्मारम्भ ऋणच्छेदे

9505*

का पाण्डुपत्नी गृहभूषणं किं
को रामशत्रुः किमगस्त्यजन्म ।
कः सूर्यपुत्रो विपरीतपृच्छा
कुन्तीसुतो रावणकुम्भकर्णाः ॥

(आ) SR 197. 24, SSB 551.23, SRK 167. 15 (a. Prasaṅgaratnāvalī), SRM 2.2.356.[1]

1. Puzzle.

Indravajrā metre.

Who is the wife of Pāṇḍu ? [Kuntī.] Who is the ornament of the home ? [A son]. Who is the enemy of Śrī Rāma ? [Rāvaṇa.] Which is the birth-place of Agastya ? [A pot.] Who is the son of the Sun-god ? [Karṇa.] The last line consists of the answers in the nature of the wrong statement : 'Kuntī's sons are Rāvaṇa-Kumbhakarṇa'. (A. A. R.).

9506*

कापि कान्तमिदमाह महेला
साधु साधय तथा युधि कार्यम् ।
वर्तते तव यथा च जयश्रीर्
लोकनाथललना च सपत्नी ॥

(आ) SuM 29. 3 (in some MSS *cd/ab*).

Svāgatā metre.

A certain (brave) lady said thus to her beloved husband : Well, you may go to the battle, but so aquit yourself that you get the honour of victory and have for my co-wife a divine damsel. (A. A. R.).

9507*

कापि कुडचलिखितावधिरेखा:
प्रोषितप्रियतमा गणयन्ती ।
वेश्मनि प्रबलवह्निपरीते
सास्रया बहिरनीयत सख्या ॥

(आ) Vidy 689 (a. Rāma[candra]).

Svāgatā metre.

A certain wife whose husband had gone on a long journey was counting the days of absence and the limit set for return by counting the lines on the wall of the house ; but the house became enveloped in fierce flames and she had to be dragged outside by her tear-laden friend (as she was so much absorbed). (A. A. R.).

9508*

कापि मुख्यपदवीमधिरोप्य
स्वां सखीं स्वकरधारितदीपा ।
प्राणनाथरतिगेहमयासीद्
अद्भुतो रतिपतेरुपदेश: ॥

(अ) Vikram 11.25.

Svāgatā metre.

A certain lady, holding a lamp in her own hand and keeping her friend on the main road, went into the pleasure-house of her lover ; strange is the instruction of Cupid, the lord of Rati. (S. C. Banerji).

9509*

कापिशायनसुगन्धि विघूर्णन्
उन्मदोऽधिशयितुं समशेत ।
फुल्लदृष्टिवदनं प्रमदानाम्
अब्जचारु चषकं च षडङ्घ्रि: ॥

(अ) Śiś 10. 4.

(आ) SR 314. 7 (a. Śiś), SSB 169. 7 (a. Māgha).

Svāgata metre.

The bee reeling with intoxication settled down alternatively on the ladies' faces and the wine cup, both fragrant with excellent wine, possessed of blossomed faces and charming like the lotus. (A. A. R.).

9510*

कापि शीघ्रमवधीरितमाना
मानिनी विचलिता प्रियधाम्नि ।
आगतेन मरुतापि पुरस्ताल्
लाघवस्य परिहारममंस्त ॥

(अ) Vikram 11.43.

Svāgatā metre.

A proud damsel, disregarding her anger, dashed to her lover's residence, that even the breeze flowing from the front felt that its swiftness had been excelled. (K. V. Sarma).

9511

कापुरुष: कुक्कुरश्च भोजनैकपरायण: ।
लालित: पार्श्वमायाति वारितो नैव गच्छति ॥

(अ) Pad 114. 63 (a. Bhānukara), SR 55. 67, SSB 317. 69.

(*d*) न च SR, SSB.

A knave, a dog and one keen on food, when fondled (and given freedom), come near but never leave even if pushed off. (K.V. Sarma).

9512*

काप्यङ्ग्री रङ्गपत्यारुणयति रमणी भूषणैर्भाति काचिद्
गायत्यन्या परापि प्रलसति लहरीलक्ष्म वासो वसाना ।
यत्नान्या स्नेहपूरान् वितरति च मुदं याति दोलाभिरन्या
सा शृङ्गारद्वितीया रचयति न मन: कस्य शृङ्गारमग्नम् ॥

(आ) SSB 212. 11.

Sragdharā metre.

One lady colours her toes with red lac, another shines with (fine) jewels, a third one sings (divinely), another looks charming donning a dress of wavy design, another showers *sneha-pūra* (loving glances), another is happy by sports on a swing —thus these young ladies, companions to love,— whose mind do they not submerge in love ? (A. A. R.).

9513*

काप्यन्या मुकुलाधिकारमिलिता लक्ष्मीरशोकद्रुमे
माकन्दः समयोचितेन विधिना धत्तेऽभिजातं वपुः ।
किं चाषाढगिरेरनङ्गविजयप्रस्तावनापण्डितः
स्वैरं सर्पति बालचन्दनलतालीलासखो मारुतः ॥

(आ) SkV 175, Kav 77.

(*a*) °मेलिता Kav (MS).

(*c*) चापाटगि° Kav (see note).

(*d*) सर्प्यति Kav (MS).

Śārdūlavikrīḍita metre.

A new Lakṣmī is given office / to deck the *aśoka*-tree with buds ; / the mango dons the noble costume / required by the occasion. / And now the south wind familiar with the grace / of dancing branches of the sandal trees, / is come from Malabar, an expert, / to speak the prologue of Love's Victory. (D. H. H. Ingalls).

9514*

काप्यभिख्या तयोरासीद् व्रजतो शुद्धवेषयोः ।
हिमनिर्मुक्तयोर्योगे चित्राचन्द्रमसोरिव ॥

(अ) Rāgh 1.46 (Cf. Scharpé's Kālidāsa-Lexicon I. 4 : p. 22).

(आ) Sāh *ad* 7. 578 (p. 234-5).

(*b*) शुद्धवेशयोः Ragh (var.), Sāh.

Around (king Dilīpa and queen Sudakṣiṇā), clad in white garments and travelling together, there appeared an inexpressible lustre as would appear at the conjunction of the Moon and the constellation Citrā on a mistless sky. (K. V. Sarma).

9515*

काप्यागतं वीक्ष्य मनोधिनाथं
समुत्थिता सादरमासनाय ।
करेण शिञ्जद्वलयेन तल्पम्
आस्फालयन्ती कलमाजुहाव ॥

(आ) Skm (Skm [B] 1048, Skm [POS] 2. 115. 3) (a. Rājaśekhara), Kav p. 84.
Upajāti metre (Indravajrā and Upendravajrā).

A certain young wife, seeing that the lord of her heart had arrived, rose respectfully and prepared a seat for him by stroking [dusting] the cushion and invited him with her hand, her bracelets tinkling sweetly. (A. A. R).

9516*

का प्रस्तुताभिषेकाद्
आर्यं प्रच्यावयेद् गुणज्येष्ठम् ।
मन्ये ममैव पुण्यैः
सेवावसरः कृतो विधिना ॥

(आ) SRHt 95. 12 (a. Udāttarāghava).

Āryā metre.

Who indeed would disturb the arrangements set on foot to crown the elder brother who is highly worthy (of it) by merit ? Surely, methinks it is an excellent opportunity created (for me) by fate by my own good luck for serving him. (A. A. R.).

9517*

का प्रियेण रहिता वराङ्गना
धाम्नि केन तनयेन नन्दिता ।

कीदृशेन पुरुषेण पक्षिणां
बन्धनं समभिलष्यते सदा ॥

(अ) VMM 1.30.

(आ) SR 200. 55, SSB 557. 56.[1]

1. Puzzle.

Rathoddhatā metre.

Which best of damsels was abandoned by her husband ? [*Śakuntalā.*] Who was the son who consoled her in the house ? [*Bharata.*] What kind of man always desires the capture of birds ? *Śakuntalā-bharata* (*Śakunta-lābha-rata*, 'One who delights in the acquisition of birds'). (A. A. R.).

9518*

का प्रीतिः सह मार्जारैः का प्रीतिरवनीपतौ ।
गणिकाभिश्च का प्रीतिः का प्रीतिर्भिक्षुकैः सह ॥

(अ) Cr 250 (CL V. 1, Crn 264 CnT V. 72.) Cf. न राज्ञां सह नास्ति मैत्रं.

(आ) SRBh, 167. 648, SSB 501. 648, Subh 138, IS 1635, GVS 535 and 534.

(इ) Cf. NM (T) 4.18.

(*a*) का वै प्रीतिस्तु मार्जारैः CL (var.) ; प्रीतीश्च CL (var.) ; मार्जारैः (°री) Subh.

(*b*) प्रीतिस् CL (var.) ; अवनीपतेः (°तिः Subh; °भुजा) CL (var.), Subh.

(*c*) का प्रीति (°तिः Subh) गणिकाभिश्च (गणिका-सार्धं) CL (var.), Subh ; का प्रीतिर्वा गणिकया proposed by Durgā Prasāda in JBBRAS 16.366 ; सह गणिकाया. IS ; प्रीति CL (var.).

(*d*) का प्री° tr. CL (var.) ; प्रीतिः CL (var.); भिक्षुभिः (°के) CL (var.).

Can one have (real) friendship with a cat, a sovereign, a courtezan or a beggar ?

9519*

कामिर्न तत्राभिनवस्मराज्ञा-
विश्वासनिक्षेपवणिक् क्रियेऽहम् ।
जिह्रेति यन्नैव कुतोऽपि तिर्यक्
कश्चित् तिरश्चस्त्रपते न तेन ॥

(अ) Naiṣ 3. 43.

Indravajrā metre.

Who among those (divine) damsels does not confide to me Cupid's latest commands, as one does merchandise to the care of a merchant ? For a bird does not feel shy before any one, and so no one feels shy before a bird. (K. K. Handiqui).

9520*

का भूषा बलिनां, क्षमा, परिभवः, कोपः स्वकुल्यैः कृतः
किं दुःखं, परसंश्रयो, जगति कः श्लाघ्यो, य आश्रीयते ।
को मृत्यु,र्व्यसनं, शुचं जहति के, यैर्निर्जिता शत्रवः
कैर्विज्ञातमिदं विराटनगरच्छन्नस्थितैः पाण्डवैः ॥

(अ) SH 1426.

(*d*) °गरछन्न° SH, (changed *metri causa*).

Śārdūlavikrīḍita metre.

What is the ornament for the strong ? 'Patience.' What is humiliation ? 'That done by one's own people.' What is distress ? 'Dependence on others.' Who is to be praised in this world ? 'He who is resorted to for assistance.' Which is death ? 'Vices.' Who give up grief ? 'Those who have vanquished their enemies.' Who knew this ? 'The Pāṇḍavas who remained *in cognito* in the Virāṭa capital (during their banishment).' (K. V. Sarma).

9521*

कामं करीषाग्निमधो निधाया-
भ्रमेण तापातिशयं भजध्वम् ।
युष्माकमद्यावधि नाधिकारो
दुग्धातिमुग्धाधरमाधुरीषु ॥

(आ) SH 1641.

Upajāti metre (Indravajrā and Upendravajrā).

Placing the glowing cowdung pots below (the cots), leisurely enjoy the warmth. You do not have, till now, the right to enjoy (the bridal warmth) and the lips of shy young girls sweeter than milk. (K. V. Sarma).

9522*

कामं कर्णकटुः कृतोऽतिमधुरः केकारवः केकिनां
मेघाश्चामृतधारिणोऽपि विहिताः प्रायो विषस्यन्दिनः ।
उन्मीलन्नवकन्दलावलिरसौ शय्यापि सर्पायते
तत् किं यद् विपरीतमत्र न कृतं तस्या वियोगेन मे ।।

(अ) RŚ 2.85.

(a) करोति मधुरः or कृतोऽपि म° RŚ (var.); केकिनो RŚ (var.).

(b) °मृतदायिनो (°नौ) or °मृतवर्षिणी RŚ (var.); प्रायेण RŚ (var.); विषं स्यन्दिनः RŚ (var.).

(c) °वनिरसौ RŚ (var.); सह्याप्यसह्यायते or सर्पो यद्य शिय्यायते RŚ (var.).

(d) चिद्विप [यद् वि°] RŚ (var.); °तमद्य RŚ (var.); कृते RŚ (var.); किं [मे] RŚ (var.).

Śārdūlavikrīḍita metre.

The highly sweet notes of peacocks are now indeed painful to the ear; the clouds though bearing *amṛta* [nectar or water] appear to be shedding liquid poison; the bed spread with blossomed *kandalā*-flowers looks like a bed of serpents; what is not topsy turvy to me, separated as I am from her? (A. A. R.).

9523*

कामं कामदुघं धुङ्क्ष्व मित्राय वरुणाय च ।
वयं धीरेण दानेन सर्वान् कामानशीमहि ।।

(आ) Pad 109.24 (a. Deveśvara), ŚP 495, SG 807, SR 181.2 (a. ŚP), SSB 520.1.

(a) कामदुघे धुक्ष्य ŚP, SG.

(c) वीरेश ŚP; वरिशदानेन SG.

You may milk the very wish-granting cow in order to propitiate the gods Indra and Varuṇa; (as for ourselves), we will make with pleasure worthy gifts (to the needy) and thus get all our desires fulfilled. (A. A. R.).

9524*

कामं कामयते न केलिनलिनीं नामोदते कौमुदी-
निस्यन्दैर्न समीहते मृगदृशामालापलीलामपि ।
सीदन्नेष निशासु दुःसहतनुर्भोगाभिलाषालसैर्
अङ्गैस्ताम्यति चेतसि व्रजवधूमाधाय मुग्धो हरिः ।।

(आ) Skm (Skm [B] 303, Skm [POS] 1.61.3) (a. Śaraṇa), PG 370 (a. Śaraṇa, in some MSs) (a. Umāpatidāsa).

(a) नलिनीमामोदते or नलिनीरामोदते PG (var.); कोमुदीं PG (var.).

(b) निस्पन्दैर्न or निःस्पन्देन PG (var.).

(c) निः सह° PG.

(d) व्रजवधूमादाय PG (var.).

Śārdūlavikrīḍita metre.

He does not indeed desire for the sportive lotus pond, nor take delight in the spreading moonlight, nor long for sports with garland-balls in the company of gazelle-eyed damsels; sinking in the bed, during nights, with unbearable pain all over his body, with no desire for any kind of enjoyment, the love-lorn Kṛṣṇa now suffers much, thinking of his cowherdess in mind. (A. A. R.).

9525

कामं कामयमानस्य यदा कामः समृद्ध्यते ।
अथैनमपरः कामस् तृष्णा विध्यति बाणवत् ।।

(अ) MBh (MBh [Bh] 13. 94. 30, MBh [R] 13. 93. 48, MBh [C] 13. 4443), SkP, Prabhāsa-kṣetra-māhātmya 255.34.

(आ) IS 1646.

(*b*) यथा [य°] MBh (var.) ; यदि SkP ; समृध्यति MBh (var.) ; प्रसिध्यति (°ते) MBh (var.) ; स सिद्धचति [स°] SkP.

(*c*) तथै° SkP ; परम: or अपरं or अवर: [अपर:] MBh (var.) ; कामो SkP.

(*d*) त्विष्टा बाणेन विष्यति MBh (var.) ; तूष्णीं or तूर्णं or नृणां or तृष्णां or त्विष्टो [तृ°] MBh (var) ; भूयो [तृ°] SkP.

When one desire cherished by a person becomes gratified, there springs immediately another whose gratification is sought for, which pierces him like a shaft. (P. C. Roy).

9526*

कामं काममसम् त्वमत्र जगति ख्यातोऽसि यत् सर्वदा
रूपेणैव महीपते तव धनु:पाण्डित्यमन्यादृशम् ।
त्वं यस्मिन् विशिखं विमुञ्चसि तमेवोद्दिश्य मुक्तत्रपं
त्रुटयत्कंचुकमुद्गतस्पृहमहो धावन्ति देवाङ्गना: ॥

(आ) SR 101. 204, SSB 401. 221, PV 60 (a. Balājībhaṭṭa).

(*a*) तत् प्रायशो [यत् स°] PV.

Śārdūlavikrīḍita metre.

Indeed you are equal to Cupid, O king and are well known in the world for handsomeness ; your dexterity with the bow is something unique, for, that person whom you fit as the target for the discharge of your arrow, towards him divine damsels run without shame, O wonder, in all eagerness with their jacket strings snapping ! (A. A R.).

9527

कामं कुमीनसदृशं
राज्यमपि प्राज्यकण्टकं कुशल: ।
पाकान्वितमतिसुरसं
भुङ्क्ते बहुधावधानेन ॥

(आ) SMH 7.12.

(*b*) पाज्यकण्ठकं SMH (var.).

Ārya metre.

A clever man indeed rules his kingdom efficiently even though it may be full of thorns [troubles], by bestowing great care and making it soft even as a person eats a fish full of bones by cooking it and making it juicy and eating it carefully. (A. A. R.).

9528*

कामं कूले नवीनामनुगिरि महिषीयूथनीडोपकण्ठे
गाहन्ते शष्पराजीरभिनवशलभग्रासलोला बलाका: ।
अन्तर्विन्यस्तवीरुत्तृणमयपुरुषत्रासविघ्नं कथंचित्
कापोतं कोद्रवाणां कवलयति कणान् क्षेत्रकोणैकदेशे ॥

(आ) SkV 264 (a. Yogeśvara), Prasanna 97a, Skm (Skm [B] 1281, Skm [POS] 2.162.1) (a. Yogeśvara), Kav p. 78.

(*a*) °नीलोप° Skm.

(*b*) शर्षराजी अतिनरशरभश्वास° Prasanna ; °ग्रामलोला Skm (var.).

(*c*) °त्रासनं यं SkV (var.) ; °डासविद्यं Prasanna.

Sragdharā metre.

By the stream bank, up toward the hills, / close by where the buffaloes are lying, / the cranes stalk calmly through the young grass / hunting for fresh locusts ; / the flock of doves, though hindered by their fear / of straw-filled scarecrows set therein, / yet manages to peck up grains of beggarweed / along a corner of the field. (D. H. H. Ingalls).

9529*

कामं कोपकषायिताक्षियुगलं कृत्वा करोत्फालनैः
क्षुद्रान् वन्यमृगात् करीन्द्र सहसा विद्रावय त्वं मुदा ।
हेलाखण्डितकुम्भिकुम्भविगलद्रक्तारुणाङ्गे हरौ
जाते लोचनगोचरे यदि भवान् स्थाता तदा मन्महे ॥

(अ) Any Śat 54.

Śārdūlavikrīḍita metre.

Oh lordly elephant, making your eyes red with anger you may indeed drive away gleefully small animals quickly by swinging your trunk ; but we will honour you only if you stand (bravely) when sighting a lion whose claws are red with the blood flowing from temples of elephants torn to pieces by him sportively. (A. A. R.).

कामं क्रोधं see also No. 9591.

कामं क्रोधं च मृत्युं च see No. 9592.

9530

कामं क्रोधं च लोभं च दम्भं दर्पं च भूमिपः ।
सम्यग्विजेतुं यो वेद स महीमभिजायते ॥

(अ) MBh (MBh [Bh] 5.127, 37, MBh [Cit] 5.128.33, MBh [C] 5.4342).

(आ) IS 1648.

(*b*) दर्पं दंभं tr. MBh (var.) ; दम्भं हर्षं MBh (var.); डंभं MBh (var.) ; भूमिप MBh (var.).

(*c*) विधातुं or विहा° MBh (var.).

(*d*) महान् MBh (var.) ; अतिजायते (अभि°) or अपि जा° or अभिरक्षति or अभिरक्षयेत् or अधिजायते MBh (var.)

That king who knoweth well how to conquer lust and wrath, and avarice and boastfulness and pride, can own the sovereignty of the whole earth. (P. C. Roy).

9530A

कामं क्रोधं भयं लोभं दम्भं मोहं मदं तथा ।
निद्रां मत्सरमालस्यं नास्तिक्यं च परित्यज ॥

(आ) SPR 209. 3 (a. Itihāsasamuccaya 18. 19).

Give up passion, anger, fear, avarice, boastfulness, delusion and pride, and, so also, slumber, rivalry, idleness and agnosticism. (K. V. Sarma).

कामं क्रोधं मदं मानं see No. 9574.

9531

कामं क्रोधं लोभं मोहं
त्यक्त्वात्मानं पश्य हि कोऽहम् ।
आत्मज्ञानविहीना मूढास्
ते पच्यन्ते नरके मूढाः ॥

(अ) Mohamudgara (not quoted in JA 12. 608 sqq. and in NS).

(आ) SPR 607.19 (a. Moha° 7), IS 1647 (a. Moha.), SRK 38. 9 (a. Moha.°).

(*a*) कामक्रो° Moh (var.).

(*b*) पश्यति [प° हि] Moh (var.).

(*d*) नरकनिगूढः Moh (var.); SPR नरकेनिग्रूटाः Moh (hypermetric).

Mātrāsamaka metre.

Abandoning (passionate) desire, anger, covetousness, and delusion look at yourself as to what you really are ; those fools who are devoid of self-knowledge, they are thrust into hell and are burnt by hell-fire. (A. A. R.).

9532*

कामं गुणैर्महानेष प्रकृत्या पुनरासुरः ।
उत्कर्षात् सर्वतो वृत्तेः सर्वाकारं हि दृप्यति ॥

(अ) Mahāvira 3.12.

Truly he[1] is great by his good qualities, but by nature he is a demon ; for he is altogether proud from the excellence of his behaviour. (J. Pickford).

1. Vasiṣṭha.

9533

कामं जनाः स्मयन्ते
कैलासविलासवर्णनावसरे ।
साधनकथनावसरे
साचीकुर्वन्ति वक्त्राणि ॥

(अ) Vaidi 75.

Āryā metre.

People indeed smile (joyfully) at the time when the joys of the heaven Kailāsa are described ; when the disciplines necessary to attain it are described they turn their faces away (with a wry smile). (A. A. R.).

कामं जीर्णपलाशपत्र° see No. 9560,

9534**

कामं तु क्षपयेद् देहं पुष्पमूलफलैः शुभैः ।
न तु नामापि गृह्णीयात् पत्यौ प्रेते परस्य तु ॥

(अ) Mn 5. 157 (in MnJh 5.155). Cf. 1.75.

At her[1] pleasure let her emaciate her body by (living even on) pure flowers, roots, and fruit ; but she must never mention the name of another man after her husband has died. (G. Bühler).

1. widow's.

9535*

कामं दहन्तु मरुतो मलयाचलस्य
चन्द्रोऽपि पातयतु वा नितरां स्फुलिङ्गान् ।
दूरे प्रियो विमलवंशमणिः पतिर्मे
तत्साम्प्रतं त्वरितमानय तं कथंचित् ॥

(आ) SSB 122.6 (a. Saṁgrahītuḥ).

Vasantatilakā metre.

Let the breeze from the Malaya mountain burn me to its heart's content, / let the moon scatter at will his fiery rays on me ; / my beloved husband, the gem of a noble family, is far away; / you now hurry up and somehow bring him over here quick. (A. A. R.).

9536*

कामं दीर्घा भवेद् यात्रा कामं पन्था महान् भवेत् ।
सोऽपि प्रभोः कृपामेव नित्यमाश्रयतेऽन्ततः ॥

(आ) SSMā 12. 11-2.

(*b*) पन्थो SSMā.

The journey may take a long time, the road too may be long, but even such a person will have to turn to the compassion of the Lord at the end. (A. A. R.).

9537

कामं दुग्धे विप्रकर्षत्यलक्ष्मीं
कीर्तिं सूते दुष्कृतं या हिनस्ति ।
तां चाप्येतां मातरं मङ्गलानां
धेनुं धीराः सूनृतां वाचमाहुः ॥

(अ) Uttara 530.

(आ) SRK 110.5 (a. Uttara), IS 7816, SSap 557, SRRU 908 (cf. Uttara 5. 29), SR 85. 12 (a. Uttara), SSB 363.28.

(*a*) कामान्दुग्धे SRK, IS, SSB.

Śālinī metre.

And, wise men call that same speech, which is true and agreeable, which yields the objects of desires (like milk), which banishes misfortune, which produces fame, which destroys sin— the cow , the mother of prosperity. (C. N. Joshi).

9538

कामं दुर्विषहज्वरं जनयति व्याघूर्णयत्यक्षिणी
गात्राण्यूरुनितम्बगण्डहृदयान्युच्छूनयत्युल्बणम् ।
तां तां दुर्विकृतं करोति सुहृदो गाढं व्यथन्ते यया
व्याधिर्यौवनमात्मनाशनियतः के ते ग्रहण्यादयः ॥

(अ) Bhartṛharinirveda of Hariharopādhyāya (KM 29). 5. 16.

Śārdūlavikrīḍita metre.

It causeth love, a fever hard to bear, / makes thine eyes to water, swells thy frame / with passion, worketh every

evil change / whereat thy friends lament, because of her / who bringeth this destruction on thy youth. (L. H. Gray).

9539-40*

कामं दृष्टा मया सर्वा विवस्त्रा रावणस्त्रियः ।
न तु मे मनसः किंचिद् वैकृत्यमुपपद्यते ॥
मनो हि हेतुः सर्वेषाम् इन्द्रियाणां प्रवर्तने ।
शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥

(अ) R (R [Bar] 5.9.38-9, R [B] 5. 10. 41-2, R [G] 514. 59-60, R [L] 56. 43-4).

(*a*) दृष्ट्वा R(var).

(*b*) विश्वस्ता (°विधा) भरणाः (°ण) स्त्रियः R (var.) ; विस्तराद् or विविधा R (var.).

(*c*) हि [तु] R (var.) ; मनसा R (var.).

(*d*) वैरूप्यम् R (var) ; अपि जायते or °जायते or °लभ्यते or गच्छति [उप°] R (var.).

तन्मनस्तु व्यवस्थितं or तच्च मे शुच्यवस्थितं R (var.); हि [च] R (var.).

Although uncovered wives of Rāvaṇa have been beheld by me, yet there are no signs that my mind hath undergone any alteration. The mind activates all the senses in course of actions, good or evil. It is verily mind which is the cause of all actions, and herein my mind is righteously disposed. (B. Khan).

9541*

कामं न पश्यति दिदृक्षत एव भूम्ना
नोक्तापि जल्पति विवक्षति चादरेण ।
लज्जास्मरव्यतिकरेण मनोऽधिनाथे
बाला रसान्तरमिदं ललितं बिभर्ति ॥

(अ) RŚ 1.00.

(*a*) हृदि क्षत [दि°] RŚ (var.).

(*b*) चाधरेण RŚ (var.).

Vasantatilakā metre.

She does not look at him (directly) but desires it greatly ; / though addressed she speaks not, but desires to speak lovingly ; / thus the (newly married) girl experiencing a mixture / of shyness and love exhibits, towards the lord of heart, a pleasing kind of sentiment / which is different from ordinary love. (A. A. R.).

9542*

कामं निष्करुणं वेत्सि वेत्सि तं बहुवल्लभम् ।
दूति चूताङ्कुरखरा दिशो वेत्सि न वेत्सि किम् ॥

(अ) Skm (Skm [B] 1027, Skm [POS] 2.110.2).

It is true that you know him to be pitiless / and that he has a number of beloveds ; / but, dear messenger, do you see or not see / the directions filled with the aroma of mango sprouts? (A. A. R.).

9543*

कामं नृपाः सन्तु सहस्रशोऽन्ये
राजन्वतीमाहुरनेन भूमिम् ।
नक्षत्रताराग्रहसंकुलापि
ज्योतिष्मती चान्द्रमसैव रात्रिः ॥

(अ) Ragh 6.22 (cf. A. Scharpé's Kālidāsa-Lexicon, I. 4 : p. 91).

(आ) Kuv *ad* 18.52, Vidy 854 (a. Kālidāsa), SR 104. 110 (a. Kuv), SSB 395. 120 (a. Kālidāsa), RAS *ad* 2. 108-9 (p. 213).

(*a*) सन्ति Ragh (var.), Kuv, SR, SSB ; सहस्त्रशो° Vidy, Kuv, SSB ; सहस्रः शो° SR.

Indravajrā metre.

Granted, that there are other kings in thousands, / yet, they call this earth as one possessed of a good king on account

of him (alone); the night, though crowded with constellations, stars and planets, is possessed of brightness on account of the moon alone. (R. D. Karmarkar).

9543A

कामं परमिति ज्ञात्वा देवोऽपि हि पुरन्दरः ।
गौतमस्य मुनेः पत्नीम् अहल्यां चकमे पुरा ॥

(अ) Buddhacarita 4. 72.

(*a*) परमित Bu° (var.).

(*c*) गौतमस्य मुने Bu° (var.).

Knowing that love is the highest good, even than God Purandara, for instance, of olden times fell in love with Ahalyā, the wife of Gautama. (E. H. Johnston).

9544*

कामं प्रत्यादिष्टां
स्मरामि न परिग्रहं मुनेस् तनयान् ।
बलवत् तु दूयमानं
प्रत्याययतीव मे हृदयम् ॥

(अ) Śāk 5.33 (in some editions 5. 31 or 5.32). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 72).

(आ) Amd 69. 134, 5. 83, Sar RAS *ad* 2. 108-09 (p. 213).

(*d*) मां [मे] Śāk (var.) ; सा [मां] Śāk (var.) ; चेत: [हृ°] Sar, Amd.

Āryā metre.

Do what I will, I cannot call to mind / that I did ever espouse the sage's daughter; / therefore I have disowned her; yet / 'tis strange / how painfully my agitated heart / bears witness to the truth of her assertion / and makes me credit her against my judgment. (M. Monier Williams).

9545-7

कामं प्रदीपयति रूपमभिव्यनक्ति
सौभाग्यमावहति वक्त्रसुगन्धितां च ।
ऊर्जं करोति कफजांश्च निहन्ति रोगांस्
ताम्बूलमेवमपरांश्च गुणान् करोति ॥

युक्तेन चूर्णेन करोति रागं
रागक्षयं पूगफलातिरिक्तम् ।
चूर्णाधिकं वक्त्रविगन्धकारि
पत्राधिकं साधु करोति गन्धम् ॥

पत्राधिकं निशि हितं सफलं दिवा च
प्रोक्तान्यथाकरणमस्य विडम्बनैव ।
कक्कोलपूगलवलीफलपारिजातैर्
आमोदितं मदमुदा मुदितं करोति ॥

(अ) Varāhamihira's Bṛhatsaṁhitā 77. 35-37. For No. 9545 see also Cr 1353 (CRC 7.46, CRBh I.63, CPS 199.66). For No. 9546 see also Vet 1. 17 (wrongy 1.19).

(आ) JS 402. 132-3 (a. Varāhmihira). Cf. ताम्बूलं कटुतिक्त° and ताम्बूहरिता. Cf. P.K. Gode, Studies in Indian Cultural History, Vol. I, pp. 148, 158.

Betel stimulates love, sets off the countenance, ingratiates, gives fragrance to the mouth, is tonic, quells phlegmatic diseases and is productive of yet other advantages.

Used with a moderate dose of lime, it gives colour; with too excessive a dose of areca-nut, it destroys colour; with too much lime, it gives a bad smell to the mouth, but when the betel-leaf predominates, a pleasant smell.

At night a quid of betel is salutary, if it consists chiefly of leaf, and at daytime, if it is mixed with lime; to apply betel in any other fashion than those

here prescribed is a mere abuse of it. When the fragrance of betel is enhanced by *kakkola*, Areca, Averrhoa and Enythrine, it awakens the joys of amorous intoxication. (H. Kern).

9548*

कामं प्रदोषतिमिरेण न दृश्यसे त्वं
सौदामिनीव जलदोदरसंधिलीना ।
त्वां सूचयिष्यति तु माल्यसमुद्भवोऽयं
गन्धश्च भीरु मुखराणि च नूपुराणि ॥

(अ) Mṛcch 1.35, Cār 1.18.

(आ) GVS 265, AIS 47. 6-9.

(*b*) सौदामनीव Mṛcch (var.), Cār ; °संवलीना Mṛcch (var.) ; संनिरुद्धा Cār.

(*c*) वायुवशोपनीतो Cār.

(*d*) शब्दमु° Cār ; भूषणानि Cār.

Vasantatilakā metre.

'Tis true, the night is dark, O timid maid,[1] / and like the lightning hidden in the cloud, / you are not seen ; yet you will be betrayed / by fragrant garlands and by anklets loud. (A. W. Ryder).

1. Vasantasenā.

9549

कामं प्रियानपि प्राणान् विमुञ्चन्ति मनस्विनः ।
इच्छन्ति न त्वमित्रेभ्यो महतीमपि सत्क्रियाम् ॥

(आ) VS 513 (a.Bharcu), ŚP 252 (a.Bharcu), AP 59 (a. Bharcu), Vjv 44 (p. 148) (a. Ājanaśūra), SR 79. 1 (a. VS), SSB 353. 4 (a. Bharcu), SRK 47. 1 (a. ŚP.)

Persons possessing self-respect may indeed abandon life which is so dear, but never desire hospitality from unfriendly people, however great it may be. (A. A. R.).

9550*

कामं प्रिया न सुलभा
मनस् तु तद्भावदर्शनाश्वासि ।
अकृतार्थेऽपि मनसिजे
रतिमुभयप्रार्थना कुरुते ॥

(अ) Śāk 2.1. See A. Scharpé's Kālidasa-Lexicon, I. 1 : p. 25.

(आ) Sāh. *ad* 6. 352 (p. 149), AA *ad* 7. 9 (p. 79).

(*b*) च [तु] Śāk (var.); °दर्शनायासि Śāk (var.), Sāh (var.) ; °दर्शनीयासि Śāk (var.).

(*d*) उभयं प्रा° Śāk (var.).

Āryā metre.

May be, she (Śakuntalā) is not of easy reach, but my (Duṣyanta's) mind is assuaged at seeing her attitude. Though, love has not been fulfilled, mutual endearment develops love. (K.V. Sarma).

कामं बन्धनमेवैकं see No. 9607.

9551*

कामं भवन्तु मधुलम्पटषट्पदौघ-
संघट्टघुन्घुमघनध्वनयोऽब्जखण्डाः ।
गायत्यतिश्रुतिसुखं विधिरेव यत्र
भृङ्गः स कोऽपि धरणीधरनाभिपद्मः ॥

(आ) JS 105. 10 (a. Śrutadhara), VS 930 (a. Bhaṭṭa-Vasudeva), ŚP 1144 (a. Śrutadhara), Any 134. 137, SR 244. 228 (a. ŚP), SSB 648. 24 (a. Śrutadhara), Kav p. 41 (Vasudeva).

(*b*) °घुर्घुरघ° ŚP, Any, SR, SSB; सङ्घा: [°ख°] JS.

(*c*) गायन्नति° VS, ŚP, Any, SR, SSB.

Vasantatilakā metre.

Let the clusters of lotuses be indeed noisy / with the very loud humming of swarms of bees / intoxicated by imbibing

honey; but it is the creator Brahmā / who sings sweetly (the scriptures), an unique bee / seated on the lotus sprung from the navel of Viṣṇu. (A. A. R.).

9552*

कामं भवन्तु सरितो भुवि सुप्रतिष्ठाः
स्वादूनि सन्तु सलिलानि च शुक्तयश्च ।
एतां विहाय वरवर्णिनि ताम्रपर्णीं
नान्यत्र सम्भवति मौक्तिककामधेनुः ॥

(आ) KāvR 14. 10 (p. 80), KH 15.23-4. Cf. Bālarāmāyaṇa 3. 31.

(*d*) or नान्यात्र KH.

Vasantatilakā metre.

Let there indeed be rivers which are well known, / let the water in them be sweet and let there be shells ; / but excepting the river Tāmraparṇī, charming lady, / there does not exist another river, the wish-granting cow yielding pearls. (A. A. R.).

9553*

कामं मा कामयध्वं वृषमपि च भृशं माद्रियध्वं न वित्ते
चित्तं दत्त श्रयध्वं परममृतफला या कला तामिहैकाम् ।
इत्थं देवः स्मरारिर्वृषमधरचरीकृत्य मूर्त्यैव दित्सन्
निःस्वो विश्वोपदेशानमृतकरकलाशेखरस्त्रायतां वः ॥

(आ) Skm (Skm [B] 18, Skm [POS] 1.4.3) (a. Kavipaṇḍita-Śrī Harṣa).

(*c*) हिंसन् [दि°] Skm (var.).

Sragdharā metre.

Do not care (much) for love(-making), do not accept too much even of *dharma*, direct not your mind towards wealth, but resort to one fine art which gives ambrosial fruits — thus does Lord Śiva, the enemy of Cupid, riding the *vṛṣa* (bull), and penniless, give advice to all by adorning himself with a *kalā* [digit] of the nectar-rayed moon. May he give protection to you all. (A. A. R.).

9554

कामं लिखतु संस्थानं कश्चिद् रूपं च भास्वतः ।
अभित्तिविहितालम्बम् आलोकं विलिखेत् कथम् ॥

(आ) SNi 2. 3.

One may, perhaps, paint the features and figure of the Sun (on a wall), but how will one put on the canvas the light which is beyond the support of any wall ? (A. A. R.).

9555*

कामं वनेषु हरिणास्
तृणेन जीवन्त्ययत्नसुलभेन ।
विदधति धनिषु न दैन्यं
ते किल पशवो वयं सुधियः ॥

(अ) Śānt 1. 14 (in some texts 1. 15).

(आ) SR 80. 28 (a. Śānt), SSB 354. 31, ŚP 261, SkV 1494, Skm (Skm [B] 2214, Skm [POS] 5.43.4) (a. Silhaṇa), JS 93. 1, SV 1038 (a. Bilhaṇa), Pad 9157 (a. Bihlaṇaśataka), Sar 4. 114, ŚB 2. 341, RJ 461, IS 1636, SH 986 and 182*, SRRU 982, Vidy 779.

(*a*) काले [का°] Sānt (var.).

(*b*) तृणानि स्वादन्त्ययत्नसुलभानि Sar ; जीवत्य° SH fol 86 b.

(c) धनिषु (°नो° SH fol 71b) न दैन्यं विदधति ŚP, SR, SSB, JS, SH (both places) ; निदधति Śānt (var.).

(*d*) खलु [कि°] ŚP, SR, SSB, Pad ; स्वधिय° [सु°] Sānt (var.).

Āryā metre.

Peaceful, the gentle deer untroubled gaze ; / all that they need, their forest-home supplies. / No greed for wealth nor envy clouds their days. But these are only beasts, and we are wise ! (J. Brough).

9556*

कामं वपुः पुलकितं नयने धृतास्रे
वाचः सगद्गदपदाः सखि कम्पि वक्षः ।
ज्ञातं मुकुन्दमुरलीरवमाधुरी ते
चेतः सुधांशुवदने तरलीकरोति ॥

(आ) PG 181 (a. Raṅga), Bhaktirasāmṛta p. 823 (a. PG), SH 1919.

(*a*) पुलकितं SH.

(*b*) सखि वेपथुश्च PG (var).

Vasantatilakā metre.

Your body is horripillated ; your eyes shed tears (of joy), your words are choked with emotion, friend ; and your bosom heaves. Ah, I understand, the sweetness of the music of the flute of Śrī Kṛṣṇa makes your mind, O moon-faced one, full of tremulousness. (A. A. R.).

9557*

कामं वाचः कतिचिदफलाः सन्तु लोके कवीनां
सन्त्येवान्या मधुरिपुकथासंस्तवात् कामधोग्ध्यः ।
वित्तं कामं भवतु विफलं वत्तमश्रोत्रियेभ्यः
पात्रे दत्तैर्भवति हि धनैर्धन्यता भूरिदातुः ॥

(अ) Viśvaguṇādarśa 544.

(आ) SR 69.27, SSB 338.34.

(*b*) °पुकथाः संस्त° Viśva°, SR ; °संस्तवाः Viśva°.

Mandākrāntā metre.

May be that some words of the poets are unfruitful, but there are others which, on account of their describing the exploits of Śrī Kṛṣṇa, become veritable wish-granting cows ; , granted that wealth given to people not proficient in scripture is unfruitful, that given to worthy persons brings blessings to the liberal donors. (A. A. R.).

9558

कामं विषं च विषयाश्च निरीक्ष्यमाणाः
श्रेयो विषं न विषयाः परिसेव्यमानाः ।
एकत्र जन्मनि विषं विनिहन्ति पीतं
जन्मान्तरेषु विषयाः परितापयन्ति ॥

(आ) VS 3384 (a. Candragopin).

Vasantatilakā metre.

Looking closely into poison and indulgence in sensual pleasures, poison is indeed preferable to pampering the senses. Poison kills in the current birth, whereas sensual pleasures torment even in subsequent births. (A. A. R.).

9559*

कामं शिवेन शमितं पुनरुज्जगार
दृष्टिस् तवेति किमियं जननि स्तुतिस्ते ।
लीलाप्रसूतपुरुषार्थचतुष्टयायास्
तस्याः परं तु स भवत्ययथुक्तयवादः ॥

(अ) Ānas 87.

Vasantatilakā metre.

That your glance restored to the wakeful state Cupid who was put to rest by Śiva is no praise bestowed on you, Divine mother ; on the other hand, it only becomes an inconsistent statement in as much as you are the sportive originator of all the four aims of human existence, (including *Kāma*).[1] (A. A. R.).

1. *Dharma, artha, kāma, mokṣa.*

9560

कामं शीर्णपलाशपत्ररचितां कन्थां वसानो वने
कुर्यामम्बुभिरप्ययाचितसुखैः प्राणानुबन्धस्थितिम् ।
साङ्गग्लानि सवेपितं सचकितं सान्तर्निदाघज्वरं
वक्तुं न त्वहमुत्सहे सकृपणं देहीति दीनं वचः ॥

(अ) Śānt 4.4.

(आ) SkV 1616, SR 74. 47, SSB 345. 49, IS 1637.

(*a*) जीर्ण° [शी°] Śānt (var.), SR, SSB; °संहतिकृतं [°पत्र°] Śānt (var.), SkV, SR, SSB ; संभृतिकृतां Śānt (var.) ; दधानो [व°] Śānt (var.).

(*b*) अस्माभिर् Śānt (var.) ; आयाचितमुखैः Śānt (var.) ; अतिमुखैः Śānt (var.), प्राणावब° SkV (discarded by the translator).

(*c*) साङ्गम्लानि (°णि) or स्वाङ्गम्लानि Śānt (var.) ; सवेपथुं Śānt (var.), स्वान्तर्निदाघ° Śānt (var.), SR, SSB ; शान्तेर्निदाघ° or शन्तेर्निदाघ° or शान्तनिदाघ° or शान्तं निदाध or सस्वेददाह or सखेददाह Śānt (var.) ; चान्तर् [सा°] SkV (var.).

(*d*) वक्तं Śānt (var) ; नन्वहं [श°] Śānt (var.) ; °त्सहेय कृ° SkV; सुकृपणं (°णां) Śānt (var.); देहीत्यदैद्यं [दे° दी°] SkV.

Śārdūlavikrīḍita metre.

Gladly would I wear a patch-work made of broken leaves / and dwelling in the forest, keep myself alive / on water that brings joy because it is not begged. / But what I cannot do is speak, with failing limbs, / trembling and fearful, holding in my pain, / that humble, shameful sentence, "Give." (D. H. H. Ingalls).

9561*

कामं शुनको नृपति-
प्रसादतः स्याद् गजेन्द्रमौलिस्थः ।
भवतेव तेन सह रे
नार्दयितुं शक्यते जातु ॥

(आ) SSB 622. 19 (a. Saṁgrahītuḥ).

Āryā metre.

It may be that a dog has been placed on the head of a lordly elephant by the pleasure of the king ; but, Oh lion, can he ever tear to pieces (that elephant) which you are capable of ? (A. A. R.).

9562*

कामं श्यामतनुस् तथा मलिनयत्यावासवस्त्रादिकं
लोकं रोदयते भनक्ति जनतागोष्ठीं क्षणेनापि यः ।
मार्गेऽप्यङ्गुलिलग्न एव भवतः स्वाभाविनः श्रेयसे
हा स्वाहाप्रिय धूममङ्गजमिमं सूत्वा न किं लज्जितः ॥

(आ) Any 106.107.

(*c*) जनकस्याभ्येति [भ° स्वा°] Any (var.).

Śārdūlavikrīḍita metre.

(The smoke) is dark, it blackens homes, clothes and other things, it brings tears to the eyes of the people and breaks up an assembly of men in a moment ; O fire, whose touch (in the cold season) even by the finger-tip brings welfare (fame) to you, O Lord of *svāhā* (Fire), are you not ashamed to produce this smoke from your body ? (A. A. R.).

9563*

कामं सन्तु सहस्रशः कतिपये सारस्यधौरेयकाः
कामं वा कमनीयतापरिमलस्वाराज्यबद्धव्रताः ।
नैवंवं विवदामहे न च वयं देव प्रियं ब्रूमहे
यत्सत्यं रमणीयतापरिणतिस्त्वय्येव पारं गता ॥

(अ) Kṛṣṇakarṇāmṛta 1. 100 (S. K. De's edition ; in other editions 1.99).

(*b*) परिणतस्वा° Kṛṣṇa° (var.).

(*c*) तैनँवं [नै°] Kṛṣṇa° (var).

Śārdūlavikrīḍita metre.

Thousands of men, well-versed in the science of Beauty— let them be ; likewise those who with the realization of supremest loveliness (elsewhere) stand pledged ; with them I have no quarrel ; nor indeed do I seek to flatter thee, Oh Lord ! But the truth verily is this, that in Thee alone doth culminate the essence of supreme Beauty ! (M. K. Acharya).

9564

कामं सर्वोऽप्यलंकारो रसमर्थे निषिञ्चति ।
तथाप्यग्राम्यतैवैनं भारं वहति भूयसा ॥

(अ) KāD 1.62.

(*b*) निषिञ्चतु KāD (var.).

(*c*) अमाम्य° KāD (var.) ; एतं व KāD (var.).

Granting that all arts of speech[1] add delectableness to the idea (conveyed), it is the absence of vulgarity of expression alone that is mostly responsible for delectableness. (V. Narayana Ayer).

1. *alaṁkāra*

9564A

कामं सुधाकरकरामृतदिव्यरूप-
सौधाग्रपीठवसतिः सुखमस्तु काकः ।
श्रीसुन्दरीरमणसङ्गमकण्ठलग्न-
पूर्यत्सुधामणितजित् किमसौ कपोतः ॥

(अ) Ava 133.89.

Vasantatilakā metre.

May be the crow is proudly perched on the pinnacle of a tower divinely white as the ambrosial beams of the moon ; but, does not this pegion excel the nectarine cooings emanating from the throat of the charming damsel in union with her lover ? (K. V. Sarma).

9565

कामं स्त्रियो निषेवेत पानं वा साधु मात्रया ।
न द्यूतमृगये विद्वान् अत्यन्तव्यसने हि ते ॥

(अ) KN (KN [ĀnSS] 15. 66, KN [Bi] 14. 65), Cf. No. 9596.

(*a*) स्त्रियं KN (Bi).

Beautiful women and drink may be enjoyed within the bounds of moderation ; but a learned king should never indulge in hunting and gambling, for these are full of greater dangers. (M. N. Dutt).

कामं स्वभावो यो यस्य see No. 9625.

9566*

कामं हरिर्भव विमूढ भवाथ चन्द्रश्
चन्द्रार्धमौलिरथ वा हर एव भूयाः ।
विद्याप्रणाशपरिवर्धितघोरदीप्तेः
क्रोधानलस्य मम नेन्धनतां प्रयासि ॥

(अ) Caṇḍakauśika 2.21.

(*a*) भावद्य Caṇḍ° (var.) ; वधाश् [च°] Caṇḍ° (var.).

(*c*) विश्व° [विद्या°] Caṇḍ° (var.).

(*d*) चेन्धनतां (से°) Caṇḍ° (var.) ; नयाभि [प्र°] Caṇḍ° (var.).

Vasantatilakā metre.

O fool, whosoever you may be, whether Hari or the Moon-god, or again Hara with the crescent moon on the head, do you not become fuel to the fire of my wrath, the terrible blaze of which is magnified by the disappearance of the sciences ? (S. Das Gupta).

9567

कामः कमनीयतया
किमपि निकामं करोति संमोहम् ।
विषमिव विषमं सहसा
मधुरतया जीवनं हरति ॥

(अ) Kal 3.1.

Āryā metre.

Love, by its pleasing nature, makes a person lose his senses very greatly ; but its oddness (illicit love), by its very sweetness, deprives like poison a person of his life suddenly. (A. A. R.).

9568*

कामः कामं कमलवदनानेत्रपर्यन्तवासी
दासीभूतत्रिभुवनजनः प्रीतये जायतां वः ।
दग्धस्यापि त्रिपुररिपुणा सर्वलोकस्पृहार्हं
यस्याधिक्यं रुचिरतितरामञ्जनस्येव याता ॥

(अ) Kṣemendra's Vātsyāyanasūtrasāra in Auc *ad* 39 (106 in RP).

Mandākrāntā metre.

May the God of love grant pleasure to you— the God of love, residing in the eye-corners of the lotus-faced ladies, who enslaves the people of the three worlds, and the grace of whom, though burnt by Śiva, has become clearer to (the people of) all the worlds, and who thus resembles the collyrium which is burnt black and resides in the eye-corners of lotus-faced ladies, and enslaves the people of three worlds, and is worthy of the longings of the people of all the worlds. (Suryakanta).

9569*

काम: कुप्यति चन्द्रमा अपि बलान्मां दग्धुमभ्युद्यतो
वाता वापि समागता यमदिश: प्राणान् निहन्तुं तथा।
रक्ताक्षास्त्वरयन्ति तान् परभृता: स्वै: कूजनैर्वृति तत्
प्रेयांसं तमुपानयाशिवतरथा त्राणं न मे कुत्रचित् ॥

(आ) SSB 122.4 (a. Saṅgrahītuḥ).
Śārdūlavikrīḍita metre.

Cupid is in a temper, the moon too is intensely bent / on burning me, the breeze from the southern direction / of Yama [the god of death] too blows to put an end to my life; / the red-eyed cuckoos too hasten my life (to death) by their cooings; / therefore, O female messenger, bring me my lover quickly, / otherwise there is no other protection (for my life) anywhere. (A. A. R.).

9569A

काम: क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्करा:।
ज्ञातरत्नमपाहारि तस्माज् जाग्रत जाग्रत ॥

(आ) SPR 214. 14 (a. Pārśvanāthacaritra Gadya 21). Variant of No. 9572.

Lust, wrath and greed are thieves that lurk in the body, set to steal the gem of knowledge; be, therefore, ever watchful! (K. V. Sarma).

9570

काम: क्रोधश्च लोभश्च मानो हर्षो मदस् तथा।
एते हि षड् विजेतव्या नित्यं स्वं देहमाश्रिता: ॥

(आ) SRHt 74. 1 (a. MBh not found in the MBh (Bh) edition).

Lust, wrath, greed, pride, gloating and arrogance,—these six, ever present in our own bodies, should be vanquished. (A. A. R.).

9571

काम: क्रोधश्च लोभश्च मदो मानस् तथैव च।
हर्षश्च शत्रवो ह्येते नाशाय कुमहीभृताम् ॥

(अ) Mārkaṇḍeya-purāṇa 20.14.

Lust, wrath, greed, arrogance as well as pride and gloating joy—these are the enemies set to destroy worthless kings. (A. A. R.).

9571A

काम: क्रोधश्च लोभश्च मोहो हर्षो मदस्तथा।
षड्वर्गमुत्सृजेदेनं यस्मिंस्त्यक्ते सुखी नृप: ॥

(आ) SSSN 60.9. Variant of 9573 and 9585.

Lust, wrath, greed, delusion, gloating and arrogance—reject this six-fold group; when they are rejected the king would be in peace. (K.V. Sarma).

9571B

काम: क्रोधस् तथा मोहस् त्रयोऽप्येते महाद्विष:।
एते न निर्जिता यावत् तावत् सौख्यं कुतो नृणाम् ॥

(आ) SPR 211.8 (a. Tattvāmṛta 27).

Lust, wrath and delusion, these three are the foremost enemies; till when these are vanquished, how can there be peace for men? (K. V. Sarma).

9572

काम: क्रोधस् तथा लोभो देहे तिष्ठन्ति तस्करा:।
ते मुष्णन्ति जगत् सर्वं तस्माज्जाग्रत जाग्रत ॥

(ग्र) 1352 (CRC 6. 63, CPS 155. 57). (Variant of No. 9569A).

(*d*) तस्माद् CPS ; °जागृत Cr (twice).

Lust, wrath and greed are the three thieves that lurk in the body ; they rob the whole world ; therefore be ever watchful. (K.V. Sarma).

9572A-B

कामः क्रोधस् तथा लोभो रागो द्वेषश्च मत्सरः ।
मदो माया तथा मोहः कन्दर्पो दर्प एव च ॥
एते हि रिपवो घोरा धर्मसर्वस्वहारिणः ।
एतैर्बम्भ्रम्यते जीवः संसारे बहुदुःखदे ॥

(ग्रा) SPR 209. 1-2 (a. Tattvāmṛta a. 23-4.

Lust, wrath, greed, passion, anger, rivalry, haughtiness, illusion, delusion, love and pride :

These are aweful enemies which rob one of all merits ; man is whirled round by them in this world of dire misery. (K. V. Sarma).

9573

कामः क्रोधस् तथा लोभो हर्षो मानो मदस् तथा ।
षड्वर्गमुत्सृजेदेनं तस्मिंस् त्यक्ते सुखी नृपः ॥

(ग्र) KN (KN [ĀnSS] 1.57, KN [BI] 1.55), H (HJ 4. 99, HS 4. 95, HM 4. 96, HK 4.101, HP 4.99, HN. 4. 99, HH 115.9-10, HC 155. 1-2). Variant of 9571A and 9585. Cf. Nos. 9570ff.

(ग्रा) SRHt 73. 11 (a. KN), IS 1638, Pr 366, Sama 1 क 34, SSSN 60. 9 (KN), SPR 1127.10 (a.Uttarādhyayanasūtra-ṭīkā 205.

(*a*) कामक्रोधस् HP (var.) ; क्रोधश्च लोभश्च SRHt ; मोहो [लो°] IS, Sama.

(*b*) लोभो [ह°] Sama ; मोहो मत्सरता मदा IS ; ह° म° tr. SRHt ; हर्षोवऽमानौ IS ; दयस् [म°] IS.

(*c*) षट् वर्गमुत्सृजेतेनम् (°देनम्) HP (var.); Sama ; यद्दुर्गम् HP (var.) ; एतम् IS ; एव [ए°] IS ; प्राज्ञं [ए°] IS.

(*d*) त्यक्ते तस्मिन् सुखी भवेत् HJ; यः सदा स सुखी भवेत् SPR ; ग्रस्मिंस् HP, HM, HK, Sama ; ग्रस्मिन् H (var.) ; यस्मिंस् HS, HH, SRHt ; ग्रस्मिन् KN (var.).

Lust, wrath, greed, gloating, pride and arrogance, eject this six-fold group ; when that is ejected a king would be in peace. (K. V. Sarma).

9574-5

कामः क्रोधो मदो मानो लोभो हर्षस् तथैव च ।
एते वर्ज्याः प्रयत्नेन सादरं पृथिवीक्षिता ॥
एतेषां विजयं कृत्वा कार्यो भृत्यजयस् ततः ।
कृत्वा भृत्यजयं राजा पौराञ्जनपदाञ्जयेत् ॥

(ग्र) Matsya-purāṇa 220. 14-15.

(ग्रा) ŚB 2. 414-415.

(*ab*) कामं क्रोधं मदं मानं/ लोभं हर्षं त° ŚB.

(*d*) सुतरां ŚB.

(*h*) पौराजनपदान् व्रजेत् ŚB.

Lust, wrath, haughtiness, pride, greed and gloating— these should be eschewed deliberately by the king.

After vanquishing them, he should win over his servants ; and after winning over the servants, he should win over the subjects of his country. (K. V. Sarma).

9576

कामः सर्वात्मना हेयः स चेद्धातुं न शक्यते ।
स्वभार्यां प्रति कर्तव्यः सैव तस्य हि भेषजम् ॥

(ग्र) H(HJ 4.94, HS 4. 90, HM 4. 91, HK 4.96, HP 4.94, HN 4. 94, HH 113.21-2, HC 152, 12-3), Mārkpur 37. 24 Cf. सङ्गः सर्वात्मना त्याज्यः ।

(आ) ŚP 4195 (a. Mārkpur), IS 1653, Sama 1 क 33.

(इ) ShD (T) 188.

(*a*) हेयो Mārkpur (see *b*).

(*b*) हर्तुं चेच्छक्यते न सः Mārkpur ; चोद्धर्तुं H (var.) ; चेत् त्यक्तुं ŚP.

(*c*) मुमुक्षां [स्व°] H (var.); Mārkpur, ŚP; स मेक्षं H (var.) ; तत् कार्यं Matsya.

(*d*) स हि [सैव] H (var.) ; स च [सैव] ŚP ; तस्यापि H (var.), Mark, ŚP.

Passion should be relinquished with all the soul ; / (but), if it cannot be given up, it should be indulged towards one's own wife ; for she (is) the (proper) remedy for it. (F. Johnson).

9577

... ...

काम एवार्थधर्माभ्यां गरीयानिति मे मतिः ॥

(अ) R (R[Bar] 2.47.9 *cd*, R [B] 2.53.9, R [G] 253, 11, R [L] 2. 57. 11).

(*d*) वरीयान् R (var.); मतः R (var.).

Cupid's sway alone, methinks, is mighter than wealth or deeds of virtue. (T. S. Raghavacharya).

काम एष क्रोध एष see No. 741.

9578

काम एष महाशत्रुस् तमेकं निर्जयेद् दृढम् ।
जितकामा महात्मानस् तैर्जितं निखिलं जगत् ॥

(अ) SkP, Nāgarakh 238. 21.

Lust is the great enemy (of man); this one thing should necessarily be conquered ; great souls are they who have vanquished lust ; by them is the whole world conquered. (A. A. R.).

9579**

कामकारो महाप्राज्ञ गुरूणां सर्वदानघ ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते ॥

(अ) R (R [Bar]—; R [B] 2.104.18, R [R] 2. 104.18).

It is mentioned that it lies within the sole will and pleasure of the preceptor and the father to dispose of their property to their favourite wives or sons. (T. S. Raghavacharya).

9580*

कामकार्मुकतया कथयन्ति
भ्रूलतां मम पुनर्मतमन्यत् ।
लोचनाम्बुरुहयोरुपरिस्थं
भृङ्गशावकततिद्वयमेतत् ॥

(आ) SR 258.56, SSB 71.5.

(*b*) भ्रूलता SSB.

Svāgatā metre.

(Poets) say that the creeper-like eyebrows constitute the bow of Cupid, the god of love ; but my opinion is different ; they are two rows of young black bees seated above the two lotus-eyes. (A. A. R.).

9581

कामक्रोधं तथा लोभं स्वादु शृङ्गारकौतुके ।
अतिनिद्रातिसेवे च विद्यार्थी ह्यष्ट वर्जयेत् ॥

(अ) Cr 251 (CV II. 10, CPS 291. 5).

(आ) IS 1649, Sama, 1 क 41, Saśā 142.86, SRM 2.2.27.

(*a*) काम क्रोधं CV (printer's error); कामक्रोधौ CV (var.). CPS.

(*b*) स्वादं CV (var.); °कौतुकं CV (var.).

(*c*) अतिसेवा च Sama च सेवा [च अति°] CV (var.) ; च सेवा च [अति°] IS.

Other variants have been recorded in CV XI. 10.

Lust, wrath, greed, sweets, beautification, decoration, excessive sleep and excessive service— these eight a student should give up. (K. V. Sarma).

9582

कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम् ।
कृत्वा धृतिमयीं नावं जन्मदुर्गाणि संतर ॥

(अ) MBh (MBh [Bh] 5.40.20 and 3.198.67, MBh [R] 5.39.22, MBh [C] 5.1554, 3.13772 and 12.12060.

(आ) SRK 295. 9 (a. Indiśesaprakha), IS 1639, Saśā, 64. 231, SRM 2.2.33.

(*a*) कामलोभग्रहाकीर्णीं or कामं क्रोधं च मृत्युं च MBh (C) 3 and 12, MBh (Bh) 3. 198. 67.

(*c*) कृत्वा and नावं tr. MBh (var.) ; SRK, SRM; धृतिमतीं (महा°) MBh (var.).

(*d*) जन्मदुःखानि or सर्वदुर्गाणि MBh (var.).

Cross the difficulties of worldly life which is a river with water in the form of the five senses and in which lurk crocodiles of passion and anger, by boarding the boat in the form of *dhṛti* (fortitude and contentment). (A. A. R.).

9582A

कामक्रोधभयाद्यैर् लोभ्यमानो न लुभ्यति ।
यया शक्त्या युतः कार्ये मन्त्रशक्तिस्तु सा स्मृता ॥

(आ) SSSN 62.1 (a. Manu, but not found in the NSP edition). Var. of No. 9628.

That is spiritual power through which one is not swayed by lust, wrath, fear etc. even when tempted, and through which one is activated in his duties. (K. V. Sarma).

9583

कामक्रोधमदोन्मत्ताः स्त्रीणां ये वशवर्तिनः ।
न ते जलेन शुध्यन्ति स्नानतीर्थशतैरपि ॥

(आ) IS 1640, Subh 120.

(*c*) जनेन शुध्यन्ते Subh.

Those who are intoxicated by lust, wrath, and arrogance, or are empowered by women, will not be cleansed by (bathing in) hundreds of sacred streams.

9584

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

(अ) MBh (MBh [Bh] 6.27.26, BhG 5.26).

(*a*) °विमुक्तानां MBh (var.).

(*c*) सर्वतो [अ°] MBh (var.).

(*d*) विदितात्मवान् or विजितात्मनाम् MBh (var).

To those who have put off desire and wrath, / religious men whose minds are controlled, / close at hand *Brahman-nirvāṇa* / comes, to knowers of the self. (F. Edgerton).

9585

कामक्रोधस् तथा मोहो लोभो मानो मदस् तथा ।
षड्वर्गमुत्सृजेदेनम् अस्मिंस्त्यक्ते सुखी नृपः ॥

(अ) Śukranīti 1.43. Variant of 9571 A, 9573.

Lust, wrath, delusion, greed, pride and arrogance—eject this six-fold group ; when this is ejected, a king would be in peace. (K. V. Sarma).

9586

कामक्रोधादयः सर्वे मतिरक्षाण्यहंकृतिः ।
गुणा विविधकर्माणि विलीयन्ते मनःक्षयात् ॥

(आ) ŚP 4499 (a. Śārṅgadhara).

Lust, wrath and all such things, will, senses, ego, qualities and various

actions— all these disappear by the annihilation of the mind. (A. A. R.).

9586A

कामक्रोधाविभिस्तापैस् ताप्यमानो दिवानिशम् ।
आत्मा शरीरान्तस्थोसौ पच्यते पुटपाकवत् ॥

(आ) SPR 618. 47.

The soul, resting in the body, heated day and night by the flames of lust, wrath etc., is being baked as if in a furnace. (K. V. Sarma).

9587

कामक्रोधानृतद्रोह- लोभमोहमदादयः ।
नमन्ति यत्र राजेन्द्र तमेव ब्राह्मणं विदुः ॥

(आ) IS 1641, Subh 171, Pr 366.

(*c*) पत्र [यत्र] Subh.

(*d*) तदेवा ब्रा° Subh.

O king, only that man is considered as a Brāhman, before whom (powerlessly) bow lust, wrath, falsehood, perfidy greed, delusion, arrogance and similar vices.

9588

कामक्रोधावनादृत्य धर्ममेवानुपालयेत् ।
धर्मः श्रेयस्करतमो राज्ञां भरतसत्तम ॥

(अ) MBh (MBh [Bh] 12.91.18. MBh [R] 12.90.21 ; MBh [C] 12. 3382).

(आ) IS 242.

(*a*) (आ)नादृश्य MBh (var.).

(*b*) सर्वम् [धर्मम्] MBh (var.) ; अथ [एव] MBh (var.) ; (अ)नुपालय MBh (var.).

(*d*) राज्ञां भवति भारत MBh (var.).

Disregarding lust and wrath, observe thou the dictates of righteousness. O chief of Bharata's race, among all things, that conduce to the prosperity of things, righteousness is the foremost. (P. C. Roy).

9588A

कामक्रोधावनिर्जित्य किमरण्ये करिष्यति ।
अथवा निर्जितावेतौ किमरण्ये करिष्यति ॥

(आ) SSSN 65. 24. See also No. 9593.

Without subjugating lust and wrath what shall one do in the forest (towards pursuing penances) ; and, if the two have been subjugated, what shall one do in the forest (since no more penance is required.) (K. V. Sarma).

9589

कामक्रोधौ तु संयम्य योऽर्थान् धर्मेण पश्यति ।
प्रजास्तमनुवर्तन्ते समुद्रमिव सिन्धवः ॥

(अ) Mn 8.175.

(आ) IS 1643.

(*a*) च [तु] Govindarāja's and anonymous Kashmirian commentaries.

If, subduing love[1] and hatred he[2] decides the causes according to the law, (the hearts of) his subjects turn towards him as the rivers (run) towards the ocean. (G. Bühler).

1. Lust.
2. The king.

9590

कामक्रोधौ द्वयमपि पदं प्रत्यनीकं वशित्वे
हत्वानङ्गं किमिव हि रुषा साधितं त्र्यम्बकेण ।
यस् तु क्षान्त्या शमयति शतं मन्मथाद्यानरातीन्
कल्याणं वो दिशतु स मुनिग्रामणीरर्कबन्धुः ॥

(आ) SkV 4 (a. Saṁghaśrī), Kav 4 (a. Saṁghaśrī), Skm (Skm [B] 241, Skm [POS] 1.49.1) (a. Saṁghaśrī).

(*a*) कामक्रोधौ Kav ; यदि [पदं] Kav, Skm ; प्रसिद्धं [व°] Skm.

(*b*) कामुकेन [त्र्य°] Skm (var.); °केन Kav Skm (var).

(*c*) मन्मथादीन्° Skm.

(*d*) °चर्कबन्धु: Kav (MS).

Mandākrantā metre.

Love[1] and anger both are states / hostile to self-control. / What then did Śiva hope to gain / by slaying Love in anger ? / Rather, may he who by forbearance / quelled Love together with a hundred foes, / that chief of saints, the Buddha, / point you to your welfare. (D. H. H. Ingalls).

9591

कामक्रोधौ पुरस्कृत्य योऽर्थं राजानुतिष्ठति ।
न स धर्मं न चाप्यर्थं परिगृह्णाति बालिश: ॥

(अ) MBh (MBh [Bh] 12.72.7, MBh [Cit.] 12.71.7, MBh [C] 12.2721).

(आ) IS 1644.

(*a*) कामं क्रोधं or कामदोषौ (°द्वेषौ) MBh (var.).

(*b*) यो या राजा प्रनश्यति MBh (var.); तु [°नु°] MBh (var.).

(*c*) च [स]MBh (var.); तथाप्यर्थं or न चात्यर्थं or न चात्यमानं MBh (var.).

(*d*) शक्नोति परिरक्षितुं MBh (var.); प्रतिगृह्णति MBh (var) ; भूमिप: [बा°] MBh (var.).

That foolish king who pursues profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices profit as well. (P. C. Roy).

9592

कामक्रोधौ मद्यतमौ नियोक्तव्यौ यथोचितम् ।
काम: प्रजापालने च क्रोध: शत्रुनिबर्हणे ॥

(अ) Śukranīti 117 *cd*-118*ab*.

(आ) Saśā 74.19.

Love and anger are, like wine, extremely intoxicating ; they are to be employed according to proper situations, love for protecting people and anger for destroying enemies. (A. A. R.).

9593

कामक्रोधौ विनिर्जित्य किमरण्यै: करिष्यति ।
अन्नेन धार्यते देह: कुलं शीलेन धार्यते ॥

(अ) PdP, Sṛṣṭikh 19. 347. See also No. 9588A.

Having conquered lust and wrath what will you do in a forest ? The body is maintained by food, and the family by good conduct. (A. A. R.).

9594

कामक्रोधौ हि पुरुषम् अर्थेभ्यो व्यपकर्षत: ।
तौ तु शत्रू विनिर्जित्य राजा विजयते महीम् ॥

(अ) MBh (MBh [Bh] 5. 127.23, MBh [R] 5.12824, MBh [C] 5. 4333).

(आ) IS 1645.

(*b*) व्यवकर्षत: MBh (var.).

(*c*) हि [तु] MBh (var.).

(*d*) राजर्षिर्जायते मही MBh (var.).

Lust and wrath wean away a man from his possessions and enjoyments ; conquering these foes first, a king bringeth the earth under his subjection. (P. C. Roy).

9595*

कामघ्नाद् विषमदृशो
भूत्यवलिप्ताद् भुजङ्गसङ्गरुचे: ।
को भृङ्गीव न शुष्यति
वाञ्छन् फलमीश्वरादगुणात् ॥

(आ) SkV 1484.

(*a*) कामघ्नाद्विषसदृशो SkV.

Āryā metre.

From one who destroys your hopes [or : who destroys *Kāma*], whose vision, is faulty [or : who has an uneven number

of eyes], who is puffed out with wealth [or : who is smeared with ashes] and who delights in the company of paramours [or : snakes], who would not starve like Bhṛṅgin ? Hope not for fruit from a rich man [or : from Śiva] who is without virtue [or : who is beyond the strands of matter]. (D. H. H. Ingalls).

9596

कामजं मृगया द्यूतं स्त्रियः पानं तथैव च ।
व्यसनं व्यसनार्थज्ञैश् चतुर्विधमुदाहृतम् ॥

(अ) KN (KN [ĀnSS] 15.3, KN [BI] 14.7). Cf. No. 9565.

Excessive indulgence in hunting, gambling / at dice, women's company and drinking—these are said by those understanding the meaning of weakness, to be four kinds of weaknesses bred by lust. (M. N. Dutt).

9597

काम जानामि ते मूलं संकल्पात् किल जायसे ।
न त्वां संकल्पयिष्यामि समूलो न भविष्यसि ॥

(अ) MBh (MBh [Bh] 12. 171. 25, MBh [R] 12. 177. 25, MBh [Cit] 12. 66. 10), Vṛddhaśātātapsmṛti (ĀnSS 48 ; p. 232) 64. Cf. Mn. 2.3.

(आ) IS 1650, Subh 228.

(*a*) कामं MBh (var); रूपं [मू°] Subh.

(*b*) त्वं हि or केन[किल°] MBh (var.), Subh.

(*c*) संकल्पं न करिष्यामि Vṛddh°; त्वा MBh (var.).

(*d*) मूलच्छिन्नो भविष्यसि Vṛddha° ; ततो मे [स°] MBh (var.), Subh; विलशिष्यसि or न भविष्यति MBh (var.).

O desire, I know thy root. Thou springest from will. I shall therefore, avoid will. Thou shall then be destroyed with thy roots ! (P. C. Roy).

9598

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥

(अ) Mn 7.46. Cf. KN 1.39.

(आ) SRHt 75.2 (a. Bṛhatkathā), SSSN 70. 2 (a. Manu).

(*c*) ऽर्थकामाभ्यां SRHt, SSSN.

(*d*) यः [तु] SRHt, SSSN.

For, a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but / (he who is given) to those arising from anger (loses) even his life. (G. Bühler).

9598A

कामतन्त्रेषु निपुणः क्रुद्धानुनयकोविदः ।
स्फुरितेऽनादरे किंचिद् दयितायां विरज्यति ॥

(आ) RAS *ad* 1. 89 *ab* (p. 37) (a. Bhāvaprakāśa 106).

One who is clever in love sports and is an expert in assuaging the angry, pleases a sweetheart even if she exhibits a spurt of indignation. (K. V. Sarma).

9599-9600**

कामतो रूपधारित्वं शस्त्रास्त्राश्माम्बुवर्षणम् ।
तमोऽनिलोऽचलो मेधा इति माया ह्यमानुषी ॥
जघान कीचकं भीम आश्रितः स्त्रीसरूपताम् ।
चिरं प्रच्छन्नरूपोऽभूद् दिव्यया मायया नलः ॥

(अ) KN (KN [ĀnSS] 18. 55-6, KN [BI] 17.53-4).

(*c*) तमोनिलीनता चैव KN (BI).

(*f*) स्त्रीस्वरू° KN (BI).

(*h*) माययाऽनलः KN (BI).

To take different forms at will, to pour down weapons, arrows, stones and water, and to be (hidden in) darkness air and fire—these form divine magic.

Bhīma killed Kīcaka by disguising himself as a woman. King Nala, too, remained for long in disguised form through divine magic. (K.V. Sarma).

9601

कामदर्पादिशीलानाम् अविचारितकारिणाम् ।
आयुषा सह नश्यन्ति सम्पदो मूढचेतसाम् ॥

(अ) PdP, Pātālakh 95.29.

(*a*) °दर्पति° PdP (var.).

(*b*) °कर्मणाम् PdP (var.).

(*c*) महायुषा प्रणश्यन्ति PdP (var.).

Of men habituated to passion and pride, who act without thought, of those foolish people prosperity perishes with life.

कामदो विजयाख्यश्च see जयन्तः शेखरोत्साहौ

कामदोषौ पुरस्कृत्य see No. 9591.

9602

कामधेनुगुणा विद्या ह्यकाले फलदायिनी ।
प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम् ॥

(अ) Cr 252 (CV 4.5, CN, L, CPS 98.45).

(आ) IS 1651, Sama 1 क 36, Saśā 128 34, SRM 2.2.22.

(*b*) अकाले (ह्य om.) CV (var.), ह्यकाल CV (var.) ; स्वकाले Sama ; सदैव [ह्य°] IS ; °दयिनि CV (var.).

(*d*) गुप्तधनं (°प्तं ध°) CV (var.) ; Sama, SRM ; गुसं° CV (var.).

Learning has the qualities of the wish-yielding cow : it bears fruits even at odd times ; it is like a mother during exile; it is also said to be invisible wealth. (K. V. Sarma).

9602A

कामधेनुधरादीनां दातारः सुलभा भुवि ।
दुर्लभः पुरुषो लोके सर्वभूतदयापरः ॥

(आ) SSSN 30.1.

(*a*) हेमधेनु SSSN (var.).

There are in this world plenty of givers to (the wealthy) like to the wish-yielding cow and the Earth, but rare are men in this world who are kind to all beings (esp. to the poor). (K.V. Sarma).

9603

कामनाम्ना किरातेन वितता मूढचेतसाम् ।
नार्यो नरविहंगानाम् अङ्गबन्धनवागुराः ॥

(आ) SR 348. 8, SSB 226. 8, SRK 115. 17 (a. Sabhātaraṅga), IS 7814.

The hunter, named Cupid, has spread before the birds, being dull-witted men, the net of women capable of enticing their bodies. (K. V. Sarma).

9604*

कामपि धत्ते सूकररूपी
कामपि रहितामिच्छति भूपः ।
केनाकारि च मन्मथजननं
केन विराजति तरुणीवदनम् ॥

(आ) MBh 147, SuMuñ 58. 10-13, SR 202. 77, SSB 559. 78.[1] Variant of No 9281.

(*a*) कामरिरहितामिच्छति भूपः SuMuñ, SR, SSB.

(*b*) कामुद्धरयति शुकररूपः SuMuñ, SR, SSB.

(*c*) हि [च] SuMuñ, SR, SSB.

(*d*) विभाति हि JuMuñ, SR, SSB.

1. Puzzle. Ans. at the beg. of lines.

Mātrāsamaka metre.

Whom does Lord Viṣṇu in the form of a boar hold ? (*Kām*, the earth). / Whom does the king desire to be free from ? [*Kām*, a rival king] / who brought about the birth of Cupid ? [*Kena*, by Viṣṇu, Kṛṣṇā] / By what does the face of a young woman shine ? [*Kena*, by tresses]. (A. A. R.).

9605

कामपि श्रियमासाद्य　　यस् तद्वृद्धौ न चेष्टते ।
तस्यायतिषु न श्रेयो　　बीजभोजिकुटुम्बवत्　॥

(आ) ŚP 460, SR 82.12, SSB 359.14, SRK 75. 14 (a. ŚP), IS 7815, SH 353 and and 49*.

(c) तस्य यति पुन: श्रेयो SH.

Having obtained wealth, one who does not act to increase it, shall have no further income, and shall be like the family which eats up the seed grains. (K. V. Sarma).

9606

कामप्रसक्तमात्मानं　　स्मृत्वा पाण्डुं निपातितम् ।
निवर्तयेत् तथा क्रोधाद्　　अनुहादं हतात्मजम् ॥

(अ) Mārkaṇḍeyapur 20.15.

When a person is overcome by lustful passion he should remember the fall of king Pāṇḍu and refrain from it ; and also from anger, remembering Anuhāda whose son was killed (in anger). (A. A. R.).

9607

कामबन्धनमेवैकं　　नान्यदस्तीह बन्धनम् ।
कामबन्धनमुक्तो हि　　ब्रह्मभूयाय कल्पते ॥

(अ) MBh (MBh [Bh] 12.243.7, MBh [R] 12. 250.7, MBh [C] 12.9060). See No. 9584.

(इ) SS(OJ) 450.

(a) कामो ब° MBh (var.), SS(OJ); कामं ब° MBh (var.); (इ) दं [(ए)कं] MBh (var.).

(b) नाद्यद् MBh (var.) ; नान्यथास्तीह SS(OJ) (var.).

(c) कामबंधविमुक्तो हि MBh (var.).

There is only one bondage, and that is the bondage of passion. One who is freed from the bondage of passion is fit for merging into *Brahman*. (K. V. Sarma).

9608

कामबाणप्रहारेण　　मूर्च्छितानि पदे पदे ।
जीवन्ति युवचेतांसि　　युवतीनां स्मितामृतैः ॥

(आ) SR 263.207, SSB 81.5.

Minds of young men, swooning at every step by being struck by the arrows of Cupid, get revived by the nectarine smiles of young women. (K. V. Sarma).

काममङ्गीकृतमपि see धीरा कलाप्रगल्भा

9609

काममस्तु जगत् सर्वं　　कालस्यास्य वशंवदम् ।
कालकालप्रपन्नानां　　कालः किं नः करिष्यति ॥

(घ) Kalivi 101.

Let the whole world be very well under the control of *Kāla*, [the god of Death] ; but to those who have sought refuge in the Destroyer of *Kāla* [Lord Śiva], what can *Kāla* do ? (A. A. R.).

9610

काममा मरणात् तिष्ठेद्　　गृहे कन्यर्तुमत्यपि ।
न चैवैनां प्रयच्छेत　　गुणहीनाय कर्हिचित् ॥

(अ) Mn 9.89.

(आ) Saṁskāramayūkha 102.

(c) नत्वेवैनां Saṁskāra° ; प्रयच्छतु MnJh, Rāghavānanda's, Nandana's, anonymous Kashmirian commentries and Vulgate.

A maiden may well stay in her (father's) house, even after puberty, till her death, but he shall not give her (in marriage) to one destitute of good qualities. (K. V. Sarma).

9611

काममाश्रित्य दुष्पूरं　　दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान्　　प्रवर्तन्तेऽशुचिव्रताः ॥

(अ) MBh (MBh [Bh] 6.38.10, BhG 16.10).

(b) दंभमानमदान्वित: or दंभतोभमदान्विताः (°श्रिताः). MBh (var.).

(*c*) असद्ग्रहाश्रिता: क्रूरा: MBh (var.).

(*d*) प्रभवंत: शुचिव्रता: MBh (var.) ; प्रचरंत्यशुचि° MBh (var.).

Clinging to insatiable desire, / filled with hypocrisy, arrogance, and pride, / through delusion taking up false notions, / men proceed with unclean undertakings. (F. Edgerton).

9612

कामयन्ते विरज्यन्ते रञ्जयन्ति त्यजन्ति च ।
कर्षयन्त्योऽपि सर्वार्थाज् ज्ञायन्ते नैव योषित: ॥

(अ) Vātsyāyana's Kāmasūtra 6. 2. 57 (p. 323. 5-6).

(आ) JS 396.88 (a. Vātsyāyana).

(*a*) रज्यन्ते रमयन्त्यश्च Kām (var.).

(*c*) कर्षयन्त्यपि Kām (var.) ; JS ; सर्वार्थान् JS.

(*d*) केन [नैव].

Sometimes women show attachment to their lovers, sometimes aversion, sometimes they have a mind to please them and sometimes to abandon them, and sometimes they may extract from them all the wealth that they may possess. (S. C. Upadhyaya).

9613

कामयेत न हि क्षुद्रम् अर्थं जातु महामना: ।
वर्धयेत स्वमौदार्यं प्रभावं च यशो भुवि ॥

(आ) SSB 476.311 (a. Saṁgrahītuḥ).

A man of noble sensibilities should never care for worthless wealth ; he should, on the other hand, develop generosity, power and fame on earth. (A. A. R.).

कामरिरहितामिच्छति भूप: see No. 4604.

कामलोभग्रहाकीर्णं see No, 9582.

9614*

कामवर्षी च पर्जन्यो नित्यं सस्यवती मही ।
गावश्च घटदोहिन्य: पादपाश्च सदाफला: ॥

(अ) Vet (Vet [AKM] 15. 7, Vet Hu' 15.5 *cd*/6 *ad*), MK (MK [GOS] 151, MK [S] 123, MK [P] 97, MK [G] 63.88).

(*a*) काल° Vet (var.).

The clouds rain as desired, the earth is always cropladen, the cows milking potfulls and the trees always in fruit. (K. V. Sarma).

9615

कामवृत्तस् त्वयं लोक: कृत्स्न: समुपवर्तते ।
यद्वृत्ता: सन्ति राजानस् तद्वृत्ता: सन्ति हि प्रजा: ॥

(अ) R (R [Bar.] 2. 101. 9, R [B] 2. 109. 9, R [G] 2.118.9.

(आ) IS 1652, SRHt 177.68 (a. R) ; Cf. राज्ञि धर्मिणि .

(*a*) राजवृत्तमिहैवकं (°कां) or राजवृत्तमिह (राजपुत्र°) त्वेकं R (var.) ; कामवृत्तोऽन्वयं R (var.) ; राजवृत्तं (°ज्ञा or °ज्ञो) [का°] R (var.); तथा or सदा or (अ)न्वयं or स्वयं [त्व°] R (var.); किल जन: [त्व° लो°] R (var).

(*b*) कृत्स्नं or कृत्य R (var.) ; कृत्स्नो लोक: प्रवर्तते SRHt ; समनुवर्तते (समभि°) or समुपचक्रमे R (var.).

(*d*) सद् [तद्] R (var.) ; वै [हि] R ((var.) ; मानवा: or वै जना: [हि प्र°], R(var.).

As is the king, so are his subjects. If the king is sensuous, his subjects will also be likewise. (T. S. Raghavacharya).

कामवृत्तोऽन्वयं लोक: see No. 9615.

9616

कामव्याघ्रे कुमतिफणिनि स्वान्तदुर्वारनीडे
मायासिंहीविहरणमहीलोभभल्लूकभीमे ।

जन्मारण्ये न भवति रतिः सज्जनानां कदाचित्
तत्त्वज्ञानां विषयतुषिताकण्टकाकीर्णपार्श्वे ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 37.
(b) °वने [°महो°] Vi° (var.).
(c) जन्मन्यस्मिन् भवति विरतिः Vi° (var.).
(d) विषयविषमाकण्ट° Vi° ((var.).

Mandākrāntā metre.

In the woods of worldly life which is inhabited by tigers of passion, with serpents of misguided people, with nests of insatiable desires, frightful with bears of greed, the grounds in which the lioness of delusion has free sport, and which is filled with thorns in the form of pampering the senses, never does a liking for it arise in the minds of good people who understand things in the proper light. (A. A. R.).

9617*

कामव्याधशराहतिर्न गणिता संजीवनी त्वं स्मृता
नो दग्धो विरहानलेन झटिति त्वत्संगमाशाभृतः ।
नीतोऽयं दिवसो विचित्रलिखितैः संकल्परूपैर्मया
किं वान्यद् हृदये स्थितासि ननु मे तत्र स्वयं साक्षिणी ॥

(अ) JS 200. 15 (Rājaputra-Yaśovarman), VS 1634 (a. Śūravarma), (Cf. A. B. Keith, The Sanskrit Drama, p. 222), Kav p. 76.
(a) कामस्यापि° शरा° JS ; त्वं जीवनं संस्पृ° 7S.
(b) दग्धा VS.
(d) किञ्चान्यन् मनसि स्यितास्ति भवती त° JS.

Śārdūlavikrīḍita metre.

I have not recked of the wound given by love, the hunter, for the memory of thou hath been my elixir ; the fire of separation hath not consumed me straight away because of the nectar of the hope of union with thee ; all this day hath been spent by me in livening thy fancied form ; nought else have I done, as thou thyself art witness, for dost thou not live in my heart ? (A. B. Keith).

9618*

कामसङ्गरविधौ मृगीदृशः
प्रौढपेषणधरे पयोधरे ।
स्वेदराजिरुदियाय सर्वतः
पुष्पवृष्टिरिव पुष्पधन्वनः ॥

(अ) PV 477 (a. Bhānukara), Pad 59. 41, (a. Bhānukara), SR 321.6, SSB 180.6. RJ 1150 (a. Bhānukara), SuSS 748 (a. Bhānukara).
(b) प्रौढपौरुषधरे Pad, SR.
(d) पुष्पधन्वतः PV (MS) ; पृष्प° SR.

Rathoddhatā metre.

When the gazelle-eyed one was in the battle of love sports where there was a clash of warriors in the form of pressing the bosom, streams of sweat arose all over her body as if they were the shower of flowers scattered by the flowery-bowed Cupid. (A. A. R.).

9618A

कायस् तपस्विषु जयत्यधिकारकामो
विश्वस्य चित्तविभुरिन्द्रियवाज्यधीशः ।
भूतानि बिभ्रति महान्त्यपि यस्य शिष्टं
व्यावृत्तमौलिमणिरश्मिभिरुत्तमाङ्गैः ॥

(अ) Pādatāḍitaka-bhāṇa of Śyāmilaka 122.
(b) इन्द्रियवागधीशः Pāda° (var.).
(c) बिभ्रमति हृन्त्यपि Pāda° (var.).

Vasantatilakā metre.

Kāma, desirous of power as he is, dominates the ascetics. He is the lord of everyone's spirit, the master of the horses of the senses. Even powerful people bear on their heads his command which pales the flashing of the jewel of their top-knots. (G. H. Schokker and P. J. Worsley).

9619

कामस्तु तस्य नैवास्ति प्रत्यक्षेणोपलक्ष्यते ।
दम्पत्योः सहधर्मेण त्रयीधर्ममवाप्नुयात् ॥

(अ) Mārkp. 21. 74.

It is evident that for a man there shall be no pursuance of love (other than that through his wife). And, leading the ordained life with her, he can attain also the other three ends of life (*viz., dharma, artha* and *mokṣa*, virtue, wealth and salvation). (K.V. Sarma).

9620*

कामस् तु बाणावसरं प्रतीक्ष्य
पतङ्गवद् वह्निमुखं विविक्षुः ।
उमासमक्षं हरबद्धलक्ष्यः
शरासनज्यां मुहुराममर्श ॥

(अ) Kum 3.64. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 51).

(आ) Almm 137.

(*a*) बाणावसरप्रतीक्षः (°सरी प्र°) Kum (var.); समीक्ष्य [प्र°] Kum (var.).

(*c*) °लक्षः Kum (var.), Almm.

Upajāti metre (Indravajrā and Upendravajrā).

Cupid, standing in the presence of Umā, with his aim fixed at Śiva, stroked his bow string again and again, waiting for an opportune moment to discharge his arrow, even as a moth intent to enter the flame. (K. V. Sarma).

9621*

कामस्य कश्चिच् चतुरः शरांश्चेद्
विलङ्घयामास कथंचिदन्यान् ।
उन्मज्जता कोकिलकण्ठयन्त्रात्
न पञ्चमास्त्रेण वशीबभूव ॥

(अ) Vikram 10. 17.

Upajāti metre (Indravajrā and Upendravajrā).

If somehow or other anyone overcame the four other arrows of Cupid, he was subjugated by the fifth weapon emerging from the vocal organ of the cuckoo. (S. C. Banerji).

9622*

कामस्य जेतुकामस्य मिलनाय महीपतेः ।
दिवो मीनं त्विषामीशो द्वारीकर्तुमिवाययौ ॥

(आ) PV 6011 (a. ? Bhānukara), Pad 82.32 (a. Bhānukara), SG 618 (a. Bhānukara).

(*a*) जेतुकामस्य PV (MS).

(*c*) त्विषां मीने Pad ; °मीनो PV (MS).

To meet (or help) the king who was desirous of vanquishing Cupid, the Lord of effulgence (the Sun) came from the sky in the guise of *mīna* [the month of spring] to act as the opening (door) for his entrance. (A. A. R.).

9623

कामस्य वेषशोभा
पेशलता चारुता गुणोत्कर्षः ।
नानाविधाश्च लीलाश्
चित्तज्ञानं च कान्तानाम् ॥

(अ) Kal 10.4.

(आ) JS 431. 4 (a. Kṣemendra), SH 1033 and 239*.

(*a*) वेशशोभे SH.

(*c*) प्रीति प्रणयोः लाला JS, SH.

Āryā metre.

The attractive equipment for love-making consists in cleverness, charm, high merits, divers sportive movements and the knowledge of the mind of the beloved. (A. A. R.).

9624

कामस्यापि निदानमाहुरपरे मायां महाशासनां
निश्चितकां सकलप्रपञ्चरचनाचातुर्यलीलावतीम् ।

यत्सङ्गाद् भगवानपि प्रभवति प्रत्यङ्महामोहहा
श्रीरङ्गो भुवनोदयावनलयव्यापारचक्रेऽक्रियः ॥

(अ) Vijñānaśataka (in BhS, p. 217) 85.

(*a*) महाशासना(:) Vi° (var.).

(*d*) °चक्रे क्रिया: Vi° (var.).

Śārdūlavikrīḍita metre.

Others say that *Māyā* [illusion] of great force which is the primary cause of desires of all kinds is devoid of true intelligence, and is like a sportive maiden having the cleverness of creating the whole universe ; again it is by contact (with *Māyā*) that even Lord Viṣṇu, who is the destroyer of inward delusion and is inactive becomes capable of carrying on the round of activities of creation, protection and withdrawal of the universe. (A. A. R.).

कामस्यापि शराहतिर्न गणिता see No. 9617.

9625

कामस्वभावो यो यस्य न स शक्यः प्रमार्जितुम् ।
न हि दुष्टात्मनामार्ये मा वसत्यालये चिरम् ॥

(आ) R (R [Bar] 3. 48. 4, R [B] 3. 50. 12, R [G] 3.56.17, R [L] 3.55.9).

(*a*) कामं R (var.) ; यः सोसौ [यो य°] R (var.).

(*b*) न शक्यस्तं (श्च) or न शक्यं [परिमार्जितुं or न शक्यः परिमार्जितुं (परिव°) R (var.) ; न स tr. R (var.).

(*c*) आर्यं or वीर्याद् [आर्ये] R (var.).

(*d*) निवसंति (°स°) or आवसति or (आ)लयं भृशं R (var.).

When a person is of wicked nature, it is impossible to eradicate that nature from him, and the Goddess of Prosperity will not reside for long in the abode of the wicked. (K. V. Sarma).

9626*

कामाग्निः परिवर्धितो विरहिणीश्वासानिलैर्निर्भरं
तूर्णं तेन कृशानुना कृशतनुर्मुग्धा न दग्धा कथम् ।
बाला लोलविलोचनाम्बुजगलत्सद्वारिधाराभरैः
सिक्ता सम्प्रति तेन जीवसि हरे तां त्वं समुल्लासय ॥

(आ) PV 398 (a. Kavirāja), SuSS 588.

(*c*) सत्वरि° PV (MS).

Śārdūlavikrīḍita metre.

The fire of love has increased all round and the poor girl, separated from her husband, is heaving sighs in profusion ; but how is it that the slender-bodied charming one has not been quickly burnt ? The girl is drenched by streams of tears gushing forth from her distracted eyes and that is why she is still alive ; O Hari, please console her. (A. A. R.).

कामातुराणां न भयं न लज्जा see No. 2959.

9627

कामतुरो नाधिगच्छेन् महापुरुषकामिनीम् ।
सहस्रयोनिर्देहोऽभूद् इन्द्रोऽहल्यापरिग्रहात् ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 36.

A passionate person shall never approach the wife of the great ; lo ! Indra's body was rendered abnoxious by a thousand genetalia for taking himself to Ahalyā. (K. V. Sarma).

9628

कामात् क्रोधाद् भयादन्यैर् लोभ्यमानो न लुभ्यति ।
यया शक्त्या युतः कार्ये मन्त्रशक्तिस्तु सा स्मृता ॥

(आ) SRHt 97. 1 (a. Mn, but does not occur in the Mn (Bh) edition). Variant of No. 9582-A.

That is spiritual power through which one is not swayed by lust, wrath, fear etc. even when tempted, and through which one is activated in his duties,

9629

कामात् क्लाम्यसि का रीतिर् नारीति नरकाभिधा ।
मलमज्जामयी मांस- स्थगी किं न विगीयते ।।

(आ) SMH 12.61.

(*a*) क्लाम्यसि SMH (var.).

(*d*) स्तुगी SMH (var.).

What is this course of conduct of yours, / that you become afflicted by passion ? / A woman is (another) name for hell, / a pot of dirt, marrow, flesh (and skin) : why is she not censured ? (A. A. R.).

9630

कामात्मता न प्रशस्ता न चैवास्त्यकामता ।
काम्यो हि वेदाधिगम: कर्मयोगश्च वैदिक: ।।

(अ) Mn 2. 2 (Cf. Āp. 1. 6. 20, 1-4), Bhaviṣya-purāṇa 1.7.49.

(आ) IS 1654.

(*b*) °कामत: Nandana's commentary.

To be motivated solely by desire is not commendable, but there is no exception for desire ; even Vedic study is motivated by desire, and ritualistic acts are also motivated by desire. (K. V. Sarma).

कामात्मान: स्वर्गपरा see **यामिमां पुष्पितां वाचं**

9631

कामादित्रिकमेव मूलमखिलक्लेशस्य मायोद्भवं
मर्त्यानामिति देवमौलिविलसद्भ्राजिष्णुचूडामणि: ।
श्रीकृष्णो भगवानवोचदखिलप्राणिप्रियो मत्प्रभुर्
यस्मात् तत् त्रिकमुद्यतेन मनसा हेयं पुमर्थार्थिना ।।

(अ) Vijñānaśataka (in BhŚ p. 212) 97.

Śārdūlavikrīḍita metre.

The root cause of all misery born of illusion, is the triad of lust, (anger and greed) to all mortals ; thus said my Lord Kṛṣṇa who loves all and who is the crest-gem that shines bright at the head of all gods. Hence a person desiring to attain the fourfold aim of life should shun these three with an ever vigilant mind. (A. A. R.).

9632

कामाधिकरणग्राह्य- कुलादिबलशालिन: ।
अहीनेऽपि नरेन्द्रस्य शक्तय: सिद्धिहेतव: ।।

(आ) SNi 96.

(*a*) ग्रामाधि° SNi (KM).

(*b*) मूलादं SNi (KM).

Even if a king possesses armies of several types, voluntary, recruited, hereditary etc., his source of success against a strong enemy would be the (threefold) strength (of commanding, consulting and enthusiasm). (K.V. Sarma).

कामानपोह्य धुनुते (नुदते) see No. 9636.

9633

कामानामपि दातारं कर्तारं मानसान्त्वयो: ।
रक्षितारं न मृष्यन्ति भर्तारं परमं स्त्रिय: ।।

(अ) MBh (MBh [Bh] 13. 38. 27, MBh [R] 13.38.27, MBh [C] 13. 2228).

(आ) IS 1655, GVS 378.

(*b*) मनसां प्रियं (°यान्) or सांत्वमानयो: MBh (var.).

(*c*) मृष्यंति or मुह्यंति [मृ°] MBh (var.).

(*d*) स्वभर्तारमलं स्त्रिय: (°सत् स्त्रि°) MBh (var.); भर्तारं स्वमसत् स्त्रिय: MBh (var.); परम° or स्वमन: [प°] MBh (var.) ; °स्त्रियं MBh (var.).

(Women) never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them and as protect them from want and danger. (P. C. Roy).

कामानुबंधं नुदते (धुनुते) see No. 9636.

9634*

कामानुशासनशते सुतरामधीती
सोऽयं रहो नखपदैर्महतु स्तनौ ते ।
रुष्टाद्रिजाचरणकुङ्कुमपङ्करागसंकीर्णशङ्करशशाङ्ककलाङ्ककारैः ।।

(अ) Naiṣ 11.122.

Vasantatilakā metre.

Let this king, well-versed in a hundred treatises on the art of love, adore thy breasts with secret nail marks rivalling the digit of Śiva's moon tinged with the saffron-paint of Pārvatī's feet, when she is in ire. (K. K. Handiqui).

9635

कामानुसारी पुरुषः कामाननु विनश्यति ।
कामान् व्युदस्य धुनुते यत्किञ्चित् पुरुषो रजः ।।

(अ) MBh (MBh [Bh] 5.42. 10, MBh [Bh] 5. 41. 13, MBh [C] 5. 1585). Cf. No. 9636.

(आ) IS 1656.

(*b*) कामाद् MBh (var.).

(*c*) कामान् व्युदस्यन् or कामानुदस्य or कामान्युदस्य MBh (var.); कुरुते [धु°] MBh (var.).

A person who pursues love (alone) comes to grief along with such desires, However, when he gives up these desires, he would be able to discard a little of the quality of passion (*rajas*).[1] (A. A. R.).

1. The three qualities that dominate men are *sattva* (goodness), *rajas* (passion) and tamas (inertia).

कामान् दुग्धे see No. 9537.

कामान्मा पुष्यन्ते see No. 9638.

9636

कामान् व्युदस्य धुनुते यत्किंचित् पुरुषो रजः ।
कामक्रोधोद्भवं दुःखम् अह्रीररतिरेव च ।।

(अ) MBh (MBh [Bh] 12.171. 49, MBh [R] 12. 177. 47, MBh [C] 12. 6634). Cf. No. 9635.

(*a*) कामानुबंधं or कामानपोह्य MBh (var.); धुनते or नुदते or धनुते MBh (var.).

(*c*) °क्रोधभवं (°यं)MBh (var.).

(*d*) अक्लीबरतिर् or क्रोधो ह्यरतिर् or लोभो ह्यरतिर् or लोभहिरतिर् MBh (var.).

If a person discards passionate desire, he would be able to set aside a little of the quality of passion (*rajas*); all misery is born of love and anger; they also give rise to shamelessness and discontent. (A. A. R.).

9637

कामाभिभूतः क्रोधाद्वा यो मिथ्या प्रतिपद्यते ।
स्वेषु चान्येषु वा तस्य न सहाया भवन्त्युत ।।

(अ) MBh (MBh [Bh] 5. 127. 34, MBh [R] 5.128. 35; MBh [C] 5.4344).

(आ) SRHt 65,8 (a. P).

(*a*) क्रोधात्मा MBh (var.), SRHt.

(*b*) मोहात् [मि°] MBh (var.).

(*c*) वान्येषु SRHt; वा [च] MBh (var.).

(*d*) न स° tr. MBh (var.); सहायो MBh (var.); भवत्युत MBh (var.).

Influenced by lust, or from wrath, he that behaveth deceitfully towards his own kinsmen or others, can never win allies. (P. C. Roy).

9638

कामा मनुष्यं प्रसजन्त एव
धर्मस्य ये विघ्नमूलं नरेन्द्र ।
पूर्वं नरस्तान् धृतिमान् विनिघ्नन्
लोके प्रशंसां लभतेऽनवद्याम् ।।

(अ) MBh (MBh [Bh] 5. 27. 4, MBh [R] 5.26.4, MBh [C] 12.770).

(आ) SRHt 74.6 (a. MBh), SSSN 62.2,

(*a*) कामान्मा पुष्यंते MBh (var.) ; प्रसृजंत (सज्जंत or ज्यं°) or सहृंत or सक्तंत or °भवंत or °दहरंत MBh (var.) ; प्रदहन्त MBh (var.) ; SRHt, SSSN; एते [ए°] MBh (var.).

(*b*) ये विघ्नमूलं प्रसभं न° MBh (var.), मूला MBh (var.).

(*c*) प्राज्ञो [पूर्वं] MBh (var.); तत्र MBh (var.); तत्र MBh (var.); तद् [तान्] MBh (var.); मति° or प्रणि° [धृति°] MBh (var.) ; प्रतिघ्नल् MBh (var.), SRHt, SSSN.

(*d*) प्रशस्ति MBh (var.) ; न वाच्यं or न निंदां or चालवद्यां [ऽन°] MBh (var.).

Indravajrā metre.

Passionate desires get attached to man, O king, and become the root cause of obstructing right conduct ; hence, at the outset, an intelligent person should get rid of them, for which he gets a blameless praise in the world. (A. A. R.).

9639

कामाय स्पृहयत्यात्मा संयतोऽपि मनीषिणः ।
वीथीनियमितोऽप्युक्षा शष्पमासाद्य धावति ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (KSH 217) 24.

(आ) SR 169.718 (a. Dṛṣṭ°), SSB 503.718, IS 1658.

Even a subdued heart of a prudent man longs for love, like a bull led in a street begins to run when it comes near the grass.

कामायुष्टोमयज्वा पुरम° see प्राणायभोपदेष्टा

9640

कामार्तां स्वयमायातां यो न भुङ्क्ते नितम्बिनीम् ।
सोऽवश्यं नरकं याति तन्निःश्वासहतो नरः ॥

(अ) Śts 11.8 (p. 48).

(आ) IS 1659. Cf. No. 9641.

(*a*) स्वयमायन्ति (°यान्ति ; °यान्तीं IS) ; Śts (var.).

(*c*) स एव [सो°] Śts (var.).

A man who does not make love with a love-sick woman with beautiful buttocks who comes to him of her own accord is killed by her sighs and goes certainly to hell.

9641

कामार्तां स्वस्त्रियं दीनां प्रार्थयन्तीं पुनः पुनः।
न भजेद् भजमानां यः स वै चाण्डालदर्शनः ॥

(अ) Vet (Vet [AKM] 17.5, Vet Hu' 77. 3). Cf. No. 9640.

(*a*) स्वां प्रियां Vet Hu'.

(*b*) चण्डालतां व्रजेत् Vet Hu'.

One who does not court his wife when she comes to him of her own accord, overcome with love and greatly desiring, that man verily is an outcaste. (A.A.R.).

कामार्तां स्वां प्रियां दीनां see No. 9641.

9641A

कामार्ता घर्मतप्ता वेत्य् अनिश्चयकरं वचः ।
युवानमाकुलीकर्तुम् इति दूत्याह नर्मणा ॥

(अ) KāD 3.143.

(इ) KāD (T) 3.143, KāD (Mo) 3.143.

(*a*) घर्मसन्तप्तयेत्य् KāD (T).

Without specifying whether the lady was suffering from love or from severe summer, the female messenger spoke confident words to upset the youth. (K. V. Sarma).

9641B

कामार्थमज्ञः कृपणं करोति
प्राप्नोति दुःखं वधबन्धनादि ।
कामार्थमाशाकृपणस् तपस्वी
मृत्युं श्रमं चाच्छति जीवलोकः ॥

(अ) Buddhacarita 11.34.

(*a*) कृपणङ्करोति Bu° (var.).

(*c*) तपश्वी Bu° (var.).

(*d*) मृत्युश्रमं Bu° (var.).

Indravajrā metre.

For passion's sake, ignorant man behaves wretchedly and incurs the suffering of death and bonds and the like. For passion's sake, the living world is made wretched by expectation and sometimes goes to toil and death. (E. H. Johnston).

9642

कामार्थौ लिप्समानस्तु धर्ममेवादितश्चरेत् ।
न हि धर्मादपैत्यर्थः कामो वापि कदाचन ॥

(अ) MBh (MBh [Bh] 5.122.35, MBh [R] 5.123.37, MBh [C] 5.4158).

(आ) SRHt 12.17 [a. MBh], VS 2951.

(इ) SS (OJ) 18, MBh (Ju] 266.

(*b*) कस [चरेत्] MBh (var.).

(*c*) अतेपि [अपैति] MBh (var.); भवेत् किञ्चिद् [अ°] SRHt, VS.

(*d*) दुष्प्रापमिति मे मतिः SRHt, VS ; कथंचन MBh (Ju).

Seeking *kāma* and *artha*, one must start with the pursuit of *dharma*. By ignoring *dharma* there is neither *artha* nor *kāma*. (Raghuvira).

9642A

कामाल्लोभाद् भयात् क्रोधात् साक्षिवादात्तथैव च ।
मिथ्या वदति यत्पापं तदसत्यं प्रकीर्तितम् ॥

(आ) SPR 58.1 (a. Mānasollāsa 1.35).

The sin that is committed by speaking falsehood on account of lust, wrath, fear, anger or bearing witness, that is termed as *asatya*, 'untruth'. (K. V. Sarma).

9642B

कामावेशः कैतवस्योपदेशः
मायाकोशो वञ्चनासन्निवेशः ।
निर्द्रव्याणामप्रसिद्धप्रवेशो
रम्यक्लेशः सुप्रवेशोऽस्तु वेशः ॥

(अ) Padmaprābhṛtaka-bhāṇa 23.

Śālinī metre.

(The quarter of prostitutes is) the abode of passion, the place of instruction for crooks, repository of hypocrisy, an assembly of deceivers, difficult of access for the poor and a giver of pleasant sorrows. Let it be easy of entrance. (M. Ghosh).

9643

कामिजनपरमभोग्ये
कामसुखे धारयन्ति बीभत्सम् ।
सन्तः शमसुखरसिकाः
सुधाशनाः सूकरान्न इव ॥

(अ) Vaidi 16.

Ārya metre.

Good people who are connoisseurs of the joys of tranquillity look upon with disgust the pleasures of passionate love that are so ardently enjoyed by lovers, in the same way as those who subsist on nectar look upon the food of pigs (*i.e.*, excreta). (A. A. R.).

9644*

कामिनः कृतरतोत्सवकाल-
क्षेपमाकुलवधूकरसङ्गि ।
मेखलागुणविलग्नमसूयां
दीर्घसूत्रमकरोत् परिधानम् ॥

(अ) Śiś 10.61.

(आ) SR 317. 22 (a. Śiś), SSB 173. 22 (a. Māgha).

Svāgatā metre.

The long string used to hold in position the under-garment held in the hand of the excited young lady got stuck up in her girdle and caused a good deal of delay in love sports, producing thereby, much annoyance in the mind of the lover. (A. A. R.).

9645*

कामिनश् चरितैरेभिः कुर्वन्तो निशि जागरम् ।
कुर्वन्त्यप्रियमात्मानं केचिन्मूढाः प्रिया अपि ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 31.

Some foolish lovers, though loved very much by their sweethearts, behave in a (niggardly) manner and keep awake at nights, and thereby do themselves a disservice by being disliked. (A. A. R.).

9645A

कामिनां कामिनीनां च सङ्गात् कामी भवेत् पुमान् ।
देहान्तरे ततः क्रोधी लोभी मोही च जायते ॥

(आ) SPR 109.46.

By association with lustful men and damsels, one grows lustful oneself; and in a later birth he becomes also wrathful, avaricious and filled with illusion. (K. V. Sarma).

9646*

कामिनामसकलानि विभुग्नैः
स्वेदवारिमृदुभिः करजाग्रैः ।
अक्रियन्त कठिनेषु कथंचित्
कामिनीकुचतटेषु पदानि ॥

(अ) Śiś 10.57.

(आ) SR 317. 18 (a. Śiś), SSB 173. 18 (a. Māgha).

Svāgatā metre.

The tips of the curved nails of lovers, rendered soft by sweat, somehow made but faint impressions on the expansive regions of the beloveds' bosoms that were rather hard. (A. A. R.).

9647*

कामिनीं प्रथमयौवनान्वितां
मन्दवल्गुमृदुपीडितस्वनाम् ।
उत्स्तनीं समवलम्ब्य या रतिः
सा न धातृभवनेऽस्ति मे मतिः ॥

(अ) Bṛ Saṁ 74.18.

Rathoddhatā metre.

A voluptuous delight equal to that you feel when embracing a paramour in the prime of youth, with swelling bosom, and murmuring sounds, soft, lovely, tender and suppressed, is not to be found, I mean, [even] in Brahmā's heaven. (H. Kern).

9648*

कामिनीकायकान्तारे कुचपर्वतदुर्गमे ।
मा संचर मनःपान्थ तत्रास्ते स्मरतस्करः ॥

(अ) BhŚ 104.

(आ) VS 1256, SRK 127. 3 (a. BhŚ), IS 1660, Subh 14 and 245, JSub 134. 5, SLP 3.37.

(*b*) कच° or स्तन° [कु°] BhŚ (var.); °दुर्गमः or °संकटे or °संडले [°दु°] BhŚ (var.).

(*c*) नो [मा] BhŚ (var.); मनः पन्था (°पांथस or °थः) BhŚ (var.).

(*d*) तत्रास्ति BhŚ (var.); VS, Subh; यत्रास्ते BhŚ (var.); कामतस्करः BhŚ (var.).

Oh mind, the traveller ! stray not into the forest, being the female body, with mounts in the shape of breasts, for there lies in wait, Cupid, the robber. (K. V. Sarma).

9648A

कामिनीजनविलोचनपाता-
नुन्मिषत्कलुषान् प्रतिगृह्णन् ।
मन्दमन्दमुदितः प्रययौ खं
भीतभीत इव शीतमयूखः ॥

(आ) SG 388 (a. Bhāravi, but not found in Kir.).

(*a*) नु ··· ष्य SG ; नुन्मिषत् Edr's em.

(*b*) प्रतिगृहन् SG ; emended to प्रतिगृह्णन् (Edr.).

(*c*) प्रयपौ SG ; emended to प्रययौ (Edr.).

(Developing a dark spot) by absorbing the rueful glances of (angry) ladies (who were going out at night on tryst), the Moon which had gradually risen, timidly, ascended the heavens. (K. V. Sarma).

9649*

कामिनीनयनकज्जलपङ्काद्
उत्थितो मदनमत्तवराहः ।
कामिमानसवनान्तरचारी
मूलमुत्खनति मानलतायाः ॥

(आ) SR 259. 94, SSB 73. 38, SRK 276. 3 (a. Sphuṭaśloka), IS 7817, Vidy 486 (a. Śaṅkaramiśra-Vācaspati), SG 85.

Svāgatā metre.

The intoxicated boar of Cupid has arisen from the muddy place of collyrium in the eyes of the loving damsels and is wandering in the woods of the minds of lovers, uprooting the creepers, being their jealous pride. (A. A. R.).

9650*

कामिनीवदननिर्जितकान्तिः
शोभितुं न हि शशाक शशाङ्कः ।
लज्जयेव विमलं वपुराप्तुं
शीधुपूर्णचषकेषु ममज्ज ॥

(आ) VS 2015 (a. Bhāravi, but not found in Kir).

Svāgatā metre.

Vanquished in brilliance by the faces of loving damsels, the hare-marked moon was indeed unable to shine; growing ashamed, as it were, and aiming to attain a spotless body it plunged, by way of reflection, into the cups filled with wine (held by the damsels). (A. A. R.).

9651

कामिनीवर्गसंसर्गैर् न कः संक्रान्तपातकः ।
नाश्नाति स्नाति हा मोहात् कामक्षामव्रतं जगत् ॥

(आ) Naiṣ 17.41.

(*d*) कामक्षाममिदं Naiṣ (var.).

Who has not contracted sin in contact with women? Alas, people fast under a delusion, and bathe at sacred places. The world's religious vows have been destroyed by lust. (K. K. Handiqui).

कामिनीषु विवाहेषु see No. 6296.

9652*

कामिनीसहचरस्य कामिनस्
तस्य वेश्मसु मृदङ्गनादिषु ।
ऋद्धिमन्तमधिकर्द्धिरुत्तरः
पूर्वमुत्सवमपोहदुत्सवः ॥

(आ) Ragh 19.5. Cf. A. Scharpé's Kalidāsa-Lexicon I. 4 : p. 287.

Rathoddhatā metre.

Of him, cupidinous, and living in the company of women, / each succeeding festivity richer than its predecessor, / surpassed the latter rich in its preparations, / in palaces resounding with the sound of the hand-drum. / (G. R. Nandargikar).

9653*

कामिनो हन्त हेमन्त- निशि शीतज्वरातुराः ।
जीवन्ति हरिणाक्षीणां वक्षोजाश्लेषरक्षिताः ॥

(आ) Pad 80.16 (a. Lakṣmaṇa), SR 345. 6, SSB 222.9.

Lovers, alas! afflicted by the fever of (intense) cold during the nights of the *hemanta*-season [Dec.-Jan.] are kept alive

by the protection afforded by the warmth of the embrace of the breasts of gazelle-eyed damsels. (A. A. R.).

9654*

कामिन्याः कुचदुर्गपर्वतभुवि त्वं मा मनःपान्थक
संचारं कुरु रोमराजिगहने तत्रास्ति नाभ्यां गुहा ।
तल्लीनो मधुसूदनस्य तनयस् तेनात्र चौरेण भो
निर्वस्त्रीक्रियते दिवापि हि नरो रात्रौ तु किं कथ्यते ॥

(आ) IS 1661, Subh 24.

(*a*) कामिन्या Subh ; °दुर्गा° Subh ; पन्थक Subh.

(*b*) रोमराजी° Subh ; गुहः Subh.

(*c*) स्तल्लीनो Subh.

Śārdūlavikrīḍita metre.

Do not, O Mind, the traveller, travel in the hilly regions of the breasts of young women, for there in the woods of the line of hair, is a cave, the navel; there lurks a robber, Cupid, the son of Madhusūdana, and people are disrobed by him even during daytime; then, what to say of nights ! (A. A. R.).

9655*

कामिन्याः कुचयोः कान्तिः पीनत्वेन पुरस्कृता ।
सुवर्णाचलशृङ्गाभां विनिर्जेतुं समुद्यता ॥

(आ) SSB 83.1 (a. Saṃgrahītuḥ).

The enchanting brilliance of the bosom of the loving woman, with stoutness prominently displayed, is (evidently) exerting to vanquish the brilliance of the peaks of the golden mountain (Meru). (A. A. R.).

9656*

कामिन्याः स्तनभारमन्थरगतेर्लीलाचलच्चक्षुषः
कन्दर्पैकविलासनित्यवसतेः कीदृक् पुमान् वल्लभः ।
हेलाकृष्टकृपाणपारितगजानीकात् कुतस् तेऽरयः
श्वासायासविशुष्ककण्ठकुहरा निर्यान्ति जीवार्थिनः ॥

(अ) VMM 2.5.

(आ) SR 203.107, ŚSB 562.108.

1. Puzzle.

Śārdūlavikrīḍita metre.

What kind of man is dear to loving women whose walk is slowed down by the weight of their bosom, whose eyes dart sportive glances and who are the one playful residence of Cupid ?[1] Whence do your enemies flee for their lives, with the cavity of their throats dry and gasping for breath from the army of elephants dexterously cut down by your swords ?[2] (A. A. R.).

1. *Ans. sama-rataḥ*, her equal in love sports.
2. *Ans. samara-taḥ*, from the battle.

9657

कामिन्यो नीचगामिन्यस् तटिन्य इव निश्चितम् ।
दारा राज्ञोऽपि यत्तारा: प्रणयं यान्ति गोपतेः ।

(अ) IS 1662, Subh 294, Pr 366.

(*a*) तारा Subh.

(*d*) प्रलयं IS.

Passionate women resort (even) to low men just as rivers flow to a lower level; even a favourite queen may get friendly with a cowherd. (A. A. R.).

9658*

कामी कामव्रणपरिगतः कामिनीरेव हित्वा
भुङ्क्ते पश्चादपगतभयं कामिनीनां सहस्रम् ।
इत्थंकारं विषयसुखभोगैकतानैर्नरै रप्य्
अस्मिन् देहे कतिपयदिनान्येष भोगो विवर्ज्यः ॥

(अ) Śāntiv 27.

Mandākrāntā metre.

A passionate lover affected by wounds of love avoids loving women (for some days), but afterwards enjoys fearlessly the company of a thousand passionate women; in this manner, at least men who are deeply addicted to sensual pleasures should

avoid in this body (i.e., in this birth) the pleasures (of sex) at least for a few days. (A. A. R.).

9659

कामुकाः स्युः कथा नीचाः सर्वः कस्मिन् प्रमोदते ।
अर्थिनः प्राप्य पुण्याहं करिष्यध्वे वसूनि किम् ॥

(अ) VMM 2.44.

(आ) SR 199.13, SSB 555.13.[1]

(*a*) कया SSB.

1. Riddle.

By whom are lovers made low in estimation ? (*dāsya*, by a harlot). In which do all people take delight ? (*mahe*, in festivity). What do you do with your wealth when you have secured supplicants on auspicious day ? (*dāsyāmahe*, we give away). (A. A. R.).

9660

कामुके नूतनासङ्ग- गाढालिङ्गनकातरे ।
गणिका गेहगणनां करोति ध्यानमास्थिता ॥

(अ) Bṛhatkathāmañjarī (KM 69) 2.96.

(आ) SRHt 139.6 (a. Bṛha°), SSSN 205.9.

(*c*) ग्रह° SRHt.

As a passionate lover feels tremulous when embracing a new courtezan, she (pretending to be) deeply engrossed in him counts in her mind the number of houses (that she could secure through him). (A. A. R.).

9661**

कामुके भ्रमरः प्रोक्तः कामिन्यां चूतमञ्जरी ।
तथाह्वानाङ्कुराश्चापि प्राकारो वारणे स्मृतः ॥

(अ) Padmaśrī's Nāgarasarvasva 5. 8 *cd* / 5.9 *ab*.*

(आ) ŚP 3149 (a. Padmaśrī).

* 58*ab* and 5.9 *cd* read :

वणिक पुत्र्यां सरोजं च/महत्यामुत्पलं तथा ॥
and
छन्नचन्द्रो निशीथिन्यां/दिनेऽच्छन्नरविः स्मृतः ॥

(In the secret love code) the lover is called a bee, the beloved a cluster of mango blossoms, an invitation a goad and an obstacle a rampart. (A. A. R.).

9662*

कामुज्जहार हरिरम्बुधिमध्यलग्नां
कीदृक् श्रुतं भवति निर्मलमागमानाम् ।
आमन्त्रयस्व वनमग्निशिखावलीढं
यच्चापि को दहति के मदयन्ति भृङ्गान् ॥

(अ) VMM 1.46.

(आ) JS 353.34 ; SR 202.89 (a. JS), SSB 560.90.[1]

(*b*) Or दुःवितं JS ; किं दुःश्रुतं JS ; °मानसानाम् SR.

(*d*) Or तच् JS ; कादहति JS.

1. Riddle.

Vasantatilakā metre.

Whom did Lord Viṣṇu rescue when she was sunk in the sea ? (*kum*, the earth). How is one of pure mind spoken of ? (*damakara*, the self controlled). Address the forest enveloped in forest fire (*davin*, O woods in flames). And, who burns it (the forest) ? (*davaḥ*, the forest fire). What intoxicates the bees ? (*kundamakaranda-bindavaḥ*, the drops of honey in jasmine flowers). (A. A. R.).

9663°

कामेकपत्नीव्रतदुःखशीलां
लोलं मनश् चारुतया प्रविष्टाम् ।
नितम्बिनीमिच्छसि मुक्तलज्जां
कण्ठे स्वयंग्राहनिषक्तबाहुम् ॥

(अ) Kum 3.7 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 40).

(आ) SCSL 84.

(*a*) एकपत्नीं Kum (var.).

(*b*) प्रविष्टा Kum (var.).

(*c*) विलम्बिनीम् or विलासिनीम् Kum (var.),

(*d*) °विषक्त° [°निषक्त°] Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

(Oh Indra, tell me) who is that charming lady who sticks to her vow of chastity but has entered into your unstable (lustful) mind on account of her beauty, and whom you wish to entwine her arms round your neck, of her own accord, throwing to winds all sense of modesty. (K.V. Sarma).

9664

का मे गतिरिति पृच्छति
चरमश्वासेऽपि यः स्वार्थम् ।
तस्य जनस्यापि कृते
पापाः पापानि कुर्वन्ति ॥

(अ) Vaidi 23.

Upagīti-āryā metre.

'What shall be my fate'—of utterly selfish people who ask thus even at their dying breath, there are sinful people who commit sinful actions at their behest. (K. V. Sarma).

9665*

का मेघादुपयाति, कृष्णदयिता का वा, सभा कीदृशी,
कां रक्षत्यहिहा, शरद् विकचयेत् कं, धैर्यहन्त्री च का ।
कं धत्ते गणनायकः करतले, का चञ्चला कथ्यताम्,
आरोहादवरोहतश्च निपुणैरेकं द्वयोरुत्तरम् ॥

(आ) SR 204.113, SSB 563. 114, Pad 109. 27.[1]

1. Riddle.

Śārdūlavikrīḍita metre.

What comes down from the cloud ? (*dhārā*, rain). Who is the beloved of Śrī Kṛṣṇa ? [Rādhā, the cowherdess]. How is the assembly ? [*vandyā*, to be respected]. What does Indra protect ? [*dyāvā*, the heaven]. What does autumn cause to bloom ? [*kāśam*, the *kāśa*-flowers]. What takes away courage ? [*śaṅkā*, apprehension]. What does the lord of Gaṇa-s hold in his hand ? [*pāśam*, rope]. What is inconstant ? [*śampā*, lightning]. The answer is to be furnished by clever people so as to be read forwards and backwards. [*dhārā* : *Rādhā* ; *vandyā* : *dyāvām* ; *kāśam* : *śaṅkā* ; *pāśam* : *śampā*). (A. A. R.).

9666*

कामेन कामं प्रहिता जवेन
प्रावृट् चचाल त्रिजगद् विजेतुम् ।
किं चन्द्रबिम्बं दधि भक्षयन्ती
संधारयन्ती हरितः शुभाय ॥

(आ) Pad 75. 23 (a. Lakṣmaṇa), SG 552 (a. Lakṣmaṇa), SuSS 348 (a. Lakṣmaṇa), SR 340.19, SSB 213.15.

Indravajrā metre.

The rainy season which has, indeed been sent by Cupid has spread quickly so as to conquer the three worlds. Does it swallow the Moon, as if it is curds, (causing dark mights), or cause green vegetation to flourish for the welfare (of the worlds). (A. A. R.).

कामेन शीघ्राः see No. 9877.

9667*

कामेनाकृष्य चापं हतपटुपटहं वल्गुभिर्मारवीरैर्
भ्रूभङ्गोत्क्षेपजृम्भास्मितललितदृशा दिव्यनारीजनेन ।
सिद्धैः प्रह्वोत्तमाङ्गैः पुलकितवपुषा विस्मयाद् वासवेन
ध्यायन्यो योगपीठादचलित इति वः पातु दृष्टो मुनीन्द्रः ॥

(अ) Nāgānanda 2.

(आ) SR 27.208, SSB 44.6.

Sragdharā metre.

May the lord of Munis (Buddha) protect you, who, lost in reflection and filled with transcendent knowledge, was seen to

be utterly unmoved by Indra whose every hair was on end through astonishment ; by the Siddhas, their heads bent low in obeisance ; by the nymphs, whose eyes quivered, as they alternately smiled, yawned, trembled, and frowned ; by the heroes of Māra, dancing with harshly beaten drums ; and by Māra himself who had drawn his bow to the full ! (Palmer Boyd).

9668*

कामेनापि न भेत्तुं
किमु हृदयमपारि बालवनितानाम् ।
मूढविशिखप्रहारो-
च्छूनमिवाभाति यद्वक्षः ॥

(अ) Ārs 2.186.

Āryā metre.

Cannot the hearts of young girls be broken even by the god of love (Cupid) ? For their breasts come out full, as it were, on being struck by his blunt arrows. (A. A. R.).

9669*

कामेषुणा कामरिपोर्मनोऽपि
कल्लोलितं का मनुजेषु वार्ता ।
आषाढवाते चलति द्विपेन्द्रे
चूलीवतो वारिधिरेव काष्ठा ॥

(अ) Lok 73.

Indravajrā metre.

By the arrow of Cupid even the mind of his enemy (Śiva) was agitated like the waves in the sea ; what to say then of men ? Lo when the breeze in the month Āṣāḍha [June-Jul.] blows, the discharge of rut from the root of the ear of lordly elephants has for its limit only the sea. (A. A. R.).

9670

कामैस् तैस्तैर् हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

(अ) MBh (MBh [Bh] 6.29. 20, BhG 7.20).

(*a*) तैस्तैः कामैर् MBh (var.).

(*d*) नियतः or नियता MBh (var.) ; स्वयं or स्वया MBh (var.).

Deprived of knowledge by this or that desire, / men resort to other deities, / taking to this or that (religious) rule, / constrained by their own nature. (F. Edgerton).

9671-2

कामोऽक्षमा दक्षिणतानुकम्पा
ह्रीः साध्वसं कौर्यमनार्यता च ।
दम्भोऽभिमानोऽथ च धार्मिकत्वं
दैन्यं स्वयूथस्य विमाननं च ॥
द्रोहो भयं शश्वदुपेक्षणं च
शीतोष्णवर्षास्वसहिष्णुता च ।
एतानि काले समुपाहितानि
कुर्वन्त्यवश्यं खलु सिद्धिविघ्नम् ॥

(अ) KN (KN [ĀnSS] 16.26-27, KN [BI] 16. 26.7).

(*c*) °नोऽप्यतिधा° KN (BI).

Indravajrā metre.

Lust, want of forgiveness and forbearance, too much tenderness (of feeling), bashfulness, crookedness, and want of straightforwardness, arrogance, self-conceit, excessive piousness, poorness of the army and its dishonouring ;

Malice, terror, negligence and carelessness, incapability of enduring the inclemencies of the weather, hot, cold, and rainy,— these (causes) favoured by the advantages of the season, are sure to hinder the achievement of success by kings. (M. N. Dutt).

9673

कामोत्तप्तं मरकतमहाग्रावहारो गभीरे
मग्नं नाभीसरसि हृदयं जग्रसेऽनेकपं मे ।

लीलावेशप्रचलितकर: कोऽप्यहीनारिकेतुस्
तद्भङ्गेन प्रतिविधिमिहैवानुरूपं व्यतानीत् ॥

(अ) Kṛkā 16.

Mandākrāntā metre.

My mind, like an elephant, scorched by love, got sunk in the lake of the navel paved with a big emerald slab. Moving the *kara* [hand or trunk] sportively, there was the flag of a formidable enemy; but by breaking this it (my mind) took the remedy appropriate to the occasion. (A. A. R.).

9674

कामोद्वेगगृहीतं
धूर्तैरुपहस्यमानशृङ्गारम् ।
दारिद्र्यहतं यौवनम्
अबुधानां केवलं विपदे ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 653, Kuṭṭ [KM] 631).

(आ) GVS 322.

Āryā metre.

Youthfulness, gripped by passion and given to (unintelligent) love-making which is laughed at even by fools, if it is also afflicted by poverty, only leads those fools to destruction. (K. V. Sarma).

9675

कामो नास्ति नपुंसकस्य कुलटावर्गस्य नास्ति त्रपा
तोयं नास्ति मरीचकासु सततं नास्ति स्थिरत्वं स्त्रिय: ।
धर्मो नास्ति च नास्तिकस्य विभवो नास्ति प्रमत्तात्मन:
स्नेहानां कणिकापि नास्ति गणिकालोकस्य च प्रायश: ॥

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII. 125) 9.

(आ) GVS 464.

Śārdūlavikrīḍita metre.

There is no promptings of love in a unuch, no shyness in unchaste women, no water in mirages, no stability in the possession of wealth, no right conduct of religion in a nihilist, no prosperity to one who is careless and not an atom of affection in courtezans, generally speaking. (A. A. R.).

9676

कामोपभोगसाफल्य- फलो राज्ञां महीजय: ।
अहङ्कारेण जीयन्ते द्विषन्त: किं नयश्रिया ॥

आ) KāVa *ad* 2.2.24, Amd 159. 407, Sar 1.73.

(*a*) °साफल्य° Amd (var.).

(*d*) नयश्रिय: Amd (var.).

Conquest of land has for its fruit the satisfaction of desires and enjoyment in kings, whether the enemies had been conquered by the king's pride or by his political tact. (K. V. Sarma).

कामो बन्धनमेवैकं see No. 9607.

9677*

कामो वामदृशां निधिर्नयजुषां कालानलो विद्विषां
स्व:शाखी विदुषां गुरुर्गुणवतां पार्थो धनुर्धारिणाम् ।
लीलावासगृहं कुलाकुलजुषां कर्ण: सुवर्णार्थिनां
श्रीमान् वीरवर: क्षितीश्वरवरो वर्वर्ति सर्वोपरि ॥

(आ) SR 122.185, SSB 424.1.

Śārdūlavikrīḍita metre.

A Cupid to charming women, a treasure to men of right policy, hell-fire to enemies, the heavenly wish-granting tree to the learned, a respectable elder to the virtuous, an Arjuna to archers, a sportive residence to artists, a Karṇa to those who need gold (wealth)— such is the best of kings, the prosperous Vīravara, who is above all. (K. V. Sarma).

कामो लोभश्च दर्पश्च see क्षमा धृति:

9678*

काम्बोजाः कम्बुजन्माकरशरणकृतः सह्यकान्तारकच्छा-
न्विछायाः कच्छवाहा विदधति कतमे कामरूपाः कुरूपाः ।
कुर्वाणे त्वय्यकस्मात् करकमलहृतं कार्मुकं कूर्मपृष्ठो-
त्कृष्टं कर्णान्तकृष्टं नरपकुलमणे कर्णमाकर्णयन्ति ॥

(आ) SMH 5.24.

(*a*) सह्मकान्ता° SMH (var.).

(*b*) °वाहान् SMH (var.).

(*c*) °मलकृतं SMH (var.).

Sragdharā metre.

The Kamboja princes were made beggars holding shells in their hands, the Kacchavāha princes were made dispirited and driven to the marshy regions of the Sahya forests, and those of Kāmarūpa were all mutilated when you suddenly took up the bow, exalted as the tortoise shell, in your lotus hand and drew the string up to the ear, O gem among kings. (A. A. R.).

9679-82**

काम्याः क्रियास् तथा कामान् मानुषानभिवाञ्छति ।
स्त्रियो दानफलं विद्यां मायां कुप्यं धनं विवम् ॥
देवत्वममरेशत्वं रसायनचयः क्रियाः ।
मरुत्प्रपतनं यज्ञं जलाद्यावेशनं तथा ॥
श्राद्धानां सर्वदानानां फलानि नियमांस् तथा ।
तथोपवासात् पूर्त्ताच् च देवताभ्यर्च्चनादपि ॥
तेभ्यस् तेभ्यश्च कर्मभ्य उपसृष्टोऽभिवाञ्छति ।
चित्तमित्थं वर्त्तमानं यत्नाद्योगी निवर्त्तयेत् ॥

(अ) Mārk-p. 40.2-5. 4520.

(आ) ŚP 4519-20 (Nos. 9679 and 9680). (a. Mark-p.).

(*c*) विद्यामायुर्दैव्यं ŚP.

(*h*) °वेशनं ŚP.

(The soul) longs for rites performed with a view to future fruition, and the objects of human desire, for women, the fruits of alms-giving, for science, for supernatural power, for the baser metals and riches, for heaven, god-head, and supreme god-head, for actions that yield copious supplies of elixir vitae, for flying on the storm-winds, for sacrifice, and the power of inhabiting water and fire, for the fruits of *śrāddha-s* that contain every gift and religious mortifications. Thus he longs when mentally ailing by reason of fasting, meritorious acts and worship of the gods, and by reason of those several actions. A *yogi* should strenuously restrain his mind when beset with such thoughts. (F. E. Pargiter).

9683*

काम्यानां कतिचित् समापरिमितस्वर्गैकसंदायिनां
सद्यः स्वान्तनितान्तमोहनकृतां कर्ता जनः कर्मणाम् ।
आत्मानन्दमनन्यवेद्यमपरिच्छिन्नं न जानाति तं
विक्रेता लवणस्य वेत्ति किमु तत्कर्पूरमूल्यं परम् ॥

(अ) Lok 81.

Śārdūlavikrīḍita metre.

Those people, who perform motive-oriented actions [such as sacrifices] which give but limited results such as (the temporary) heaven and which greatly delude their inner spirits, do not understand the bliss of the absolute that cannot be known by any other means (than through Vedānta) and which is never circumscribed by limitations. Does the seller of salt ever understand the great value of camphor ? (A. A. R.).

9684

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस् त्यागं विचक्षणाः ॥

(अ) MBh (MBh [Bh] 6. 40. 2, BhG 18. 2) [Cf. also in MBh [Bh] 6. 34. 11 *c*].

(आ) Sama 2 क 42, SRM 2. 2. 578.

(*a*) त्यागं [न्या°] MBh (var.).

The renouncing of acts of desire/ sages call renunciation. The abandonment of all action-fruits/the wise call abandonment. (F. Edgerton).

9685

कायं मत्वा नश्वरं चञ्चलाभं
चायुर्बुद्ध्वा भङ्गुरान् सर्वभोगान् ।
पारं गन्तुं विश्वसिन्धोर्विदग्धा
योगाभ्यासे साधुबुद्धिं विदध्वम् ॥

(अ) Vai 141.

Śālinī metre.

Knowing the body to be perishable and life inconstant like lightning, and all pleasures fragile and transitory, O intelligent people, direct your minds in a proper way to practise *yoga*, in order to cross the ocean of worldly life. (A.A.R.).

9686*

कायः कण्टकदूषितो न च घनच्छाया कुतः पल्लवाः
पुष्पाणि च्युतसौरभाणि न दलश्रेणी मनोहारिणी ।
किं ब्रूमः फलपाकमस्य यदुपन्यासेऽपि लज्जामहे
तद् भोः केन गुणेन शाल्मलितरो जातोऽसि सोमद्रुमः ॥

(आ) JS 115. 46, ŚP 1039, Any 131. 187, SR 241.154 (a. ŚP), SSB 642.4.

(*a*) कण्टकभूषितो ŚP, SR, SSB ; नवच्छायाकृतः (°यी° SR, SSB ; °ताः) SR, SSB.

(*b*) दलद्रोणी JS.

(*c*) फलजातमस्य JS (var.) ; फलभारमस्य ŚP.

Śārdūlavikrīḍita metre.

Your trunk is vitiated by thorns, you give no thick shade, / whence the tender leaves not at all pleasing to look at ; / what shall we say of your fruits ? / We are ashamed even to mention it. / Therefore, O silk cotton tree, / on what merit are you growing as the tree on the wayside / (as if to give shade and shelter to wayfarers). (A. A. R.).

9687

कायः संनिहितापायः संपदः पदमापदाम् ।
समागमाः सापगमाः सर्वमुत्पादि भङ्गुरम् ॥

(अ) P (PT 2. 164, PTem 2. 146, PS 2. 81, PN 1. 77, PP 2. 194, Pts 2. 77, PtsK 2.142, PRE 2. 92), H (HJ 1. 224, HS 1.202, HM 1.207 and 4.65, HK 1.209 and 4.70, HP 1. 168 and 4. 69, HN 1.169 and 4.69, HH 37. 25-6, HC 50. 16-7 and 149.11-2). Cf. Ru 125.

(आ) VS 3299, SRHt 263. 15 (a. Bṛhatkathā), SR 163. 466 (a. H), SSB 495.466, IS 1664, Sama 1 क 32.

(इ) Old Arabic 3.210.

(*a*) संनिहितोपायः IS.

(*b*) परमापदः PS ; क्षणभङ्गुराः Ptsk.

(*c*) सापागमाः H (var.).

(*d*) सर्वेषामेव देहिनाम् PtsK ; सर्वं पर्यन्तभ° VS; उत्पाति SRHt ; उत्पादभ° (°पात°) PT, PTem.

The body, born, is near its doom ; / and riches are the source of gloom ; / all meetings end in partings : yes, / the world is all one brittleness. (A. W. Ryder).

9687A

कायक्लमैर्यश्च तपोऽभिधानैः
प्रवृत्तिमाकाङ्क्षति कामहेतोः ।
संसारदोषानपरीक्षमाणो
दुःखेन सोऽन्विच्छति दुःखमेव ॥

(अ) Buddhacarita 7.22.

(*a*) कायक्लमै यश्च Bu° (var.).

(*b*) प्रवृत्ति Bu° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

And he, who by the bodily foils known as austerities strives for continuance of being in order to indulge in passion, does not perceive the evils of the cycle of existence and seeks by suffering nothing but suffering. (E. H. Johnston).

9688

कायक्लेशेन महता पुरुषः प्राप्नुयात् फलम् ।
तत् सर्वं लभते नारी सुखेन पतिपूजया ॥

(अ) MBh. 13. App. I. 15 *l.* 4556-7.

(आ) SRHt 24. 1 (a. MBh), SSSN 32. 1, Pras 12.7.

(*c*) फलं [स°] Pras IS.

(*d*) सेवन्तीन्द्रियगोचरान् MBh (but D_{10} $T_{2,3}$ GM_4 as above).

The fruits (of life) which a man achieves with a great deal of physical exertion, his wife achieves with ease merely by attending to the man, her husband.[1] (K. V. Sarma).

1. It is said that half the religious or other merit acquired by a virtuous man automatically goes to a dutiful wife.

9689**

कायच्छिन्नास्तु ऋषिका मर्मघ्ना गुरवस् तथा ।
तीक्ष्णाश्छेदसहा वाङ्गा दृढा शूर्पारकोद्भवाः ॥

(अ) Viśṇudharmottara 2.17.23*cd*-24*ab*.

(आ) ŚP 4675.

(*a*) कायच्छिदस्त्वार्षिका ये ŚP.

(*c*) वंशा [वा°] ŚP.

(*d*) दृढाः ŚP ; शूर्परको° ŚP.

The swords produced in the *Ṛṣika*-country can cut through the body, destroy the vitals and are heavy; those of the *Vaṅga*-country are sharp and good resistants against cuts; those of the *Śūrparika*-region are very sturdy. (A. A. R.).

9689A**

कायवाङ्मनसां दुष्ट- प्रणिधानमनादरः ।
स्मृत्यनुपस्थापनं च स्मृताः सामायिकव्रते ॥

(आ) SPR 176.9 (a. Yogaśāstra 201. 116).

In rites according to the *Samaya* (tantric) practices are prescribed actions pervert to the body, speech and mind and opposed to the *Smṛtis.* (K. V. Sarma).

9690

कायस्थस्य च शल्यस्य कायस्थस्य च सा गतिः ।
याभ्यामनुप्रविष्टाभ्यां दूष्यन्ते सर्वधातवः ॥

(आ) SRHt 141. 4 (a. Govindakavi), SSSN 127. 3 (a. Govindakavi).

(*b*) का [सा] SSSN.

(*a*) आभ्या° SSSN.

When a *kāyastha* (professional scribe and accountant) and a splinter of an arrow are closely associated with or enter one's body, the result is the same; once with the body they vitiate the essential wealth and primary fluids, respectively, (of the person). (A. A. R.).

9691

कायस्थेनोदरस्थेन मातुरामिषशङ्कया ।
अन्त्राणि यन्न भुक्तानि तस्य हेतुरदन्तता ॥

(आ) SRHt 143.3 (a. Vyāsaśataka), SSSN 227.2, Cf. L. Sternbach's VyaS. App. I. 8, VS 2326, ŚP 4043, SR 45.2, SSB 300.2.

(*c*) जग्धानि SSSN.

(*d*) तत्र [तस्य] VS, SR, SSB.

If the *kāyastha* (professional scribe and accountant) has not consumed the entrails of his mother, while he was in the womb, the reason could only be that he had no teeth then. (K. V. Sarma).

9692

कायस्थैर्यं करणपटुतां बन्धुसम्पत्तिमर्थं
चातुर्यं वा किमिव हि बलं बिभ्रतो निर्भराः स्मः ।
अन्त्यः श्वासः किमयमथवोपान्त्य इत्यामृशन्तो
विस्मृत्येशं निमिषमपि किं वर्तितुं पारयामः ॥

(अ) Śāntiv 38.

(*c*) स्वासः Śāntiv (var.).

Mandākrāntā metre.

Strength of body, efficiency of the limbs, prosperity of relatives, personal wealth and cleverness— what kind of strength is all this, possessing which we are beside with joy. But when the breathing becomes difficult and we think that it is the final breath or the last but one, will we be able to remain even for a moment forgetting the Lord ? (A. A. R.).

9693

कायेन कुरुते पापं मनसा सम्प्रधार्य च ।
अनृतं जिह्वया चाह त्रिविधं कर्म पातकम् ॥

(अ) R (R [Bar] 2.101.21, R [B] 2. 109. 21, R [G] 2.118. 21).

(आ) IS 1665.

(*a*) कार्यते R (var.).

(*b*) संप्रधारयन् or संप्रधार्यते (°र्य यः) or संप्रसार्यते (°र्य च) or संप्रसेध्यते R (var.) ; तत् [च] R (var.).

(*c*) अनंतं पालयेत् सत्यं R (var.) ; वाचा (°च्यं) or चाहं or मत्या or सत्यात् or वक्ति or चाहुस् [चाह] R (var.).

(*d*) त्रिविधं पापकर्मकं or विवृतं कर्मयावकः R (var.); विहितं or विशते [त्रि°] R (var.) ; पावकं or पापकं (°जं) [पा°] R (var.).

A sin is committed by the body, having been conceived in the mind and voiced through the tongue as falsehood ; evil action is thus threefold. (K. V. Sarma).

9694

कायेन त्रिविधं चैव वाचा चैव चतुर्विधम् ।
मनसा त्रिविधं नित्यं दशाधर्मपथांस् त्यजेत् ॥

(अ) MBh (MBh [Bh] 13. 13. 2, MBh 12. App. 29 B *l*. 214-5).

(आ) VS 2961.

(*a*) कर्म [चै°] MBh.

(*b*) चापि [चै°] MBh 13.

(*c*) दश [नि°] MBh 13 ; चैव [नि°] MBh App.

(*d*) कर्मपथांस्त्यजेत् MBh 13 ; कुशलाकुशलं स्मृतम् MBh App.

The ten paths of sin should always be avoided, three of body, four of speech and three of mind.[1] (K. V. Sarma).

1. The three sins committed by the body are destruction of life, theft and adultery ; those by speech are evil talk, harsh words, blackmail and falsehood ; those by the mind are covetting others' possessions, thinking of injuring others and disbelief in the Vedas.

9695

कायेन मनसा बुद्धया केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

(अ) MBh (MBh [Bh] 6.27. 11, BhG 5.11).

(*d*) °सिद्धये MBh (var.).

With the body, the thought-organ, the intelligence, / and also with the senses alone, / disciplined men perform action, / abandoning attachment, unto self-purification. (F. Edgerton).

कायेन मनसा see No. 8916 and 8921.

9695A

काये सीदति कण्ठरोधिनि कफे कुण्ठे च वाणीपथे
जिह्वायां दृशि जीविते जिगमिषौ श्वासे शनैः शाम्यति ।
आगत्य स्वयमेव नः करुणया कात्यायनीवल्लभः
कर्णे वर्णयताद् भवार्णवभयादुत्तारकं तारकम् ॥

(आ) RAS *ad* 2.56-9 (p. 176).

(*ab*) कण्ठस्य कोलाहले/जिह्वां मुञ्चति or कुण्टे च वाणीपथे/जिह्वायां दृशि RAS (var.).

Śārdūlavikrīḍita metre.

As the body languishes, the phlegm accumulates in the neck, the throat is choked, vision fades, life longs to depart, and the breath slowly subsides, may god Śiva, the lord of Kātyāyanī, come to us, on his own, out of compassion, and speak into our ears the magic spell that would enable us cross the fearful ocean of earthly existence. (K. V. Sarma).

9696*

कारञ्जीः कूजयन्तो निजजठररवव्यञ्जिता बीजकोशिर्
उत्पाकान् कृष्णलानां पृथुसुषिरगताञ् शिम्बिकान् पारयन्तः
झिल्लीकाझल्लरीणां बधिरितभुवनं झंकृतं खे क्षिपन्तः
शिञ्जानाश्वत्थपत्रप्रकरझणझणारावि‍णो वान्ति वाताः ॥

(आ) JS 216.24 (a. Bhaṭṭa-Bāṇa), ŚP 3851 (a. Bāṇa-bhaṭṭa), Kav p. 56, SR 339. 125 (a. ŚP); SSB 211. 2 (a. Bāṇa-bhaṭṭa).

(*a*) कारञ्जी° SSB ; कुञ्जयन्ती ŚP, SR, SSR ; निजजरठरवव्य° SR, SSB ; °कोशान् ŚP, SR, SSB.

(*b*) पृथुशिखर° JS (var.); °शतान् JS.

(*c*) बधिरितककुभं ŚP, SR, SSB.

Sragdharā metre.

The winds blow making the *karañji*-plants produce a musical sound when their seed-pots are broken in the middle, breaking the seed-pots of the *gañja*-fruits, which are ripe, by penetrating into their broad cavities, producing the confusing noise of the *jhillika*-musical instruments and cymbals in the sky deafening the ears of all people and causing the *jhaṇa-jhaṇa* jingling sound by blowing at the leaves of the sacred fig trees. (A. A. R.).

कारणत्वमकारणविग्रह see No. 19.

9697

कारणाकारणध्वस्तं कारणाकारणागतम् ।
यो मित्रं समुपेक्षेत स मृत्युमुपगूहति ॥

(अ) K (K [K] 7. 9. 49, K [S] 292. 9-10, K [S] 174.7-8, K [G] 299.3-4, K [V] 251, K [P] 471.12).

(*b*) कारणाकरणागतम् K (S), K (G), K (P) (G, MT).

He, who would remain negligent about an ally who had deserted with or without reason and who has returned with or without reason, embraces death. (R. P. Kangle).

9697A

कारणात् प्रियतामेति द्वेष्यो भवति कारणात् ।
अर्थार्थी जीवलोकोऽयं न कश्चित् कस्यचित् प्रियः ॥

(आ) SPR 1213.7 (a. Vyāsadeva) and 1162. 4 (a. Sūktamuktāvalī 201. 1). See 9698, 9700. Dupl. in No. 9705 (Edr.).

(*c*) स्वार्थार्थी SPR 1162 ; लोकोऽयं SPR 1162.

One cultivates a friendship for some reason, and one becomes inimical, again, for some reason. Everyone in this world is keen after some gain ; nobody is (intrinsically) a friend of another. (K.V. Sarma).

9698

कारणान्मित्रताम् एति कारणाद् याति शत्रुताम् ।
तस्मान्मित्रत्वम् एवात्र योज्यं वैरं न धीमता ॥

(अ) P (PP 2. 26, Pts 2. 31, Ptsk 2. 32). See Nos. 9697A, 9700, 9705.

(आ) SR 165. 525 (a. P), SSB 497. 525, IS 1667.

(*a*) याति [ए°] Pts, PtsK, SR, SSB.

(*b*) एति [या°] PtsK,

(*c*) एकत्र IS.

(*d*) च [न] IS ; धीमता SR (printer's error).

For cause a man becomes a friend ; / for cause grows hostile. So / the prudent make a friend of him, / and never make a foe. (A. W. Ryder).

9699

कारणेन विना भृत्ये यस्तु कुप्यति पार्थिवः ।
स गृह्लाति विषोन्मावं कृष्णसर्पप्रदंशितः ॥

(आ) Cr 1354 (CRT 4.10), GP 1. 111. 27.) Cf. Crn 31.

(*d*) °सर्पविसर्जितम् GP.

The king who rebukes a servant without a reason, he is taking hold of (a black serpent), mad with poison, (to be bitten eventually) by that black serpent. (K. V. Sarma).

9700

कारणेनैव जायन्ते मित्राणि रिपवस् तथा ।
रिपवो येन जायन्ते कारणं तत् परित्यजेत् ॥

(अ) KN 8. 52, PD 305. 91. See Nos. 9697A, 9698.

(आ) IS 1668.

(*c*) जायेरन् KN (ĀnSS).

It is causes that create enemies and allies ; therefore, one should always shun such causes that might create enemies. (M. N. Dutt).

9701

कारणैः सदृशं कार्यम् इति मिथ्या प्रसिद्धयः ।
मानिनो भवतो जातं यदमानं यशो भुवि ॥

(आ) VS 2439.

'The result is in consonance with the cause',—this well-known dictum, methinks, is false, for, (oh king), from your *māna* ('limited measure', *also* self-respect) the fame that has resulted on this earth is *a-māna* (unlimited). (K. V. Sarma).

9702*

कारणोत्पन्नकोपोऽपि साम्प्रतं प्रमदाजनः ।
निशि शीतापदेशेन गाढमालिङ्गति प्रियम् ॥

(आ) JS 236. 4 (a. Mahāmanuṣya), VS 1848 (a. Mahāmanuṣya), ŚP 3938 (a. Mahāmanuṣya), SR 347.2 (a. ŚP), SSB 225. 3. AP 72. Cf. प्रावरणैरंगारैर्गर्भगृहैः.

(*a*) °पापि VS.

(*b*) प्रमदागमे VS.

Although offended for some justifiable reason, womenfolk embrace their husbands tightly during these days (of winter) on the pretext of cold. (K. V. Sarma).

9703*

कारण्डवाननविघट्टितवीचिमालाः
कादम्बसारसचयाकुलतीरदेशाः ।
कुर्वन्ति हंसविरुतैः परितो जनस्य
प्रीतिं सरोरुहरजोऽरुणितास् तटिन्यः ॥

(अ) Ṛtu 3.1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : 185).

(*a*) कारण्डवैरभिवि° or कारण्डवाहृवबि° Ṛtu (var.).

(*b*) °कुलाकुल° [°च°] Ṛtu (var.).

(*d*) मनोज्ञकमलारुणिताश्च नद्यः or परां कमलरेणुवृतास् त° [सरो°···°न्यः] Ṛtu (var.) ; °तश्च° नद्यः Ṛtu (var.).

Vasantatilakā metre.

Rivers whose wreaths of waves are torn by heads of wild duck, / whose banks are full of grey goose and cranes, / rivers which are tawny with the pollen of lotus / which gave men delight for the songs of swans on all sides. (L. C. Van Geyzel).

कारण्डवाहृवविघट्टि° see No. 9703.

कारण्डवैरभिविघट्टि° see No. 9703,

9704*

कारय नाम्ब विलम्बं
मुञ्च करं मे हरिं यामि ।
न सहे स्थातुं यदसौ
गर्जति मुरली प्रगल्भदूतीव ॥

(आ) PG 288 (a. Rūpa Gosvāmin[1]).

(*a*) नाद्य or सखि न PG (var.).

1. Samāhartṛ.

Udgīti-āryā metre.

Mother, release my hand, do not delay, I (want to) go to Śrī Kṛṣṇa ; I am unable to remain here as his flute is roaring, (accosting me) as a bold female messenger. (A. A. R.).

9705

कारणात् प्रियतामेति द्वेष्यो भवति कारणात् ।
अर्थार्थी जीवलोकोऽयं न कश्चित् कस्यचित् प्रियः ॥

(अ) MBh (MBh [Bh] 12.136.145, MBh [R] 12.138.149, MBh [C] 12. 5062-3).

(आ) VS 2658, IS 1666. See Nos. 9698,9700. Duplication of No. 9697A (Edr.).

(*a*) करणात् MBh (var.).

(*c*) अर्थार्थी MBh (var.).

(*d*) प्रियं MBh (var.).

One develops a liking for some reason and one develops enmity also for some reason. The world is after wealth and no one is dear to no one (without a reason). (K. V. Sarma).

9706

कारासंतानकूटस्य संसारवनवागुरा ।
स्वर्गमार्गमहागर्ता पुंसां स्त्री वेधसा कृता ॥

(अ) SkP, Nāgarakh 158.71.

Women have been created, by the Creator, to act as a prison for men in being a contrivance for the birth of children, as a net to keep them in the forest of worldly existence and as a wide chasm in their path to heaven. (K. V. Sarma).

9707

कारुण्यं पुण्यानां
कृतज्ञता पुरुषचिह्नानाम् ।
माया मोहमतीनां
कृतघ्नता नरकपातहेतूनाम् ॥

(आ) Kal 14. 20.

Udgīti-āryā metre.

Compassion (is the path) to merits, gratitude to manliness, illusion to delusive minds and ungratefulness to causes that lead to hell. (K. V. Sarma).

9708

कारुण्यं संविभागश्च यथा भृत्येषु लक्ष्यते ।
वित्तेनानेन ते शङ्क्या त्रैलोक्यस्यापि नाथता ॥

(अ) P (PT 2.16, PTem 2.16, PS 2. 7, PN 1. 7, PP 2. 20, Pts 2. 24, PtsK 2. 25, PRE 2. 7). Cf. Ru 92, HPānc. 115, HP 13.20.

(आ) IS 1669, SR 149.36 (a. P), SSB 473. 212.

(इ) Old Syriac 2.7, Old Arabic 3.29.

(*a*) स्नेहश्च [का°] PS ; कारुण्य PN, H Pañ.

(*b*) यस्य [य°] PP, Pts, PtsK ; SR, SSB; वर्तते [ल°] PT, PTem ; लक्षते PN ; सर्वदा PP, Pts, PtsK, SR, SSB.

(*c*) संभाव्यः (संभवितस or संभवेत्) स महीपालस् PP, Pts, PtsK, SR, SSB, वृत्तेनानेन [चि°] PS ; °न्येन HPTem; शक्तस्त्वं [ते श°] PT, PTem; संख्यं PS; रक्षणे [ना°] PP, PtsK.

(*d*) त्रैलोक्यमपि शासितुम् PT, PTem ; त्रैलोक्यस्यापि वा तथा PS ; त्रैलोक्याभ्याधिनाथता PN ; रक्षणे [ना°] SR, SSB.

In as much as you show compassion to your dependants and readiness to share (the same lot) with them, by reason of this your disposition you are fit to rule over the whole universe. (F. Edgerton).

9709*

कारुण्यपुण्यसत्सद्म कुरु त्वं जनबान्धव ।
मम श्रीपार्श्वतीर्थेश सुप्रसादं सुखास्पदम् ॥

(आ) Any 108.2.

O the holy good residence of compassion, the kinsman of the people, Lord Pārśvanātha, may you kindly show to me your favour, the source of all happiness. (A. A. R.).

9710*

कारुण्यामृतकन्दलीसुमनसः प्रज्ञावधूमौक्तिक-
ग्रीवालंकरणश्रियः शमसरित्पूरोत्सलच्छीकराः ।
ते मौलौ भवतां मिलन्तु जगतीराज्याभिषेकोचित-
स्रग्भेदा अभयप्रदानचरणप्रेङ्खन्नखाग्रांशवः ॥

(आ) SkV 7 (a. Śrīdharanandin), Kav 7 (a. Śrīdharānandin or Śrīvarā°), Skm (Skm [B] 243, Skm [POS] 1.49.3] (a. Śrīdharānandin), Kav p. 114.

(*b*) शमसुरित्पूरोत्सलच्छीकस Kav (MS); °त्पूरोच्छलच्छीकराः Skm.

(*c*) भवन्तु [मि°] Skm (POS).

(*d*) अभयप्रहान° Kav (MS).

Śārdūlavikrīḍita metre.

May there light upon your turban / from the toe-nails of his pardon-granting feet / shimmering rays, so many garlands as it were,/worthy of a universal monarch's coronation; / wherein his saving pity forms the plantain flower, / his wisdom the pearl necklace of the queen, / his peace the aspersion from the holy streams. (D. H. H. Ingalls).

9711

कारुण्यामृतनीरमाश्रितजनश्रीचातकानन्ददं
शार्ङ्गखण्डलचापमम्बुजभवाग्नीन्द्रादिबर्हीष्टदम् ।
चारुस्मेरमुखोल्लसज्जनकजासौदामिनीशोभितं
श्रीरामाम्बुदमाश्रयेऽखिलजगत्संसारतापापहम् ॥

(आ) SR 21.84, SSB 34.10.

Śārdūlavikrīḍita metre.

Possessor nectarian water in the form of compassion, giver of joy to the *cātaka* birds being the people resorting to him, having a rainbow in the form of the *śārṅga*-bow in his hand, fulfiller of the wishes of peacocks being the gods Brahmā, Agni and Indra, shining with lightning in the form of Sītā, resplendent with a pleasing smile and removing of the torment of the worldly life of all people—I resort for protection to that cloud in the form of Śrī Rāma. (A.A.R.).

9711A

कारुण्येन हता वधव्यसनिता सत्येन दुर्वाच्यता
सन्तोषेण परार्थचौर्यपटुता शीलेन रागान्धता ।
नैर्ग्रन्थ्येन परिग्रहग्रहिलता यैर्यौवनेऽपि स्फुटं
पृथ्वीयं सकलापि तैः सुकृतिभिर्मन्ये पवित्रीकृता ॥

(अ) Padmānanda's Vairāgyaśataka (KM VII. 74) 20.

(आ) SPR 1362. 2 (a. Vairāgyaśataka [Padmānanda 20], SPR 884. 5 (a. Vairāgyaśataka).

(*c*) यौयौ° SPR.

Śārdūlavikrīḍita metre.

The whole world, methinks, has been sanctified by the young ascetics of pure deeds who have put down, in the people, the passion to kill through compassion, speaking falsehood through truth, the aptitude to steal others' wealth through contentment, the blindness of love through

good conduct and the tendency to beg through the philosophy of *Nirgrantha*. (K. V. Sarma).

9712

कारुण्येनात्मनो मानं तृष्णां च परितोषतः ।
उत्थानेन जयेत् तन्द्रीं वितर्कं निश्चयाज्जयेत् ॥

(अ) MBh (MBh [Bh] 12. 266. 10 *cd*/11 *ab*, MBh [R] 12. 273. 10-1, MBh [C] 12. 9664-5).

(इ) SS (OJ) 416.

(*a*) ज्ञानं [मा°] MBh (var.); मोहं [मा°] SS (OJ).

(*b*) तृष्णा MBh (var.) ; परितोषित: MBh (var.).

(*c*) उद्धानेन or उच्छा° MBh (var.) ; यजेत् or जयत् MBh (var.) ; तन्द्री or तंद्रा MBh (var.).

(*d*) विवक्षां मूलतो जयेत् or तं विवक्षा हिता जयेत् MBh (var.) ; वितर्कान् or निर्जयाज् MBh (var.) ; त्यजेत् [जयेत्] MBh (var.).

One should conquer pride by compassion, greed by contentment, lassitude by energy, and doubt by certainty. (Raghuvira).

9713

कार्कश्यं स्तनयोर्दृशोस् तरलतालीकं मुखे श्लाघ्यते
कौटिल्यं कचसंचये च वचने मान्द्यं त्रिके स्थूलता ।
भीरुत्वं हृदये सदैव कथितं मायाप्रयोगः प्रिये
यासां दोषगणो गुणो मृगदृशां ताः स्युः पशूनां प्रियाः ॥

(अ) P (PP 1.147, Pts 1.190, PtsK 1.205), BhŚ 449.

(आ) SR 350. 78 (a. P), SSB 229. 78, IS 1670, GVS 608.

(*a*) च सुश्लाघ्यते PtsK ; दृश्यते [श्ला°] Pts, SR, SSB.

(*b*) प्रवचने PtsK, Pts, SR, SSB ; वदने BhŚ.

(*d*) गुणा Pts, BhŚ, SR ; किं नराणां प्रि° Pts, SR, SSB.

Śārdūlavikrīḍita metre.

Hardness in the breasts, fickleness in the glances, falsehood in the mouth are commended, in women; so also are crookedness in the tresses of their hair, slowness in speech, stoutness in the hips, fear in the heart, deception always of the lover; let, animals (like deer) adore women in whom this pack of vices are virtues. (K. V. Sarma).

9714

कार्कश्यलौल्यनैर्वण्यं हिंसाचापल्यमूर्खता: ।
क्रोधावमानदुःखं च स्त्रीणां स्वाभाविका गुणाः ॥

(अ) Cr 1355 (CRP 1. 39, CRB 1. 34, CRBh I I.40).

(*a*) कार्कशालौल्यनैर्वर्णा CRBh I ; °घण्यं CRP, CRB.

(*b*) चापल CRP ; चाहृयकर्षता CRBh I ; °मूर्खता CRP, CRB.

(*c*) क्रोधो विमान: पौरुष्यं CRB.

(*d*) °विकं गुणा CRBh I.

Hardness, softness, shrewdness, cruelty, fickleness, foolishness, anger, insolence, and sorrow, —these are natural characteristics of women. (K. V. Sarma).

9715*

कार्णाटीकेलिवाटीविटपिनवदलान्दोलनाश्चोलबाला-
चञ्चच्चाम्पेयमालानिविलपरिमलाकर्षणोत्कर्षभाजः ।
वाता दातार एते मलयजमधुरामोदपूरैः प्रमोदान्
गोदावीचीविनोदार्जितजडिमगुणानुद्वहन्तो वहन्ति ॥

(आ) SMH 8.7.

(*a*) °नवदलालोल° SMH (var.).

(*d*) °नोदाज्जित° SMH.

Sragdharā metre.

These winds blow shaking the tender leaves of the plants in the pleasure gardens of the Karṇāṭaka ladies, with the distinction of spreading the excellent fragrance of the garlands of *campaka*-flowers worn by young damsels of the Cola country, bringing joy to all by possessing the scent of sandal trees of the Malaya mountain and carrying the quality of coolness acquired by its sportive movement over the waters of the Godāvarī river. (A. A. R.).

9716*

कार्णाटी स्वर्णकर्णाभरणपरिमिलन्मौक्तिकेष्वम्बुलेशैर्
यस्याः संपृक्तमात्रेष्विवसमजनि महच्चित्रमुच्चण्डमेव ।
सङ्कीर्णे ताम्रपर्णीजललहरिभरैरर्णवे शुक्तयो यत्
सार्धं क्रीडन्ति शच्या शमयतु विपदोऽह्नाय सा जाह्नवी नः ॥

(आ) PV 873 (a. Harihara-bhaṭṭa).

(*c*) °वोशुक्लपो PV; Ed's emendation °वे शुक्तयो

Sragdharā metre.

May that (aerial) Ganges which sports with Indra's wife put down quickly all our troubles—the Ganges whose water drops when just mixed with the waves of the Tāmraparṇī river and the sea produce wonderful pearls that adorn the golden ear-ornaments of the ladies of the Karṇāṭa country. (A. A. R.).

9717**

कार्त्तिके वाथ चैत्रे वा विजिगीषोः प्रशस्यते ।
यानमुत्कृष्टवीर्यस्य शत्रुदेशे न चान्यथा ॥

(अ) P (PP 3.31, Pts 3.38, PtsK 3.36). Cf. Mn 7.182, 41.347, Vi 3.40, MBh(Bh) 12.101.15.

(आ) IS 1671.

A warlike and ambitious king/may choose 'twist April and / November—other months are barred— / to invade the hostile land. (A. W. Ryder).

9718*

कार्त्तिक्यां कृत्तिकायोगे यः कुर्यात् स्वामिदर्शनम् ।
सप्तजन्म भवेद् विप्रो धनाढ्यो वेदपारगः ॥

(आ) Sama 1 क 46 and 2 स 15.

That person who worships god (in a temple) on the day in the month of *Kārttika* [Oct.-Nov.] when there is conjunction with the *Kṛttikā* [the third of the twentyseven lunar asterisms] will take birth as a brāhmaṇa, wealthy and proficient in scriptures, during the next seven rebirths of his worldly life. (A. A. R.).

9719*

कार्त्स्न्येन निर्वर्णयितुं च रूपम्
इच्छन्ति तत्पूर्वसमागमानाम् ।
न च प्रियेष्वायतलोचनानां
समग्रपातीनि विलोचनानि ॥

(अ) Mal 4.8 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 43).

(आ) SR 270.27, SSB 94.28, IS 1672.

(*b*) °समागतानाम् Māl (var.), SR, SSB.

(*c*) ननु [न च] Māl (var.); न तु SR, SSB ; प्रिये ह्यायत° IS.

(*d*) समवृत्तीनि Māl (var.).

Upajāti metre (Indravajrā and Upendravajrā).

They (women) wish to observe fully the form (beauty) of their lovers and yet the eyes of the long-eyed ones meeting them for the first time do not fall fully on the objects of their love. (M. R. Kale).

9720*

कार्पण्यं दर्पमानौ च भयमुद्वेग एव च ।
अर्थजानि विदुः प्राज्ञा दुःखान्येतानि देहिनाम् ॥

(अ) MBh (MBh [Bh] 3.2.41, MBh [R] 3.2. 41-2, MBh [C] 3.88-9).

(आ) IS 1673.

(*c*) हि केषांचित् [वि° प्रा°] MBh (var.).

(*d*) एव हि [एतानि] MBh (var.).

Miserliness, boastfulness, pride, fear and anxiety are all, say the wise, born of wealth; again, all these are miseries to humankind. (K. V. Sarma).

9721

कार्पण्यवृत्तिः स्वजनेषु निन्दा
कुचेलता नीचजनेषु भक्तिः ।
अतीव रोषः कटुका च वाणी
नरस्य चिह्नं नरकागतस्य ॥

(अ) PdP, Sṛṣṭikh 46.132.

Upajāti metre (Indravajrā and Upendravajrā).

Miserly habits, derision of relatives, dirty clothing, devotion to the low born, excessive anger and a harsh tongue—all these are indications of one who has come, as it were, from hell. (K. V. Sarma).

9722

कार्पण्येन यशः, क्रुधा गुणचयो, दम्भेन सत्यं, क्षुधा
मर्यादा, व्यसनैर्धनं च, विपदा स्थैर्यं, प्रमादैर्द्विजः ।
पैशुन्येन कुलं, मदेन विनयो, दुश्चेष्टया पौरुषं
दारिद्रयेण जनादरो, ममतया चात्मप्रकाशो हतः ॥

(अ) Navaratna 5.

(आ) SR 179. 1033 (a. Nav.), SSB 518. 1033, SuM App. IV. 7, SRK 236.56 (a. Sphuṭaśloka), VP 9. 140, SH 1399 and 1522, IS 1674.

(इ) Navaratnaya (C) 7.

(*a*) क्रुध्य गुष्टा च यो SH (both places).

(*b*) प्रमादै° SSB; °धनानि Nav (var.), SuM, SH (both places).

(*d*) दारिद्रये ज° SH (Submetric), [7] only); दारिद्रेन SH 32; स्वात्म° Navaratnayá (C), SH (both places).

Śārdūlavikrīḍita metre.

Fame is destroyed by niggardliness, good qualities by anger, truth by pretensions, good behaviour by hunger, wealth by vices and stability by calamities; a brāhmaṇa comes to grief by carelessness, a family by wickedness, modesty by intoxication, manliness by evil deeds, respect by poverty and self-effulgence by selfishness. (A. A. R.).

9723**

कार्पासं कटिनिर्मुक्तं कौशेयं भोजनावधि ।
ऊर्णवस्त्रं सदा शुद्धं ऊर्णा वातेन शुध्यति ॥

(आ) Sama 1 क 44 and sama 2 अ 371, SRM 2. 2. 511.

(*a*) कटिनिमुक्तं Sama 2.

(*c*) तृणवस्त्रं SRM.

A cotton dress is pure till it is removed from the waist, a silk dress till one takes food (during midday), but a woollen cloth is always pure and it is cleaned by being exposed to the breeze. (A. A. R.).

9724

कार्पासकृतकूर्पास- शतैरपि न शाम्यति ।
शीतं शातोदरीपीन- वक्षोजालिङ्गनं विना ॥

(आ) SR 251.15, SSB 57.17, Regnaud VI. 177.

(*a*) कर्पास Regnaud (Ms.); शत [कृत] Regnaud.

Cold is not warded off even by hundreds of cotton shirts; indeed, (it cannot be warded off) without an embrace of the stout bosom of a slim sweetheart. (K. V. Sarma).

9725

कार्पासकोशोज्ज्वलकेशसंचया
पयोधरालिङ्गितमन्मथालया ।
गल्लौ जरद्गल्लकसंनिभावुभौ
तथापि रण्डा सुरतं न मुञ्चति ॥

(आ) JS 309.24.

(*a*) °सकाशो° JS (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Her tuft of hair is white like cotton / her breasts embrace her house of love / her cheeks resemble worn out bellows, / still the whore does not give up sex! (K. V. Sarma).

कार्पासास्थिप्रचयनिचिता see No. 8873.

9726**

कार्पासौषधकृष्णधान्यलवणक्लीबास्थितैलं वसा-
पङ्काङ्गारगुडाहिवर्मशकृतक्लेशायसव्याधिताः ।
वान्तोन्मत्तजटीन्धनानि च तृणक्षुत्क्षामतक्रादयो
मुण्डाभ्यक्तविमुक्तकेशपलिताः काषायिणश्चाशुभाः ॥

(आ) JS 398.101 (a. Varāhamihira).

Śārdūlavikrīḍita metre.

Cotton, medicine, black corn, salt, eunuch, bones, oil, marrow, mud, live coals, jaggery, snake, armour, animal dung, one afflicted, tired or diseased, one who has just vomitted, a mad man, one with matted hair, fuel, glass, one weak by hunger, buttermilk, a clean-shaven person, one who has smeared oil for a bath, a completely bald headed man, one of completely grey hair, and those wearing ochre coloured clothes—all these are inauspicious when starting on a journey. (A. A. R.).

9726A

कार्यं च किं ते परदोषदृष्ट्या
कार्यं च किं ते परचिन्तया च ।
वृथा कथं खिद्यसि बालबुद्धे
कुरु स्वकार्यं त्यज सर्वमन्यान् ॥

(आ) SPR 1196.2 (a. Hṛdayapradīpa 12).

Upajāti metre (Indravajrā and Upendravajrā).

Why to have a ensuring eye, / why to have the thoughts of others; / why worry, you youngish guy; / do what is yours and leave off all else. (K. V. Sarma).

9727**

कार्यं च शान्तदीप्तं
ज्ञात्वा विद्वान् विचारयेत् सर्वम् ।
शान्ते शान्तं ग्राह्यं
दीप्ते दीप्तं च गृह्णीयात् ॥

(आ) ŚP 2682.

Āryā metre.

Having correctly distinguished the nature of the *śānta* and *dīpta* (chirping of birds) and having considered all allied factors, one should give the results of those omens. If the chirping be *śānta*, peaceful results should be understood and if *dīpta*, painful results. (K. V. Sarma).

9728

कार्यं चावेक्ष्य शक्तिं च देशकालौ च तत्त्वतः ।
कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः ॥

(अ) Mn 7. 10.

(आ) VīrR 18. 10-1.

(*a*) सोऽवेक्ष्य [चा°] MnJh, Govindarāja's, Kullūka's Nandana's commentaries and Vulgata, VīrR 18.12 ; कार्याण्यवेक्ष्य VīrR.

After a factual consideration of the purpose, power, place and time, (a king) should continuously take different actions to achieve *dharma* (justice etc.). (K. V. Sarma).

9729

कार्यं तत्साधकार्दोश्च तद्व्ययं सुविनिर्गमम् ।
विचिन्त्य कुरुते ज्ञानी नत्न्यथा लघ्वपि क्वचित् ॥

(अ) Śukranīti 3.263.

An action and the means to accomplish the same, / its expenditure and its drawbacks that are difficult to fathom, / a wise man ponders over carefully and does it ; / never at any time, even to the least extent, otherwise. (A. A. R.).

9730

कार्यं यावदिदं करोमि विधिवत् तावत् करिष्याम्यदस्
तत् कृत्वा पुनरेतदद्य कृतवानेतत् पुरा कारितम् ।
इत्यात्मीयकुटुम्बपोषणपरः प्राणी क्रियाव्याकुलो
मृत्योरेति करग्रहं हतमतिः संत्यक्तधर्मक्रियः ॥

(अ) AS 308.

(*c*) °कुटम्ब° AS (var.).

Śārdūlavikrīḍita metre.

I shall do this work in the prescribed manner as long as possible ; having done this, I shall do this to-day, and thus I shall do in the future–thus engrossed in activities for maintaining his family, a man is ever busy with activities and finally comes into the clutches of the God of death, this man who had a misguided mind and who had neglected activities of merit (which would have led him to heaven). (A. A. R.).

9731

कार्यं शक्तावपि प्राणैस् त्राणं शरणमागते ।
निजतृष्ठानुगं धातुं प्रदीपः किं न रक्षति ॥

(आ) IS 1675, Subh 299.

(*a*) °प्राणं Subh.

(*c*) °पृन्ठानुगो IS ; धातं Subh.

One should afford protection even at the cost of one's life even to a powerful enemy if he seeks refuge under him : when the giant beetle falls on it, does not the flame snuffs itself out and save the beetle ? (K. V. Sarma).

9731A

कार्यः कश्चिद्वरो दूतः सकुलश्चतुरोऽपि च ।
कुलशीलविहीनस्तु सिद्धिं नाशयति ध्रुवम् ॥

(अ) MK (C) 210.

(A king) should have as envoy one who is devoted, clever and of noble birth. A person of low birth and of low character will surely damage the success (of diplomacy). (K. V. Sarma).

कार्यकरणकर्तृत्वे see No. 9732.

9732

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

(अ) MBh (MBh [Bh] 6. 35. 20, BhG 13. 20).

(*a*) कार्यकरण° MBh (var.).

In anything that concerns effect, instrument, or agent, / material nature is declared the cause ; / the spirit in pleasure-and-pain's / experiencing is declared the cause. (F. Edgerton).

9733

कार्यकाले तु संप्राप्ते नावज्ञेयं त्रयं सदा ।
बीजमौषधमाहारो यथा लाभस् तथा क्रयः ॥

(अ) P (PT 2. 149, PTem 2. 131) Cf. Ru 123.

When the time for action comes, one should never forget these three : seed, medicine (and) offering ; as the acquisition, so the price.

9734

कार्यकाले विपत्तौ यो भृत्यो हि याचते धनम् ।
सोत्सारणीयः सपदि नीतिज्ञावनिपालकैः ॥

(आ) Kt 93, KtR 93, IS 1676.

(*ab*) हि यो भृ° tr. KtR.

A mercenary who asks for money at a time when action is needed and in times of adversity, should immediately be sacked by a sovereign who knows how to govern.

9735

कार्यकालोचिता पापैर् मतिबुद्धिर्विहीयते ।
सानुकूला तु वै दैवात् पुंसः सर्वत्र जायते ॥

(अ) Cr 1356 (CPS 378.20) GP 1.110.24.

(*a*) पाप- Cr. (var.).

(*b*) मतिः सञ्जायते हि वै GP.

(*c*) सानुकूलेषु दैवेषु GP.

On account of sinful acts, the discriminatory faculty of man, appropriate to things and times, is dissipated. By favourable fate, however, it (the faculty) would always become discriminative. (K. V. Sarma).

9736

कार्यगतेर्वै चित्या-
न्नीचोऽपि क्वचिदलं न जातु महान् ।
कांस्येनैवादर्शः
क्रियते राज्ञामपि न हेम्ना ॥

(आ) JS 406. 36 (a. Ravigupta), VS 2851 (a. Ravigupta), SRHt 193. 130 (a. P), SSSN 183. 53 (a. P). Cf. ABORI 48, p. 150, No. 18.

Āryā metre.

On account of exigencies of the situation even a low person is sufficient to serve a purpose, and not a great man; a mirror is made, even for a king, with bell metal and not with gold. (A. A. R.).

9737

कार्यज्ञः प्रष्टव्यो
न पुनर्मान्यो मम प्रियो वेति ।
गुरुरप्यासनसेव्यः
प्रियानितम्बः कथं मन्त्री ॥

(आ) VS 2876 (a. Prakāśavarṣa). Cf. C. Cappeller in *Album Kern*, p. 243, No. 62.

Āryā metre.

A man of know-how should be consulted and not one who is just respectable or for being one's friend; though heavy, how can the beloved's buttocks be offered a seat and not the (knowledgeable) minister. (K. V. Sarma).

कार्यते कुरुते पापं see No. 9693.

9738

कार्यते यच्च क्रियते सच्चासच्च कृतं ततः ।
तत्राश्वसीत सत्कृत्वा असत्कृत्वा न विश्वसेत् ॥

(अ) MBh (MBh [Bh] 13.150.1, MBh [R] 13. 164.1, MBh [C] 13.7612).

(आ) IS 1677.

(*a*) कार्याय यत्र क्रियते or यत् कार्येयेतत् क्रि° or कार्यते (or कथ्यते) वै वासनया (°नाया) or कार्यते सर्वथा न्यायात् MBh (var.).

(*b*) कृताकृतं or तदा ततः or कृतं तथा [कृ° त°] MBh (var.).

(*c*) तदा [तत्र] MBh (var); (आ)श्वसेच्च or धर्मात्मा or तत्कृत्वा or यत्कृत्वा [स°] MBh (var.).

(*d*) कृतज्ञेन हि विश्वसेत् MBh (var.); ह्यपकृत्वा or दृढबुद्धिर् or ह्यसत्कृत्वा [अ°] MBh (var.).

One, doing or causing to be done a good or evil action, might expect merit if the action, is good but cannot expect it if the action be evil. (K. V. Sarma).

कार्यते वै वासनया see No. 9738.
कार्यते सर्वथा न्यायात् see No. 9738.

9739

कार्यमालोचितापायं मतिमद्भिर्विचेष्टितम् ।
न केवलं हि सम्पत्तौ विपत्तावपि शोभते ॥

(अ) Cr. 253 (CR 3. 19, CPS 77. 69); Cf. GP 1.110.24.

(आ) VS 2717, SRHt 104. 6 (a. Bhoja), SSSN 114.6 (a. Bhoja).

(*a*) आलोचितंपाय CR (var.).

(*b*) मतिमद्भिर्विवेचितम् (°दितम्) CR (var.), VS, SRHt, SSSN.

An act done by the intelligent, after having considered the possible pitfalls, is commendable not only when one is in affluence but also when one is in adversity. (K. V. Sarma).

9740

कार्यमित्येव यत् कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

(अ) MBh (MBh [Bh] 6.40.9, BhG 18.9).

(*b*) कुरुते [क्रि°] MBh (var.).

(*d*) त्यागी [MBh (var.); स्मृतः [म°] MBh (var.).

That action which has been done, abandoning attachment or desire for fruit, Oh Arjuna, for the reason that that ought to be done, that abandonment is deemed to be of the highest *sāttvika* (type). (K. V. Sarma).

9741

कार्यस्य हि गरीयस्त्वान् नीचानामपि कालवित् ।
सतोऽपि दोषान् प्रच्छाद्य गुणानप्यसतो वदेत् ॥

(अ) KN (KN [ĀnSS] 8.85, KN [BI] 8. 82).

(आ) SRHt 175. 48 (a. MBh), IS 1678 SSSN 79.42 (a. MBh).

(*a*) गरीयः स्यान् SSSN.

When the matter in hand is serious, a (shrewd) monarch who can read the times should hide (*i. e.*, keep back) the failings found in his mean allies and extol their merits even if they do not possess those merits. (K.V. Sarma).

9742

कार्यस्यापेक्षया भुक्तं विषमप्यमृतायते ।
सर्वेषां प्राणिनां यत्र नात्र कार्या विचारणा ॥

(अ) P (Pts 3. 173, PM 3.70).

(आ) IS 1679.

When, on account of circumstances, the poison that one takes has the effect of nectar (*i.e.*, has a beneficial effect) on all others, one should not think twice in the matter. (K. V. Sarma).

9743

कार्याकार्यमनार्यैर्
उन्मार्गनिरर्गलैर्गलन्मतिभिः ।
नाकर्ण्यते विकर्णैर्
नयोक्तिभिर्युक्तमुक्तमपि ॥

(अ) P (PP 1.234).

(आ) IS 1680.

Āryā metre.

Right and wrong, even if they be logically explained in reasonable terms, will not be listened to by the ignoble men of wrong thought, unbridled track and closed ears. (K. V. Sarma).

9744*

कार्याकार्ये किमपि सततं नैव कर्तृत्वमस्ति
जीवन्मुक्तस्थितिरवगतो दग्धवस्त्रावभासः ।
एवं देहे प्रविलयगते तिष्ठमानो विमुक्तो
निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः ॥

(आ) SR 369.72 (a. VS), SSB 265. 74.

Mandākrāntā metre.

There is not always an agent in every action, good or bad; for, the state of a *jīvanmukta* [one who is released from bondage while living in the world] is considered to be similar to that of the splendour of a burnt cloth [which can neither be clean nor dirty]. Thus, when

the body has lost all importance as if it had disappeared, the person who is freed from bondage remains in the path which is beyond the sway of the three qualities ; to him what are injunctions (of the scriptures to be followed) and what are to be avoided ? (A. A. R.).

9745

कार्याकार्ये तुलयति सर्वस्
तृप्तो न जातु तृष्णार्तः ।
स्वादु शुचि वा च तोयं
मरुपथिकः को विचारयति ॥

(आ) VS 2861 (a. Ravigupta), SRHt 226.22 (a. P). Cf. ABORI 48, p. 150, No. 19.

(*b*) सर्वं दृप्तो [स°] SRHt.

(*c*) सर्वाशुचि SRHt (*contra metrum*) ; वापि [वा च] SRHt.

Ārya metre.

Right and wrong actions are weighed only by one who is full (*lit.*, contented) but not by one who is in need. Which traveller in the desert (dying from thirst) would bother whether the water he gets is sweet or pure ? (K. V. Sarma).

9746*

कार्याकार्येषु काकोलः प्रशस्तः स्याद् यथा किल ।
न तथा वायसा ज्ञेया ग्राह्यास्तु तदभावतः ॥

(अ) ŚP 2657.

In predicting what is to be done and what is not to be done, the crow is not taken as authentic as the raven (*kākola*), but the crow is so taken in the absence of the latter. (K. V. Sarma).

9747

कार्याणां कर्मणा पारं यो गच्छति स बुद्धिमान् ।
... ... ॥

(अ) R (R [Bar] 6.75.10, R [B] 6. 88. 13, R [R] 6. 88. 14).

Only he who can reach the goal of his actions by his efforts is really talented. (T. S. Raghavacharya).

9748

कार्याणां गतयो भुजंगकुटिलाः स्त्रीणां मनश्चञ्चलं
नैश्वर्यं स्थितिमत्तरंगचपलं नृणां वयो धावति ।
संकल्पाः समदाङ्गनाक्षितरला मृत्युः परं निश्चितो
मत्यैवं मतिसत्तमा विदधतां धर्मे मतिं तत्त्वतः ॥

(अ) AS 319.

(*a*) मनाश् AS (var.).

(*b*) च यो [वयो] AS (var.).

(*c*) °तरलाः AS (var.).

Paths of action are crooked like the gait of snakes ; woman's mind is fickle ; wealth is not stable, but unsteady like waves ; man's age is on the run ; pious resolutions are fleeting like the glances of intoxicated ladies ; the one sure thing is death. Assessing things in this light, Oh intelligentsia ! fix your minds in virtue (*dharma*). (K. V. Sarma).

कार्याण्यर्थाविमर्देन see No. 9749.

9749

कार्याण्यर्थोपमर्देन स्वानुरक्तोऽपि साधयन् ।
नोपेक्ष्यः सचिवो राज्ञा स तं मथ्नात्युपेक्षितः ॥

(अ) P (PT 1. 67, PTem 1. 60, PS 1. 61, PN 2.44, PP 1.224, PRE 1.68). Cf. Ru 48.

(आ) IS 1681.

(इ) Old Syriac 1.2.

(*a*) कार्याण्यर्थविमर्शेन PS ; अथावमन्येत PN ; अर्थाविमर्देन PP.

(*b*) स्वनुरक्तो PTem (MS), PP ; सानुरक्तो हि PS ; चित्तेऽरक्तोपि PN : साधयेत् PT, PTem.

(*c*) वोपक्ष्यस् PTem (MS) ; नोपेक्ष: ··· राजा PS.

(*d*) नायमर्थो हि (ति) पुष्कल: PS, PN; वाञ्छता भूतिमायतौ PP ; मत्त्वात्य् PTem (MS).

A devoted minister, even if he manages matters in an injurious manner should not be dismissed by the king ; for, if so dismissed, he will injure the king. (K. V. Sarma).

9750

कार्याण्युत्तमदण्डसाहसफलान्यायाससाध्यानि ये
प्रीत्या संशमयन्ति नीतिकुशला: साम्नैऽव ते मन्त्रिण: ।
नि:साराल्पफलानि ये त्वविधिना वाञ्छन्ति दण्डोद्यमैस्
तेषां दुर्नयचेष्टितैर्नरपतेरारोप्यते श्रीस् तुलाम् ॥

(अ) P (PT. 1.136, PTem 1. 123, PP 1. 357, Pts 1.376, PTsK 1. 42, PRE 1. 130, PD 309. 131). Cf. Ru 72, ABORI 15. 57.

(आ) IS 1682.

(इ) Old Syriac I 85-7.

(*a*) °मयाण्य् [°फलान्य्] PD.

(*b*) बुद्धया [प्रो°] Pts ; सन्नमयन्ति [सं°] PD.

(*c*) तु वि° PTem ; दण्डाधमास् PD.

(*d*) दुर्ण° PTsK, PD.

Śārdūlavikrīḍita metre.

True ministers are they whose political skill enables them to settle by mere peaceful negotiation matters which (others) would accomplish by (strenuous) measures and which would lead to extreme force and violence. But, as for those who seek small and unsubstantial advantages by the ill-advised use of force, they by their imprudent conduct set the king's fortune in hazard. (F. Edgerton).

कार्याधा मानुषा: see No. 4978.

9751*

कार्या न प्रतिकूलता न च बहिर्गन्तव्यमस्माद् गृहात्
कोपश्च क्षणमात्रमाहितरुषा कार्य: प्रणामावधि: ।
इत्येवं प्रमवाव्रतं यदि भवान् गृह्णाति नात्यन्तिकं
तत्राहं दयितीभवामि शठ हे कोपानुबन्धेन किम् ॥

(आ) VS 2132.

Śārdūlavikrīḍita metre.

'Nothing should be done against (my wishes), nor should you step out of this house (without my consent) ; if you get angry, it must only be for a moment and that should end when I prostrate (ask for excuse).' If you will accept these rules prescribed for a housewife, perhaps not enforced very strictly, then only shall I become your wife, you rogue ; what is the use of getting angry ? (K. V. Sarma).

कार्यानुमेया: सर्वत्र see No. 8944.

9752*

कार्यान्तरितोत्कण्ठं
दिनं मया नीतमनतिकृच्छ्रेण ।
अविनोददीर्घयामा
कथं नु रात्रिर्गमयितव्या ॥

(अ) Vik 3, 4 (in some editions 3. 5). Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 86).

Āryā metre.

My[1] sorrows have been lost in occupation and I have thus managed without extreme difficulty to while away the day ; but how shall I ever pass the night with no diversion to break the long monotony of its watches ? (E. B. Cowell).

1. King's.

9753*

कार्यान्तरेष्वप्यनुगम्यमाना
श्रेय:प्रदा शान्तदिशि प्रदिष्टा ।

शिवा प्रदीप्ते तु दिश:प्रदेशे
समारटन्ती महते भयाय ॥

(अ) ŚP 2644.

Upajāti metre (Indravajrā and Upendravajrā).

On other occasions, if the howl (of the vixen) follows one, it is beneficial if it is from the peaceful quarters [being the five quarters other than the three eastern ones, viz., the north-east, the east and the south-east] ; if the vixen howls in the three eastern *dīpta* regions, then it forebodes great fear to the wayfarer. (A. A. R.).

9754*

कार्यापेक्षी जन: प्राय: प्रीतिमाविष्करोत्यलम् ।
लोमार्थी शौण्डिक: शष्पैर् मेषं पुष्णाति पेशलै: ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (KSH 217) 45.

(आ) IS 1683, SR 168. 690 (a. Dṛṣṭ°), SSB 502. 690.

(*a*) कार्यापेक्षो Dṛṣṭ (var.); जनप्राय: Dṛṣṭ° (var).

(*c*) लोभार्थी Dṛṣṭ° (var.) ; सौण्डिक: Dṛṣṭ° (var.) ; शष्पैर् Dṛṣṭ° (var.).

One who wants to get something done (as a favour) lavishes attention (on the relevant person); lo ! the greedy wine-keeper fattens the sheep with tender grass.[1] (K. V. Sarma).

1. desiring to sell ample meat as side dish to wine.

कार्याय यन्न क्रियते see No. 9738.

9755

कार्यारम्भ: फलोल्लासम् आलोक्य प्रायशो जनै: ।
अनानुगुण्यगणनां कुर्वाणैर्न विगर्ह्यते ॥

(अ) RT (RT [S] 7. 1422, RT [V] 7.1423).

People generally do not blame an enterprise if they see its success, since they do not consider whether it was justified or not (by the attending circumstances). (A. Stein).

9756

कार्यार्थिन: क्षीणतरस्य नैव
नि:शेषकार्यं कुटिलस्य कुर्यात् ।
दोषाकर: प्राप्तविवृद्धदर्प:
पलायते दूरतरं हि मित्रात् ॥

(आ) SRHt 180. 102 (a. Rājaśekhara), SSSN 82. 80 (a. Rājāśekhara). See No. 9761.

Upajāti metre (Indravajrā and Upendravajrā).

Render not all-out help to a supplicant if he be crooked, for that mine of faults will run far away from his (benevolent) friend, out of pride, on growing prosperous, even as the Moon (*doṣākara*) which moves far (to the other extreme of the heavens on the full moon day), growing proud of its fullness attained from the Sun (*mitra*). (K. V. Sarma).

9757

कार्यार्थिनो दीर्घमिवाध्वखेदं
विक्रीतदासा इव कर्मभारम् ।
कष्टं कटुद्रव्यमिवामयार्ता:
स्वभर्तृगेहं वनिता सहन्ते ॥

(आ) VS 2394.

Upajāti metre (Indravajrā and Upendravajrā). See No. 9759.

People who want to get something done, put up with the fatigue of a long journey just as hired slaves put up with heavy loads of work. Just as people afflicted by disease tolerate a bitter medicine, women put up with the chores in their husbands' home. (A. A. R.).

9758

कार्यार्थी बन्धुजनः
कार्यैर्बहुभिर्भवन्ति मित्राणि ।
दाराः सुताश्च सुलभा
धनमेकं दुर्लभं लोके ॥

(अ) Kal 2.45.

(आ) SRHt 203.10 (a. Kalāvilāsa), SSSN 135.7 (a. Kalāvilāsa).

(*a*) स्नेहार्थी Kal.

(*b*) कार्यैर् SSSN.

Āryā metre.

Relatives, when they have to get something done, become very friendly, helping us in various activities ; again, easy to come by are wives and sons ; the one thing that is difficult to obtain in this world is wealth. (A. A. R.).

कार्यार्थी भजते लोकः see तावत् प्रीतिर्भवेल्लोके

9759

कार्यार्थी भजते लोके यावत् कार्यं न सिध्यति ।
उत्तीर्णे च परे पारे नौकायाः किं प्रयोजनम् ॥

(आ) Sama 2 उ 10. SRM 2.2.349, Cf. Nos. 9697A, 9700, 9757, 9760.

In this world, one who has to get something done will be devoted (to his patron) only till his purpose is achieved. When one has crossed to the other bank, why to have the boat any more. (K. V. Sarma).

9760

कार्यार्थी भजते लोको न प्रियः पारमार्थिकः ।
वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम् ॥

(अ) Cv 254 (CS 1. 78, CvTb 3. 20, CNG 267, CM 180). Cf. तावत् पिता वरो and यवार्थी मनुष्यस्य, See also Nos. 9697A, 9700, 9757, 9759 ff.

(*a*) ग्रर्थार्थी (°र्थीर्) [का°] CvTb, CNG ; कार्ज्यार्थि CS (var.) ; कार्यार्थि CS (var.); लोक (°का; °कं; काः) CS (var.) ; लोके CS (var.).

(*b*) न कश्चित्कस्यचित्प्रियः (°य) CvTb, CNG; लोका or लोकाः or लोकः [प्रि°] CS ; परमार्थिकः CS (var.) ; परमार्थतः (°दः; °क) CS (var.).

(*c*) वत्स CS (var.), CvTb.

One takes recourse (of another) to achieve an object ; one is not what he appears to be ; the calf abandons (the cow) its mother, on seeing that the milk has dried up ! (K. V. Sarma).

9761

कार्यार्थी संगतिं याति कृतार्थे नास्ति संगतिः ।
तस्मात्सर्वाणि कार्याणि सावशेषाणि कारयेत् ॥

(अ) Cr 255 (CR 5. 36, CPS 121. 35), GP 1.113.4. Cf. Crn 149. Cf. also व्यसने सति कुर्वीत and दुस्तरः सागरस्तीर्णः See No. 9756.

(*a*) सावशेषाणि कार्याणि GP ; कार्यार्थे CR (but CRC, CRBh I, CRBh II, CRP, CPS as above).

(*b*) कुर्वन्नर्थैश्च (°थश्च) च युज्यते GP.

(*c*) तस्मा CR (var.).

When a person has an object to achieve, he will maintain the contact (with his patron), but once the object is achieved, he will break the contact. Therefore, all (helpful) acts should be done with something yet remaining to be done. (K. V. Sarma).

9762

कार्यवितौ हि कालेन धर्मो हि विजयावहः ।
त्रयाणामपि लोकानाम् आलोककरणो भवेत् ॥

(अ) MBh (MBh [Bh] 13. 150. 8, MBh [R] 13.164.8, MBh [C] 13. 13. 7619).

(*a*) कार्यास्त्वयोपि धर्मेण or कुर्याद्धर्मं प्रयत्नेन or कुर्युः स्त्वियोपि (or कुरुस्त्वि° or कुलस्त्वि°) धर्मेण MBh (var.) ; धर्मेण or (अ) धर्मेण) MBh (var.).

(*b*) धर्मेण MBh (var.).

(*d*) अकार्यकरणं भ° or त्रिलोककरणाद् भ° or धर्मो हि शरणं भ° or आलोकः कारणं भ° MBh (var.) ; °करणं (°णाद्), MBh (var.).

Both of these (alternatives) may be done ; but in course of time it is *dharma* that will emerge victorious ; in all the three worlds it serves as a beaconlight. (A. A. R.).

9763

कार्यासमर्थे महति न कुर्यात् परिहासकम् ।
लम्बोदरं नत्यशक्तम् अप्रेक्ष्योऽभूच्छशी हसन् ॥

(अ) Purāṇārthasaṅgraha, Rājanīti 105.

When a person of importance is unable to do something he should not be laughed at ; the moon laughing at god Vināyaka, who has a protruding belly and hence unable to bend low for a prostration, was barred from being seen (on the fourth lunar day/that god's birthday). (A. A. R.).

9764*

कार्या सैकतलीनहंसमिथुना स्रोतोवहा मालिनी
पादास् तामभितो निषण्णहरिणा गौरीगुरोः पावनाः ।
शाखालम्बितवल्कलस्य च तरोर्निर्मातुमिच्छाम्यधः
शृङ्गे कृष्णमृगस्य वामनयनं कण्डूयमानां मृगीम् ॥

(अ) Śāk 6.20 (in some editions 6.17-19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 84).

(*b*) पादस् Śāk (var.) ; पादान्ते Śāk (var.) ; निभृतं [अभितो] Śāk (var.); °चमरो (°रः) [°हरिणा] Śāk (var.) ; पवनः (°ने) Śāk (var.).

Śārdūlavikrīḍita metre.

I[1] wish to see the Mālinī (river) portrayed, / its tranquil course by banks of sand impeded ; / upon the brink a pair of swans ; beyond, / the hills adjacent to Himālaya, / studded with deer ; and, near the spreading shade / of some large tree, where 'mid the branches hang / the hermit's vests of bark, a tender doe, / rubbing its downy forehead on the horn / of a black antelope, should be depicted. / (M. Monier-Williams).

1. King Duṣyanta.

कार्यास्त्वयोऽपि धर्मेण see No. 9762.

9765-6

कार्यं कर्मणि निर्दिष्टो यो बहून्यपि साधयेत् ।
पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥
न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः ।
यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥

(अ) R (R [Bar] 5.39.5-6, R [R] 5.41.5-6, R [G] 5.37.32-33*ab*/*ef*, R [L] 5.38.5-6*cd*.

(आ) (No. 9765 only SSSN 121. 7) (a. R), SRHt 157. 7 (a. R), IS 1684-85 (cf. notes to IS 1684-5). Cf. कृत्वा कर्म यथा°.

(*a*) एककार्य (°र्ये) विनिर्दिष्टो R (var.) ; एककार्यस्य or एककार्ये हि or एककार्याभि° R (var.) ; निर्दिष्टे R (var.), SRHt, SSSN, निर्वृते R (var.).

(*b*) बहून्यपि स [यो ब°] R (var.) ; बहूनपि SSSN ; (अ)पि R(var.) (hypermetric).

(*c*) सर्व° [पूर्व°] R(var.) ; °क्रियासिद्धौ or (अ)वरोधेन R(var.).

(*d*) तत् [स] R(var.) ; चापरं [स का°) R(var.); अर्हसि R (var.).

(*e*) स [न] R(var.); एक R (var.); साधने (°नो) R(var.).

(*f*) कर्मणामुपपद्यते R (var.) ; हि [(इ)ह] R (var.).

(*g*) यस्त्वर्थं (यद°) बहुधा चेत्ति (चित्यं) R (var.).

(*h*) तत्कार्यं द्रुतमेव हि or समर्थो ह्यर्थसाधकः or समर्थोऽर्थस्य साधने R (var.).

When a work is to be entrusted to a person, he who achieves much other supplementary work without any conflict with the first-said work, alone deserves to be entrusted with that work.

The adjunct causes for the accomplishment even of a minor action are not one and he who understands the work in all its aspects alone is competent to accomplish that work. (K. V. Sarma).

9767

कार्येण लोके निजधर्मगर्हणा
विचारचर्चाचरणैस्तु यैर्भुवि ।
स्यात् तन्न कार्यं सुहितावहं भवद्
अपीह भव्यं स्वविचारदृष्टितः ॥

(आ) SPR 1020.11 (a.Muni Himāṁśuvijaya). Upajāti metre (Indravaṁśā and Vaṁśasthā).

If by doing something, one's *dharma* in the society will stand discredited and there will be criticism in this world, that, even, if it be pleasurable, should not be done. Only those things should be done which are auspicious, as seen from one's own deep thought. (K. V. Sarma).

9767A*

कार्येणापि विलम्बनं परगृहे श्वश्रून्न संमन्यते
शङ्कामारचयन्ति यूनि भवनं प्राप्ते मिथो यातरः ।
वीथीनिर्गमनेऽपि तर्जयति च क्रुद्धा ननान्दा पुनः
कष्टं हन्त मृगीदृशां पतिगृहं प्रायेण कारागृहम् ॥

(आ) SR 354.61, SSB 236.62. Cf. No. 9772. Śārdūlavikrīḍita metre.

Her staying late in another's house, even on purpose, is not allowed by the mother-in-law ; if a young (relative) comes into the house, the sisters-in-law begin to suspect among themselves ; on her stepping into the street, the husband's sister becomes angry and threatens ; alas ! the husband's house is practically a prison for the gazelle-eyed (daughter-in-law). (K. V. Sarma).

9768

कार्ये तु दुःखसाध्ये तु कार्यो नातिश्रमो जनैः ।
कार्ये सिद्धे श्रमो न स्याद् असिद्धे श्रम एव हि ॥

(अ) PdP, Kriyākh. 5.113.

In a difficult undertaking one should not exert too much ; when the thing is accomplished the exertion is ignored and, if it ends in failure, the exertion is all that remains ! (A. A. R.).

9769

कार्ये दासी रतौ वेश्या भोजने जननीसमा ।
विपत्तौ बुद्धिदात्री च सा भार्या सर्वदुर्लभा ॥

(आ) SR 350.9, SSB 230.9. See also Nos. 9770, 9771.

(*d*) भुवि दुर्लभा SSB.

A willing slave in household work / artist accomplished in arts of love, / mother in fact in matters of food, / lending thought in adverse state / — rare, indeed, is such a wife. (K. V. Sarma).

9769A

कार्ये महति युञ्जानो हीयतेऽर्थपतिः श्रिया ।
स्त्रीप्रधानानि राज्यानि विद्वद्भिर्वर्जितानि च ।
मूर्खामात्यप्रतप्तानि शुष्यन्ति जलबिन्दुवत् ॥

(आ) SSSN 113,9 (a. Bṛhatsaṁhitā).

In massive undertakings, the wealth even of the lord of riches is depleted; / female-dominated states become bereft of wise; / scorched by ministers inept, (kings) dry up like water drops. (K. V. Sarma).

कार्येषु दासी करणेषु मन्त्री No. 9771.

9770

कार्येषु मन्त्री करणेषु दासी
भोज्येषु माता शयनेषु रम्भा ।
धर्मेऽनुकूला क्षमया धरित्री
भार्या च षाड्गुण्यवतीह धन्या ॥

(आ) SR 351.27, SSB 231. 28, SRK 115. 4 (a. ŚP), SRM 2. 2. 268. (See also Nos. 9769, 9771).

(*c*) धर्माऽनुकूला SSB, SRK, SRM.

(*d*) दुर्लभा [ध°] SR, SRK, SRM (*contra metrum*).

Indravajrā metre.

A minister in achievements, / willing slave in things to be done, / mother in fact in matters of food, / divine Rambhā in bed, / truly amiable in acts of duty, / verily earth in tolerance— / life's partner with six-fold gifts / is a covetable treasure indeed. (K. V. Sarma).

9771

कार्येषु मन्त्री करणेषु दासी
स्नेहेषु माता क्षमया धरित्री ।
धर्मस्य पत्नी शयने च वेश्या
षट्कर्मभिः स्त्री कुलमुद्धरन्ति ॥

(अ) Cr 256 (CR 1. 45, CPS 14. 40; cf. CNPN 87), Vet 12. 2 in ABd MSS (p. 154), Mahān (Kālīkṛṣṇa's ed.) 244 *ac/bd*, (See also Nos. 9769, 9770).

(आ) SPR 996.4, IS 1686, Subh 5 *ac/bd*, NT 50*a*, TP 396, GVS 19. 20. (Cf. AS 6.12).

(इ) PrŚ (C) 21.

(*a*) का° दा° क° म° tr. NT, TP.

(*b*) भोज्येषु SPR; धर्मानुकूला [स्ने° मा°] Subh; रूपे च लक्ष्मीः (रम्भा) क्ष° NT, TP; शयनेषु वेश्यार् (see *c*) Mahān; शयनेषु रम्भा (see *c*) SPR.

(*c*) धर्मेषु CPS Mahān, Vet; शयनेषु Subh, Vet; भार्या [वे°] CR (var.); नार्या [वे°] CR (var.); कान्ता [वे°] Vet; भोज्येषु माता शयने तु TP; सेह्ले (for स्नेहे) च माता शयने तु NT; क्षमया च धात्री (see *b*) Mahān; धर्मानुकूला क्षमया धरित्री (see *b*) SPR.

(*d*) एते गुणाः स्त्रीषु पतिव्रतासु Vet; षट्कर्मयुक्त कुलधर्मपत्नी NT; षड्मङ्गला (षटांग°; षण्म°) पुण्यवधूरिहैव (°रहेव) Subh, IS; अङ्गे सखी-लक्षण सा प्रिया मे Mahān; भार्या च षाड्गुण्य-वतीह दुर्लभा SPR; कुलसमुद्धरन्ती (°रेत तु) CR (var.), CPS; खलु° [कु°] TP.

Indravajrā metre.

A minister in achievements, / willing slave in things to be done, / mother indeed in affectionate love, / verily the earth in tolerance, / life's partner in acts of duty, / harlot adept in bed, /— with six-fold equipment / woman elevates the fold. (K. V. Sarma).

9772

कार्ये सत्यपि जातु याति न बहिर्नाप्यन्यमालोकते
साध्वीरप्यनुकुर्वती गुरुजनं श्वश्रूं च शुश्रूषते ।
विस्रम्भं कुरुते च पत्युरधिकं प्राप्ते निशीथे पुनर्
निद्राणे सकले जने शशिमुखी निर्याति रन्तुं विटैः ॥

(आ) SR 353.52, SSB 235.52, SRK 118.9 (a. ŚP), IS 7818, Cf. No. 9767A.

(*c*) विश्र° SRK.

Śārdūlavikrīḍita metre.

She does not go out of the house even if there be work, never looks at another male, follows the conduct of good women, attends to the elders and to the mother-in-law and completely wins the confidence of the husband ; but when midnight comes and all are asleep the moon-faced one goes out to enjoy with paramours ! (A. A. R.).

9773*

कार्येहानुसरणतो
वारंवारं परं पुमांसमनु ।
यतमानस्यानुदिनं
भवति यतः प्रेमलक्षणं भजनम् ।।

(अ) Ras 26.

(*a*) *Version A :* कार्ये ईहा°
Version B : का आर्या इहा°

Gīti-āryā metre.

Version A :

Again and again, desire should be cultivated with the supreme god as the object. From such a desire, practised daily, the worship characterised by devotion results.

Version B :

In this worldly life, which woman is respectable if she follows again and again a man other than her husband ? But making efforts daily to show affection to him (the husband), she becomes his beloved. (A. A. R.).

9774*

कार्योपक्षेपमादौ तनुमपि रचयंस् तस्य विस्तारमिच्छन्
बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयंश्च ।
कुर्वन् बुद्धया विमर्शं प्रसृतमपि पुनः संहरन् कार्यजातं
कर्ता वा नाटकानामियमनुभवति क्लेशमस्मद्विधो वा ।।

(अ) Mudr. 4.3.

(*c*) विमर्षं Mudr (var.).

Sragdharā metre.

Disseminating, at the outset, seeds, however tiny, of the issue of the plot, arranging for their development, gradually revealing the extremely mysterious and hidden fruit of the seeds that have sprouted, skilfully hampering the development of the plot and finally collecting the threads of the plot, though scattered, an author of plays or a person of our category suffers (a lot) from such a strain. (R. S. Walimbe).

9775

कार्श्यं क्षुत्प्रभवं कदन्नमशनं शीतोष्णयोः पात्रता
पारुष्यं च शिरोरुहेषु शयनं मह्यास्तले केवले ।
एतान्येव गृहे वहन्त्यवनतिं यान्त्युन्नतिं कानने
दोषा एव गुणीभवन्ति मुनिभिर्योग्ये पदे योजिताः ।।

(आ) IS 1687, Subh 242.

Śārdūlavikrīḍita metre.

Emaciation due to hunger, unsavoury food, subjection to heat and cold, ruggedness of the locks, sleep on bare ground, these, which are derogatory at home (to the householder), are praiseworthy in the forest (in the recluse). Defects become virtues when placed by the sages at the proper place. (K. V. Sarma).

9776*

कार्श्यं चेत् प्रतिपत्कला हिमनिधेः स्थूलाथ चेत् पाण्डिमा
नीला एव मृणालिका यदि घना बाष्पाः कियान् वारिधिः ।
सन्तापो यदि शीतलो हुतवहस् तस्याः कियद् वर्ण्यते
राम त्वत्स्मृतिमात्रमेव हृदये लावण्यशेषं वपुः ।।

(अ) Hanum 6.40.

(आ) SR 290. 85 (a. Hanum), SSB 128.91, SH 2032.

(*a*) हिमरुच: स्थूलैव (स्थ° SH) SR, SSB, SH.
(*b*) श्यामैवास्ति SH ; लीना SR, SSB ; पुनर्बाष्प: (°ष्पं) SR, SSB, SH ; कियानम्बुधि: SR, SSB, SH.
(*c*) तापश्चेदनुमीयते हु° SH ; वर्ण्यतां SR, SSB ; शीतस्तदेणीदृश: SH.
(*d*) त्वं नयस्मृरणाभृत क शरणं ला° SH ; किंतु [राम] SR, SSB ; शरणां [हु°] SR, SSB.

Śārdūlavikrīḍita metre.

(If we are to describe Sītā's) emaciation of the body the single digit of the moon is stout (in comparison), as for paleness the lotus stalk may be considered as dark, if her copious tears (of sorrow) are considered, how little is the sea ? If the fever of the body due to separation is considered, fire is comparatively cool. How to describe her wretched condition ? Oh Rāma, there is only your remembrance in her heart and her body exists only in loveliness. (A A. R.).

9777*

कार्श्यजागरसन्तापान् य: करोति श्रुतोऽप्यलम् ।
तमेव दुर्लभं कान्तं चेत: कस्माद् दिदृक्षते ॥

(अ) RŚ 1.91.
(*c*) दुर्भगं RŚ (var.).
(*d*) दिदृक्ष्यसे RŚ (var.).

He who makes me experience greatly emaciation, wakefulness and torments even when heard of, why do you, O mind, desire to see that husband who is of difficult access ? (A. A. R.).

9778

कार्षक: सर्वबीजानि समालोड्य प्रवापयेत् ।
उत्पन्नबीजसद्भावं त्वङ्कुरेण विभावयेत् ॥

(अ) P (PT 1. 34, PTem 1. 30, PS 1. 33, PN 2. 25, PRE 1. 34). Cf. Ru 29, and PS p. XLVI-VII.
(इ) Old Syriac 1.22, J Cap 46.6.
(*a*) कर्षक: PS ; कर्षपं PN ; कर्षणस् PS p. XLVII.
(*b*) समालोक्य PS.
(*c*) उत्पन्ने बी° PTem.
(*d*) त्व् om. PS, PN.

The husbandman may mix all the seeds together and sow them ; (but) be must judge the goodness of the seeds by the sprouts, when they have sprung up. (F. Edgerton).

9779*

कालं कपालमालाङ्कम् एकमन्धकसूदनम् ।
वन्दे वरदमीशानं शासनं पुष्पधन्वन: ॥

(आ) Sar 2. 204.

He who is the maker of Time, is adorned with a garland of skulls, the one Supreme, the destroyer of demon Andhaka, the giver of boons, the chastiser of Cupid, him, Lord Śiva, (I salute). (A. A. R.).

9780

कालं नियम्य कर्माणि ह्याचरेन् नान्यथा क्वचित् ।
गवादिष्वात्मवज्ज्ञानम् आत्मानं चार्थधर्मयो: ।
नियुञ्जीतान्नसंसिद्ध्यै मातरं शिक्षणे गुरुम् ॥

(आ) Śukranīti 3. 292.

Apportioning the time carefully one should do actions, never otherwise; towards the cattle one should be attentive as towards one's own self ; one should devote oneself for the acquisition of *dharma* and wealth ; one should have the mother for the provision of food and elders for instruction and advice. (A. A. R.).

9781

कालं निरीक्ष्य कुरुते कार्यं तस्याशु सिध्यति ।
ग्रहं विचार्य क्रीडायां दीव्यतो न पराजय: ॥

(आ) Nīsam 2. 6.

To him who observes the proper time and acts / success quickly comes ; / in dice play when one carefully considers the stake and plans, / one will not suffer defeat. (A. A. R.).

9782*

कालं पुरा गरलमम्बुनिधेरुदस्थाद्
अद्येन्दुनाम धवलं विषमभ्युदेति ।
अद्याविदं स गिरिशो यदि हन्त हन्यात्
कार्ष्ण्यं स्वकण्ठनिहितं सखि मद्भयं च ॥

(आ) JS 141.5 (a. Utprekṣāvallabha), SH 2022 (a. Utprekṣāvallabha), SSSN 235.1, SG 707.

(*a*) रत्न° [गर°] SH ; °धेः सकाशात् SH.

(*b*) हा हन्त नाम° SH ; धवलितं JS (var.) ; (*contra metrum*) ; गरलं SSSN ; विशदं SG; °म्युपैति SSSN.

(*c*) सरिशो SH ; नश्येत् SSSN.

(*d*) काष्र्ण्ये SSSN (cor.); °कलितं [नि°] SSSN मे भयं च SSSN ; मदु भयञ्च SG; (*contra metrum*).

Vasantatilakā metre.

In days of yore black poison rose from the sea; today, rises the white poison, named Moon. If only Lord Śiva were to consume this white poison also, my friend, not only can he eradicate the (ugly) blackness from his neck, but also my fear (and death due to separation). (K. V. Sarma).

कालं प्राप्तमुपाददान् see No. 9868.

9783*

कालं मुहूर्ताङ्गुलिमण्डलेन
दिनत्रियामाञ्जलिना पिबन्तम् ।
रूपं विलोक्यैव वपुश्च केषां
भङ्गेन नाङ्गान्यलसीभवन्ति ॥

(अ) Dar. 4. 16.

Upajāti metre (Indravajrā and Upendravajrā).

Seeing Time drinking one's body and beauty with cupped hands formed of night and day, and finger-rows formed by *muhūrtas*,[1] whose limbs do not get immobilised (in apprehension of their eventual) destruction. (K. V. Sarma).

1. Three fifths of an hour make a *muhūrta*.

9784

कालः करोति कार्याणि काल एव निहन्ति च ।
करोमीति विहन्मीति मूर्खो मुह्यति केवलम् ॥

(अ) Sabhā 64. See also Nos. 9786, 9787, 9793.

Time does things, and Time also destroys them. Only fools are deluded, saying, 'I have done', 'I have destroyed'. (K. V. Sarma).

9785*

कालः किरातः स्फुटपद्मकस्य
वधं व्यधाद्यस्य दिनद्विपस्य ।
तस्यैव सन्ध्या रुचिरास्रधारा
ताराश्च कुम्भस्थलमौक्तिकानि ॥

(अ) Naiṣ 22. 9.

(आ) VS 1927 (a. Naiṣ).

(*b*) वयं VS (var.).

(*c*) तसैव VS.

Upajāti metre (Indravajrā and Upendravajrā).

Death the hunter slew the day, an elephant whose scarlet dots are clearly visible. The beautiful twilight is his streaming blood, while the stars are the pearls which were inside his temples. (K. K. Handiqui).

9786

काल: पचति भूतानि काल: संहरते प्रजा: ।
काल: सुप्तेषु जागर्ति कालो हि दुरतिक्रम: ॥

(अ) MBh (MBh [Bh] *ad* 11.2.14 [9*], MBh [R] 11. 2. 24, MBh [C] 11. 69; cf. MBh [Bh] 1. 1. 188 *ab*, MBh [Bh] *ad* 1,1.189 *cd* [61*]; MBh [R] 1.1. 245-47), Cr 257 (CV 6. 6, Cv 8. 3, CS 3.2, CR 1.11, CNP I 53, CNP II 78, CNT IV. 52, CnT II 17. 6. CnT III 76. 14, CPS 7.18), GP 1. 108. 7, Cf. JSAIL 30.77. See also मान्या गुर्विनीतस्य and Nos. 9784, 9787, 9793, 9794.

(आ) Utpala *ad* Varāhamihira's Bṛhat-saṁhita (ed. H. Kern) 1. 7, SuM 30.6, IS 1688, Sama 1 क 38 and 2 क 45, Saśa 134.55, SRM 2.1.150.

(*a*) काल CS (var.); पञ्चति CS (var.); पचित CR (var.); सृजति [प°] Cv (var.), CR (var.), MBh (R) 1.1.245, Utpala, SuM; भूतानि: (°नी) CS (var.).

(*b*) काल CS (var.); संहरति MBh (Bh) 1. 1. 168, Utpala, SuM; संहरे CV (var.); संहरि Cv (var.); प्रजा CS (var.), CR (var.); प्रज्ञा: CS (var.); ऽपि च [प्र°] CNP II.

(*c*) काल CS (var.), CR (var.); सुतेषु Cv (var.); सुप्त MBh (var.); नुप्तो (°ते Cv [var.], Cv (var.), SuM; स्वप्नेषु [सु°] CR (var.); जगर्त्ती CNP II; जागर्ति: CS (var.); जार्गर्ति IS; स्वयति [जा°] Cv (var.).

(*d*) दुरितक्रम: CS (var.), MBh (var.); दुरतिक्रम CS (var.).

Time causes all creatures to ripen; Time destroys (also) all creatures; Time is wakeful while others are asleep; Time is, indeed, unassailable.

9787

काल: पचति भूतानि काल: संहरति प्रजा: ।
निर्दहन्तं प्रजा: कालं काल: शमयते पुन: ॥

(अ) MBh (MBh [Bh] 1.1. 188, MBh [R] 1.1.245, MBh [C] 1. 241). See also Nos. 9784, 9786, 9793, 9794.

(आ) IS 1696.

(*a*) करोति [प°] MBh (var.); सृज° or पिब° or चल° MBh (var.).

(*b*) संहरते or स हृ° MBh (var.).

(*c*) निर्दह्यंति प्रजा काले or संहरं प्रजा का° or °हन्वै प्रजा: काले or °हेत प्रजा: काल: or काल: प्रजा का° or °हृंति प्रजा: काल: or काल: प्रजा निर्दहति or °हृति प्रजा: काल: संहरंतं प्रजा: का° or °हृंति प्रजा: काल: or °हृति प्रजा: का° or दन्वा प्रजा: काल: or हन्वै प्रजा: काल: or °हन्वा: प्रजा: काल: or °हन्वै प्रजाजा° MBh (var.).

(*d*) कालश्च सयये पुन: MBh (var.); सर्वा: [का°] MBh (var.); संशमते or शमयिता or समº or सेव° MBh (var.).

Time causes beings to ripen; Time destroys (also) all creatures. Time also puts down the time that destroys the beings. (K. V. Sarma).

9788

काल: संप्रति वर्तते कलियुगं सत्या नरा दुर्लभा:
देशाश्च प्रलयं गता: करभरैर्लोभं गता: पार्थिवा: ।
नानाचौरगणा मुषन्ति पृथिवीमार्यो जन: क्षीयते
पुत्रस्यापि न विश्वसन्ति पितर: कष्टं युगे वर्तते ॥

(अ) Vet 5.2 and 23.201 (58, v. 5), Cr 1357 (CnT II. 24.3, CnT III. 58. 1).

(आ) IS 1694, Subh 58 and 154.

(इ) Cf. PrŚ (C) 6.

(*a*) देवास्मिन् समुपागते कलियुगे d^1 in Vet; कलियुग: *e* in Vet; °युगं d^2 in Vet; कलिरसौ Dc in Vet; °लभा IS.

(*b*) करिभरा: IS ; लौल्यं *A* in Vet.

(*c*) मुशन्ति IS ; पृथिवीं मार्गं (मार्गो *d* in Vet) IS, *d* in Vet ; पृथिवीमार्ज्जो *b* in Vet ; °वी मार्गं *A* in Vet ; °वी नार्यो जनं IS.

(*d*) पुत्रस्था *e* in Vet ; जुगं *b* in Vet ; युग: Vet ; जगद् d^1, d^3 in Vet.

Śārdūlavikrīḍita metre.

The time that now prevails is the Kaliyuga in which truthful people are few; the country has gone to dogs by excessive taxation as the kings have become greedy; different kinds of rogues rob the people; good people get diminished ; a father cannot trust even his own son ; only misery remains in this age. ((A. A. R.).

9789

काल: सदागतिरपि स्थायीव परिचेष्टते ।
चण्डमारुतवद् विश्वम् अधरोत्तरयन् क्षणात् ॥

(अ) Sabhā 66.

Though time is ever-changing, it behaves as though it were fixed and unmoving ; (it behaves) like a powerful hurricane, turning the world topsy turvy in a moment. (A. A. R.).

9790

काल: समविषमकर:
परिभवसन्मानकारक: काल: ।
काल: करोति पुरुषं
दातारं याचितारं च ॥

(अ) Śts 23. 27 (p. 83).

(आ) SuM 30.5, IS 1693, NBh 276 ; Sama 2 क 55, SRM 2. 1. 158.

(*a*) °विपयकर: Śts (var.).

(*b*) काल: सम्मानपरिभवकर: NBh (contra metrum), परिलावसमान° Śts (var.) ; परिणामस° IS ; मानदायक: SuM ; °समान° Sama ; काल IS.

(*c*) काल IS.

Āryā metre.

Time levels up and also creates ups and downs; it brings defeat or reward to the people ; again, Time makes the people donors or beggars. (A. A. R.).

9791

काल: सुप्तेषु जागर्ति कालो हि दुरतिक्रम: ।
काल: सर्वेषु भूतेषु चरत्यविधृत: सम: ॥

(अ) MBh (MBh [Bh] *ad* 1. 1, 189 [61*], and 1. 1. 189. Cf : MBh [R] 1.1.247, MBh [C] 1. 243). Cf. also Nos. 9786, 9787, 9790, 9793, 9794.

(आ) IS 1695.

Time is wakeful when others are asleep. Time is unassailable. Time pervades all beings, equal and uncompromising. (K. V. Sarma).

9792

काल: सूक्ष्मगतिर्नित्यं द्विविधश्चेह भाव्यते ।
स्थूलसंग्रहचारेण सूक्ष्माचारान्तरेण च ॥

(अ) GP 1. 108, 9. (Cr 1358).

Subtle is the motion of Time ; it is two-fold, gross motion and subtle motion.

9793

काल: सृजति भूतानि काल: संहरते प्रजा: ।
सर्वे कालस्य वशगा न काल: कस्यचिद् वशे ॥

(अ) Kūrma-purāṇa 2. 3. 16. Cf. Nos. 9784, 9786, 9787, 9790, 9794.

Time creates the creatures and Time also destroys the creatures. All are under the control of Time and Time is under the control of none. (K. V. Sarma).

9794

काल एवात्र कालेन निग्रहानुग्रहौ ददत् ।
बुद्धिमाविश्य भूतानां धर्मार्थेषु प्रवर्तते ॥

(आ) MBh (MBh [Bh] 13. 150. 2, MBh [R], 13. 164. 2, MBh [C] 13. 7613).

(*a*) सर्वकाले MBh [R], तु कालेन or (अं)तरा शक्ति (°क्तिर्) [अत्र का°] MBh (var).

(*b*) विग्रहानुग्रहौ नय: MBh (var.) ; दधत् or तथा [द°] MBh (var.).

(*c*) भूतानां बुद्धिमाविश्य MBh (var) ; ऋद्धिम् [बु°] MBh (var.).

(*d*) धर्माधर्म MBh [R] ; °धर्मौ MBh (var.).

Conferring felicity or punishment, as the case may be, it is Time that always enters the intellect of beings and activates them towards *dharma*, *artha* etc. (K. V. Sarma).

9795*

कालकालगलकालकालमुखकालकाल !
कालकाल घनकालकाल पनकालकाल ! ।
कालकालसितकालका ललनिकालकाल-
कालकालगतु कालकाल ! कलिकालकाल ! ।।

(अ) KāD 3. 50.

(आ) KāD (T) 3. 50.

(*b*) °पन° [°घन°] KāD (var.) ; °घन° [°पन°] KāD (var.).

Ho you dark Kṛṣṇa, let the poor girl sweet-speeched Rādhā who has fine black decorated locks of hair, be attached to you; you Kṛṣṇa who is deep blue like veritable Nīlakaṇṭha and imitates the colour of Yama or black monkey and also imitates the *saraja* sound of the peacocks that hilariously cry at the rainy time when black clouds rise (on the sky), who forces all to action, and who is destructive at Kaliyuga (when you are come down as Kalki-avatāra). (K. Ray).

9796

कालकूटमधुनापि निहन्तुं
हन्त नो वहसि लाञ्छनभङ्ग्या ।
यद्भयादिव निगीर्णमपि त्वाम्
आशु मुञ्चति सुधाकर राहु: ।।

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KMñ 3) 11. 56.

(आ) VS 1122 (a. Maṅkhaka).

Svāgata metre.

You bear even now the *Kālakūṭa*-poison under the guise of your black spot in order to kill us, fearing which, though Rāhu swallows you (during eclipses) he releases you, O moon, immediately. (A. A. R.).

9797*

कालकूटमिह निन्दति लोको
येन शम्भुरजरामर एव ।
अन्तकं विरहिणीषु सुधांशुं
स्तौत्ययमुं तु विरलो हि विवेक: ।।

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KM 3) 11. 54.

(आ) VS 1121 (a. Maṅkhaka).

Svāgatā metre.

People here blame the *Kālakūṭa*-poison (as deadly), but having swallowed it Lord Śiva is without old age or death ; they praise the Moon (as nectar-rayed), though it kills the ladies separated from their husbands. Indeed, rarely is seen a sense of discrimination. (A. A. R.).

9798**

कालकूटादयो भेदा विषस्य नव सन्ति ये ।
चिकित्सा कथ्यते तेषां मन्त्रपूर्वमविस्तरात् ।।

(आ) ŚP 2861.

The varieties of poison such as the *Kālakūṭa* are nine in number ; the treatment against them is now being given without elaboration, but preceded by the relevent *mantra-s*. (A. A. R.).

9799*

कालक्रमं प्रत्यकथैव तावत्
क्षणं वियोगो मरणेन तुल्यः ।
प्रियामुखोद्वीक्षणलालसानाम्
अक्ष्णोर्निमेषोऽपि हि विघ्नभूतः ॥

(आ) VS 1272.

Upajāti metre (Indravajrā and Upendravajrā).

(In the course of the progress of love), there comes a time, which cannot be specified, when separation even for a moment would seem to be similar to death; at that time even the winking of the eye would seem to be a hindrance for lovers who wish to gaze constantly at each other's faces. (K. V. Sarma).

9800*

कालक्रमकमनीय-
क्रोडेयं केतकीति काशंसा ।
वृद्धिर्यथा यथा स्यास्
तथा तथा कण्टकोत्कर्षः ॥

(अ) Ārs 2.151.

(आ) Ava 130, SR 239.91, SSB 638.1.

(*b*) का शङ्का Ava, SR, SSB.

(*c*) स्यात् Ava.

Āryā metre.

What hope is there that this *ketakī* [flower or girl] will, in course of time, become charming in the *kroḍa* [proximity or bosom]. For, as growth occurs there is also the eruption of *kaṇṭaka-s* [thorns or gallants]. (A. A. R.)

9801*

कालक्रमत्रुटितसंश्रयभूः स्वमूल-
मात्राश्रयी तटतरुः सरितोऽम्बुपूरैः ।
यैः शङ्क्यते निपततीति वितीर्णमृद्भिस्
तैरेव तस्य हि भवेत् स्थितिभूमिदार्ढ्यम् ॥

(अ) RT 7.36.

Vasantatilakā metre.

Thus, those very floods of the river which, one might fear, would cause the fall of the tree on the bank, where the ground has become loose by the lapse of time and whose only support is in its roots— they, in truth, give firmness to the soil on which that (tree) stands, by the earth they bring down. (Sir A. Stein).

9802

कालक्रमेण परिणामवशादनघ्या
भावा भवन्ति खलु पूर्वमतीव तुच्छाः ।
मुक्तामणिर्जलदतोयकणोऽप्यणीयान्
सम्पद्यते च चिरकीचकरन्ध्रमध्ये ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (KSH 217) 99.

(आ) SR 176.970, SSB 513.970, IS 1689.

(*a*) अनर्घ्या IS.

(*c*) ऽप्यणियान् Dṛṣṭ°.

Feelings which were formerly negligible indeed attain magnitude due to passage of time ; a drop of water, though very minute, becomes a pearl by remaining for long inside a bamboo. (A. A. R.).

9803

कालक्षेपो न कर्तव्य आयुर्याति दिने दिने ।
निरीक्षते यमो राजा धर्मस्य विविधां गतिम् ॥

(अ) Cr 1359 (CNW 10, CNPh 101, CNHU 8).

(आ) IS 1690.

(*a*) कर्तवो CNPh.

(*b*) रायुर् CNHU.

(*c*) नकरोति (°ति om. CNHU) यमः शान्ति CNPh, CNHU,

(*d*) स्वरिता गतिः (°ति CNHU) CNPh. CNHU.

One should never waste time, for the life-span grows shorter day by day. And, the god of Death, Yama, watches whether (or not) our behaviour is consonant with *dharma*. (K. V. Sarma).

9804

का लक्ष्मीः पदमुन्नतं, किमु पदं यद् गौरवं स्वामिनः
किं तद् गौरव,मन्तरायरहितापूर्वैव गुर्वी स्थितिः।
का चासौ स्थिति,रात्मभूषणपरव्यापारसम्भावना
कस्यैतत् सकलं समस्ति,· शशिनः श्रीकण्ठचुडामणेः ॥

(आ) JS 35. 2. 29 (a. Vidyeśa).

Śārdūlavikrīḍita metre.

What is prosperity ? A high position in life. What is high position ? The respect possessed by one's master. What is this respect ? The elevation that is unique and free from all obstructions. What is that elevated place ? The honour that comes of being a great ornament to the master. Who has all these completely ? The Moon who is the crest gem of Lord Śiva. (A. A. R.).

9805**

कालञ्जरपतिश्चक्रे भीमटः पञ्चनाटकीम्।
प्राप प्रबन्धराजत्वं तेषु स्वप्नदशाननम् ॥

(आ) JS 46. 81 (a. Rājaśekhara), SH 449, SSB 184. 1, Kav p. 87.

(*c*) प्रायः SSB.

Bhīmaṭa, the king of the Kālañjara, composed five dramatic compositions ; amongst them the *Svapnadaśānana* obtained the title of 'the king of compositions.' (A. A. R.).

9805 A

कालत्रयेऽपि यत् किंचिद् आत्मप्रत्ययवर्जितम्।
एवमेतदिति स्पष्टं न वाच्यं चतुरेण तत् ॥

(आ) SPR 1072. 19 (a. Vivekavilāsa 8.323).

An clever person should not, at any time (*lit*., at the three times, past, present and future), state, definitively, as 'it is thus,' anything which he is not sure of. (K. V. Sarma).

9806

कालत्रयोपपन्नानि जन्मकर्माणि मे नृप।
अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥

(अ) Bh Pṇ 10. 51. 39 (in some editions 10. 51. 40).

Oh king ! even if the greatest of sages were to enumerate my actions during my different incarnations during the three stages of time (past, present and future), they will never reach the end. (K. V. Sarma).

9807*

कालप्राप्तं महारत्नं यो न गृह्णात्यबुद्धिमान्।
अन्यहस्तगतं दृष्ट्वा पश्चात् स परितप्यते ॥

(आ) VS 892 (a. Amar), SRHt 30.20 (a. Bhāravi), SSSN 33. 5, Kav p. 24.

The fool who fails to grasp the great gem that had come to him in time, will have to repent later seeing that it had passed on to other hands. (K. V. Sarma).

9808

कालप्राप्तमुपादद्यान्- नार्थं राजा प्रसूचयेत्।
अहन्यहनि सन्दुह्यान्- महीं गामिव बुद्धिमान् ॥

(अ) MBh (MBh [Bh] 12. 120. 31, MBh [R] 12. 120. 33, MBh [C] 12. 4384).

(आ) SRHt 181. 7 (a. MBh), SSSN 85. 6.

(*a*) काले or कालं MBh (var.) ; °प्राप्तनुवादयान् MBh (var.).

(*b*) प्रसादयेत् or प्रसूदयेत् (प्रसी°) or प्रपूजयेत् or प्रसंचरेत् MBh (var.).

(*c*) अहमहनि संदुग्धान् MBh (var.); संगुह्यान् MBh (var.).

A king should acquire what comes by at the proper time, but he should never give an inkling of his income ; he should get wealth out of the earth (*i.e.*, from the people), day by day, as an intelligent person who milks his cow day after day (but not all the milk the same day). (A. A. R.).

9809

कालयापनमाशानां वर्धनं फलखण्डनम् ।
विरक्तेश्वरचिह्नानि जानीयान्मतिमान् नरः ॥

(अ) H (HJ 2. 58, HS 2. 58, HM 2. 61, HK 2.61, HP 2.54, HN 2.53, HH 48. 22-3, HC 64. 16-7). Cf. दूरादवेक्षणं हासः .

(आ) IS 1691.

(*c*) °लिङ्गानि [°चि°] H (var.).

A shrewd man will know the taking up of (one's) time, the raising of expectations (and) withholding of rewards (to be) marks of a master unfavourably disposed. (F. Johnson).

9810*

कालरात्रिकरालेयं स्त्रीति किं विचिकित्ससे ।
तज्जगत्त्रितयं त्रातुं तात ताडय ताटकाम् ॥

(अ) Bālarāmāyaṇa 3.5.

(आ) AA *ad* 10.16 (p. 134).

(*a*) काळरात्रिकराळेयं AA.

(*b*) °कित्ससि AA.

(*c*) यातु AA (but AL edition as above).

(*d*) मोदं AA (but AL edition as above).

She is terrible like the night of doomsday. Are you hesitating, thinking that she is a female ? In order to protect the three worlds, dear boy, strike at the demoness Tāṭakā.[1] (A. A. R.).

1. Viśvāmitra to prince Rāma,

9811*

कालरात्रिर्महारात्रिर् मोहरात्रिश्च दारुणा ।
त्वं श्रीस् त्वमीश्वरी त्वं ह्रीस् त्वं बुद्धिर्बोधलक्षणा ॥

(आ) Sama 2 क 61.

You are the night of doomsday, you are the night of the great dissolution, you are also the stern night of causing all illusions to the people. You, O goddess Kālī, are Lakṣmī, the supreme goddess, and the *Hrīḥ.* You are the Intelligence that gives true knowledge. (A. A. R.).

9812

कालवर्षी च पर्जन्यो धर्मचारी च पार्थिवः ।
सम्पद् यदैषा भवति सा बिभर्ति सुखं प्रजाः ॥

(अ) MBh (MBh [Bh] 12. 92. 1, MBh [R] 12.91.1, MBh [C] 12.3403). See No. 9614.

(आ) IS 1692.

(*b*) ब्रह्मचारी MBh (var.) ; पार्थिव MBh (var.).

(*c*) यदेषा MBh (var.

(*d*) संविभक्त° or स विभक्ति° or सापि भक्ति or संविभक्ता or स विर्नात MBh (var.) ; नृपु or सुख° MBh (var.).

If the deity of clouds pours rain seasonally and the king acts virtuously, the prosperity that ensues maintains the subjects in felicity. (P. C. Roy).

9813

कालविद्भिर्विनिर्णीतं पाण्डित्यं यस्य राघव ।
अनध्यापित एवासौ तज्ज्ञश्चेद् दैवमुत्तमम् ॥

(आ) SRM 2.1.170.

He whose learning has been forecast by astrologers, has not received any formal education and is, at the same time, learned, that, is indeed, provident Fate. (K. V, Sarma).

9814

कालविद्भिर्विनिर्णीता यस्यातिचिरजीविता ।
स चेज् जीवति संछिन्न- शिरास्तद् दैवमुत्तमम् ॥

(आ) SRM 2.1.169.

He whose long life has been forecast by astrologers, has his head cut off and still lives, that is, indeed, provident Fate. (K.V. Sarma).

9815*

कालव्यालहतं वीक्ष्य पतन्तं भानुमम्बरात् ।
ओषधीशं समादाय धावतीव पितृप्रसूः ॥

(आ) SkV 870.

Seeing the sun falling from heaven bitten by a cobra [or ; by the wild beast— time], his grandmother [or : the twilight] runs as it were to his rescue with the sovereign remedy [or : with the moon]. (D. H. H. Ingalls).

9816

कालविच्छ्रोत्रियो राजा नदी साधुश्च पञ्चमः ।
एते यत्र न विद्यन्ते तत्र वासं न कारयेत् ॥

(अ) GP 1.110, 28. (Cr 1360).

Where an astrologer, a priest, a king, a river and, for a fifth, a good man are not present, one should not make his residence. (A. A. R.).

कालश्च सकृदभ्येति see यः कालो हि व्यतिक्राम

9817

कालश्चालयति प्रायः पण्डितान् पामरानपि ।
तं चेच् चिकीर्षसि वशे तितिक्षैव महौषधम् ।

(अ) Sabhā 67.

Time generally disturbs the equanimity both of scholars and of the common folk; if you desire to bring it under control the great remedy is patience. (A. A. R.).

9818

कालश्चेत् करुणापरः कलियुगं यद्यद्य धर्मप्रियं
निस्त्रिंशो यदि पेशलो विषधरः सन्तोषदायी यदि ।
अग्निश्चेदतिशीतलं खलजनः सर्वोपकारी स चेद्
आयुष्यं यदि वा भविष्यति विषं वेश्यापि तद् रागिणी ॥

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII 125) 7.

(आ) GVS 462.

Śārdūlavikrīḍita metre.

A prostitude can be said to have real love if Death is compassionate, the current Kali age is addicted to virtue, the sword is gentle, the serpent is pleasure-giving, fire is cool, the wicked is helpful to all and poison is life-giving. (K. V. Sarma).

9819

कालस्य कारणं राजा सदसत्कर्मणस्त्वतः ।
सुकार्योद्यतदण्डाभ्यां स्वधर्मे स्थापयेत् प्रजाः ॥

(अ) Śukranīti 1. 60.

The king is the cause [maker] of time [opportunities] / for the performance of good or bad actions by the people ; / engaging himself in good actions / and punishing the wrong-doers / he should guide the people in their proper duties. / (A. A. R.).

9820

... ...
कालस्य सुमहद्वीर्यं सर्वभूतेषु लक्ष्मण ॥

(अ) R (R [Bar] 3. 65. 29 *ab*, R [B] 3. 69. 48 *cd*, R [L] 3. 76. 41 *ab*).

(*b*) राघव [व°] R (var).

Time is most powerful, O Lakṣmaṇa, in all created beings ……(B. Khan in his Concept of *dharma* in Vālmīki Rāmayaṇa, p. 247).

9821

कालस्यैव वशो सर्वं दुर्गं दुर्गतरं च यत् ।
काले क्रुद्धे कथं कालात् त्राणं नोऽद्य भविष्यति ॥

(अ) Matsya-purāṇa 136.5.

Everything, difficult or more difficult, is under the control of time. When Time is against us, how can there be a defence for us from Time. (K. V. Sarma).

9821A*

कालागरूद्गारसुगन्धिगन्ध-
धूपाधिवासाश्रयभूगृहेषु ।
न तत्र सुमाघसमीरणेभ्यः
श्यामाकुचोष्माश्रयिणः पुमांसः ॥

(आ) RAS *ad* 1. 187-89 (p. 77).

(*ab*) सुगन्धिषु श्री / धूपाधिवासेष्विह भू° or श्री / धूपवासत्विषु RAS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In underground compartments, perfumed by the sweet-smelling smoke of black aloe, lovers did not dread the (cold) winds of the Māgha month, depending, as they were, on the warmth of the bosoms of dark-skinned beloveds. (K. V. Sarma).

9822*

कालागुरुप्रचुरचन्दनचर्चिताङ्ग्यः
पुष्पावतंससुरभीकृतकेशपाशाः ।
श्रुत्वा ध्वनिं जलमुचां त्वरितं प्रदोषे
शय्यागृहं गुरुगृहात् प्रविशन्ति नार्यः ॥

(अ) Ṛtu 2. 21, (in some texts 2. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 183).

(*a*) °ताङ्गाः Ṛtu (var.).

Vasantatilakā metre.

Hearing the clouds rumbling at the onset of the might, ladies with limbs rubbed with sandal-paste much mixed with black aloe, / tresses fragrant with flower-wreaths, quickly go into / the sleeping-rooms from the main house of the parents. (L. C. Geyzel).

9823*

कालागुरौ सुरभितातिशयेऽपि सङ्गाद्
आरभ्यते सुरभितापरपादपेऽपि ।
पाटीरपाटवमिदं तव सङ्गिवातैस्
तादात्म्यमेति कतरो न तरोः समूहः ॥

(आ) Ava 190, SR 237. 49, SSB 635. 10.

(*a*) कालगरौ SSB.

Vasantatilakā metre.

Though the black aloe has very great fragrance, its good smell can be transferred to another tree only by touch; but, O sandal tree, such is your cleverness (efficiency) that groups of trees are made fragrant by the breezes that brush against you as they blow. (A. A. R.).

9824**

कालाग्निरुद्र आधारे शक्तिः कुण्डलिनी तथा ।
आनन्दाख्या स्वधिष्ठाने शक्त्या कामाख्यया सह ॥

(आ) ŚP 4301 (a. Yogarasāyana).

In the *ādhāra* [mystical circle of the body above the organs of generation] the god presiding is Rudra of the doomsday and there is also the power of the Kuṇḍalinī therein ; in the *svādhiṣṭhāna* mystical circle there is the one called *ānanda* along with the power *kāmākhyā*. (A. A. R.).

9825*

कालातिक्रमणं कुरुष्व तडितां विस्फूर्जितैस्त्रासय
स्फारैर्भीषय गर्जितैरतितरां काष्ण्र्यं मुखे दर्शय ।
यस्यानन्यगतेः पयोद मनसो जिज्ञासया चातक-
स्याधेहि त्वमिहाखिलं तदपि न त्वत्तः परं याचते ॥

(आ) JS 84.5 (a. Śrī-Bhojadeva), ŚP 786, Any 23. 191 ; SR 213. 66 (a. ŚP), SSB 593. 72. Cf. RO 2. 103.

(*b*) स्फरैर्भापय Any ; स्फारैर्भीषणग° SR, SSB.

(*c*) अस्या° Any, SR, SSB.

Śārdūlavikrīḍita metre.

You may cause delay, frighten by lightning, threaten with thunder and show excessive blackness on your face ; you may do, O cloud, all these things to test (the constancy of) the mind of the *cātaka* bird which has no other succour than you; but you will see that it would beg (for water) of nobody other than you. (A. A. R.).

9826

कालातिक्रमणं वृत्तेर् यो न कुर्वीत भूपतिः ।
कदाचित् तं न मुञ्चन्ति भर्त्सिता अपि सेवकाः ।।

(अ) P (PP 1. 116, Pts 1. 154, PtsK 1. 170, PM 1. 68). See No. 9827.

(आ) SR 149. 284 (a. P), SSB 473. 190, IS 1697.

If only a king will not delay the payment of their wages, servants will never desert him even if they are repulsed. (K. V. Sarma).

9827

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सोऽनर्थः सुमहान् स्मृतः ।।

(अ) R (R [Bar] 2. 94. 27, R [R] 2. 100. 34, R [Cr] 2. 109. 43, R [L] 2. 114. 46). See No. 9826.

(*a*) कालातिक्रमणादेव (°ह्ययेते or °ह्वेतोर्) R (var) ; ह्येते or चैव or °नैव or णाच्चैव [ह्ये°] R (var.).

(*b*) भक्ष्यदातव्यवर्जिताः or भुक्तवेतनयोर्भृताः (भ°) R (var.) ; वृत्ताः [भृ°] R (var.).

(*c*) भर्तुरप्यपकुर्वंति or भर्तुरप्यतिकुप्यंति or कृत्यकाले प्रदुष्यंति or भर्तारमवमन्यंते or भर्तुरर्थं विकुर्वंति or भृगुरूप्यतिकुप्यंति R (var.).

(*d*) कोनर्थः R (var.) ; स्वकृतो [सु°] R (var.); भवेत् or कृतः [स्मृ°] R (var.).

Inordinate delay in the distribution of rations and disbursement of salary to the military results in their indignation and abuse towards their master and this will have no mean consequence. (T. S. Raghvacharya).

9828-30

कालातिपातः कार्याणां धर्मार्थपरिपीडनम् ।
नित्याभ्यन्तरवर्तित्वात् साधुप्रकृतिकोपनम् ।।
रहस्यभेदस् तत् पश्चाद् अकार्येषु प्रवर्तनम् ।
ईर्ष्यामर्षस् तथा क्रोधो निरोधः साहसानि च ।।
इत्यादि च स्त्रीव्यसने यच् च पूर्वं प्रकीर्तितम् ।
तस्मात् स्त्रीव्यसनं राजा राज्यकामः परित्यजेत् ।।

(अ) KN (KN [ĀnSS 15. 56-8], KN [BI] 14.55-7).

(*h*) ऽनुरोधः KN (BI); साहसं तथा KN (BI).

(*y*) स्त्रीव्यसनं / पूर्वं यच् च KN (BI).

Delay in the discharge of duties, loss of money, the abandonment of virtuous deeds, and provocation of the *prakṛti-s* (subjects) caused by the king's continuous absence in the seraglio ;

divulgence of the secrets (by the women with whom they are fondly confided), inducement to commit culpable deeds, jealousy, intolerance, anger, hostility and rashness ;

these and those enumerated before,[1] are said to be the evils arising out of excessive fondness for the company of women. Seeing this, the monarch, desirous of the welfare of his kingdom, should shun the company of women. (M. N. Dutt).

1. e.g., gambling etc.

9831

कालात् प्ररोहति विश्वं पुनः कालः प्रवर्तते ।
स्थूलसूक्ष्मगतिः कालो विविधं तस्य चोच्यते ।।

(अ) Cr 1861 (CRC 1.12, CPS 6.16).

The world grows because of Time. Time will continue even after (the dissolution

of the world). Time is gross and subtle and is also manifold. (K. V. Sarma).

9832

कालात् प्रवर्तते बीजं कालाद् गर्भं प्रमुञ्चति ।
कालो जनयते पुत्रं पुनः कालोऽपि संहरेत् ॥

(अ) Cr 259 (CR 1. 12), GP 1. 108. 8. Variant of No. 9833.

(*a*) कालेषु चरते (हरते) वीर्यं GP; काले संवर्द्धते CR (var.), CPS; प्रवर्भते CR (var.).

(*b*) काले गर्भं च वर्द्धते GP; कालो (°ले CR [var.], CPS) CR (var.), CPS; गर्भ CR (var.).

(*c*) सृष्ठि [पु°] GP.

Time evolves the seed; from Time birth occurs;. Time creates the son and Time, again, destroys him. (K. V. Sarma).

9833

कालाद् प्ररोहते बीजं फलं कालात् प्रवर्तते ।
कालो हि वर्तयेत् सृष्टिं पुनः कालो हि संहरेत् ॥

(अ) Cr 258 (CS 3.3). Variant of No. 9832.

(आ) IS 7495, Saśa 174. 183.

(*a*) कालोत्परो CS (var.); जीवं [बी°] CS (var.).

(*b*) काल काला CS (var); फल CS (var.); प्रवर्त्तते (°र्धत्ये) CS (var.).

(*c*) कालप्रतवर्त्तते CS (var.); कालः प्रवर्ततम् CS (var.); कले CS (var.); कालात् CS (var.); प्रवर्त्तते (°र्द्ध°) CS (var.); वर्द्धते CS (var.); सृष्टि (°स्तिः °ष्टिः) CS (var.); शृष्टि CS (var.).

(*d*) पुन CS (var.); ऽपि [हि] CS (var.); घि [हि] CS (var.); वर्तयेत Saśa (printing error).

The seed grows from Time; the fruit evolves from Time; Time creates creation; later, Time itself dissolves (everything). (K. V. Sarma).

9834*

कालानपास्य विषुवायनसंक्रमादीन्
अस्तंगते हिमकरे च दिवाकरे च ।
अम्ब स्मरेयमपि ते चरणारविन्दम्
आनन्दलक्षणमपास्तसमस्तभेदम् ॥

(अ) Ānas 107.

(*a*) विषयावनसंक्रमादी Ānas (var.).

Vasantatilakā metre.

Having crossed time measured by equinoctial points, half years and the passage of the sun from one zodiacal sign into another, and when the moon and the sun have finally set, O divine Mother, may I remember your lotus-feet which is of the characteristic of bliss and in which all differences are annihilated. (A. A. R.).

9835

कालानुकूल्यं विस्पष्टं राघवस्यार्जुनस्य च ।
अनुकूले यदा दैवे क्रियाल्पा सुफला भवेत् ॥

(अ) Śukranīti 1. 57.

It is quite clear that times were favourable for both Śrī Rāma and Arjuna (for victory); when destiny is favourable, even a little effort is easily crowned with success. (A. A. R.).

9836

कालान्तरे ह्यनर्थाय गृध्रो गेहोपरि स्थितः ।
खलो गृहसमीपस्थः सद्योऽनर्थाय देहिनाम् ॥

(अ) Kalivi 74.

If a vulture settles on the roof of a house it forebodes danger to the inmates in course of time; but if a wicked man remains near the house it is a source of immediate danger to the people. (A. A. R.).

9837**

कालञ्जराः भारसहास् तेषां वक्ष्यामि लक्षणम् ।
शतार्धमङ्गुलानां तु श्रेष्ठं खड्गं प्रकीर्तितम् ॥

(अ) Viṣṇudharmottara 2. 17. 26 *cd*-27 *ab*.

(आ) ŚP 4679.

(*a*) कालिञ्जरा Vi°.

(*b*) तथा [ते°] Vi°.

(*c*) सुप्रमाणांगुलास्ते Vi.

(*d*) श्रेष्टा खड्गाः प्रमाणतः Vi°.

The swords (made) in the Kālañjara country are capable of withstanding all loads (pressures); I shall now describe their characteristics. When such a sword is of the length of fifty *aṅgula-s* (finger breadths), it is considered to be the best of its kind. (A. A. R.).

कालितगरिमाश्रो° see No. 9025.

9838*

कालिदास कलावास दासवच् चालितो यदि ।
राजमार्गे व्रजन्नत्र परेषां तत्र का त्रपा ॥

(अ) BhPr 159 (a. Bhoja).

O Kālidāsa, the abode of poetic art! if you treated even me[1] like a slave, as I moved on the road, why should others feel ashamed (at such treatment)?

1. The King (Bhoja).

9839

कालिदासकविता नवं वयो
माहिषं दधि सशर्करं पयः ।
एणमांसमबला च कोमला
सम्भवन्तु मम जन्मजन्मनि ॥

(अ) Padyasaṁgraha (KSH 529) 15.

(आ) SR 384. 290 (a. Pady), IS 1698.

(*a*) पयः Padya°.

(*c*) ऐँण° Padya°.

Rathoddhatā metre.

May, Kālidāsa's poetry, fresh youth, curd of the she-buffalo, sweet milk with sugar, meat of a black antelope and a sweet girl be bestowed (for my delectation) at each birth of mine.

9840*

कालिदासकवेर्वाणी कदाचिन् मद्गिरा सह ।
कलयत्यर्थसाम्यं चेद् भीता भीता पदे पदे ॥

(अ) BhPr 249 (a. Bhavabhūti).

(*c*) अद्य [अर्थ] BhPr (most texts).

If at any time the voice of Kālidāsa inciteth (one to) equality of substance with my[1] speech, sore afraid (will it be) at every step. (L. H. Gray).

1. Bhavabhūti's.

9841*

कालिन्दि, ब्रूहि कुम्भोद्भव, जलधिरहं नाम गृह्णासि कस्माच्
छत्रोर्मे, नर्मदाहं त्वमपि वदसि मे नाम कस्मात् सपत्न्याः ।
मालिन्यं तर्हि कस्मादनुभवसि, मिलत्कज्जलैर्मालवीनां
नेत्राम्भोभिः, किमासां समजनि, कुपितः कुन्तलक्षोणिपालः ।

(आ) Skm (Skm [B] 1.372, Skm [POS] 3. 1. 2) (a. Chittipa), SR 114. 23 (a. Kuv), SSB 412.1, RJ 116 (=2.5) (a. Murāri) Kuv ad 27. 66 (p. 87), Sar 3. 101, Alk 274. 6-9, SSSN 94.35.

(*a*) कालिन्दी SSSN.

(*b*) नार्मदाहं SSSN; कथमहो मत्सपत्न्याश्च नाम (व° मे ना° क° स°] SR, SSB.

(*c*) ब्रूहि किं ते प्रविरलविगलत्कज्ज° SR, SSB; अनुहरसि Skm.

(*d*) बाष्पाम्भोभिः [ने°] Skm; कुपितो गुर्जराणामधीशः SR, SSB; °पालः Alk.

Sragdharā metre.

'Oh Kālindi',[1] 'Yes, speak Agastya, the pot-born!' 'I am the Ocean (your husband); why do you call me by the name of my enemy?' 'I am Narmadā, and, why do you address me by the name of my co-wife?' 'Then how are you dark (like Kālindī)?' 'Due to the tears of the Mālava ladies mixed with collyrium of their eyes (flowing into me).' What happened to them?' 'The king of

Kuntala got angry (and the Mālava ruler was killed). (K. V. Sarma).

1. A witty dialogue between river Narmadā and the ocean, when the ocean, seeing a dark river flowing in, takes it to be Kālindī (Yamunā) and addresses it as such At this, river Narmadā, which it really was, gets offended and gives a provocative reply.

9842*

कालिन्दीं वीक्ष्य यातां सुललितवदनो मातरं गेहगोपीः
कार्यसक्ताः समन्तादनुगतनयनो गोरसागारमन्तः ।
गत्वा भाण्डानि भित्त्वा मधुमधु शनकैर्गोरसं भक्षमाणः
शीघ्रप्रत्याप्तनन्दाकलितसितमुखो नन्दसूनुः शिवाय ॥

(आ) PV 27 (a. Veṇīdatta).

Sragdharā metre.

Seeing with a joyous face his mother going to the river Kālindī, and the cowherdesses busy in various activities, he looked carefully on all sides and darted into the room where dairy products were kept ; opening the vessels he enjoyed the very sweet butter and other dairy products leisurely but was seen with his mouth white with butter by Nanda who returned home (rather) early. May that son of Nanda [Śrī Kṛṣṇa] be for your welfare ! (A. A. R.).

9843*

कालिन्दीकलकूलकाननकृतक्रीडाकलापोल्लसद्-
गोगोपालकबालकैः प्रतिदिशं सानन्दमाविष्टितम् ।
वंशीनादवशीकृतव्रजवधूस्वान्तं सदाह्लादकं
सद्भक्त्या समुपास्महे वयमघध्वंसैकधीरं महः ॥

(अ) Vai 1.

Śārdūlavikrīḍita metre.

We worship with great devotion that Effulgence [Śrī Kṛṣṇa] that destroys all sins completely, the Effulgence that remains joyfully surrounded in all directions by calves and cowherd-boys who are engaged in various sports in the woods on the banks of the river Jumna, sweetly melodious (with the chirpings of aquatic birds) ; the effulgence that captivates by means of the music of the flute the hearts of the cowherdesses and is ever delightful. (A. A. R.).

9844

कालिन्दीकेशपाशः परिलसति महीनायिकायास् तनूजा
जह्नोः सत्पुष्पसंघो गुण इह सलिलं यच्च सारस्वतं तु ।
वेणी त्वेषा विशेषादमरवरलसत्स्नेहयुक्ता वियुक्ता
बन्धेनेत्यत्र चित्रं विलसति नितरां यत्तमोवर्णहीना ॥

(आ) PV 876 (a. Śrī-Jagajjīvana).

Sragdharā metre.

This *Veṇī* (braided hair, *or* the confluence of three rivers Ganges, Jumna and Sarasvatī) of the heroine of Earth shines, having tresses in the form of the (dark) river Jumna, having adorning flowers in the form of (the white) Ganges, the daughter of the sage Jahnu, and the (tying) thread in the guise of the stream of the (unseen) river Sarasvatī ; it is oiled by the affection of the best of gods and is devoid of *bandha* [knot *or* bondage of worldly suffering]. O wonder ! it is free from *tamovarṇa* (dark colour *or* the quality of Inertia). (A. A. R.).

9845*

कालिन्दीचारुवीचीनिचय इति मुदा गाहिता नैचिकीभिर्
बाला कादम्बिनीति प्रमुदितहृदयं वीक्षिता नीलकण्ठैः ।
उत्तंसार्थं तमालस्तबक इति हृता मुग्धगोपाङ्गनाभिः
श्रेयो नः कल्पयन्तां मधुमथनतनुस्वच्छकान्तिप्रवाहाः ॥

(अ) Akabarīya-Kālidāsa's Stutimālikā 18.

(आ) PV 33 (a. Akabarīya-Kālidāsa), (cf. PdT p. LX).

(*a*) °चरुवि° PV (MS) ; नैकचीभिर् PV (MS).

Sragdharā metre.

May that flow of effulgence from the body of Śrī Kṛṣṇa confer the best welfare on us all, the effulgence that was plunged into with joy by the excellent cows which took it to be the mass of charming waves of the (dark) river Jumna, that was seen with a very joyous heart by peacocks which took it to be a fresh cloud, and that was gathered by the band by the innocent cowherd damsels for their decoration under the impression that it was a bunch of *tamāla*-leaves. (A. A. R.).

9846*

कालिन्दीजलकुञ्जवञ्जुलवनच्छायानिषण्णात्मनो
राधाबद्धनवानुरागरसिकस्योत्कण्ठितं गायत: ।
तत्पायादपरिस्खलज्जलरुहापीडं कलस्पृङ्नत-
ग्रीवोत्तानितकर्णतर्णककुलैराकर्ण्यमानं हरे: ॥

(आ) Skm (Skm [B] 287, Skm [POS] 1. 58. 2) (a. Udbhaṭa), Kav p. 30.

(*a*) °मञ्जुल° [°वञ्जुल] Skm (var.).

(*d*) आवर्त्यमानं [°आक°] Skm (var.).

Śārdūlavikrīḍita metre.

May the deep longing of Śrī Kṛṣṇa who was singing (playing on his flute) in the enjoyment of his nascent love for Rādhā, seated in the shade of *vañjula*-creepers in the bowers on the bank of the river Jumna, which song was being listened to with rapt attention by groups of calves with ears erect and necks bent and not caring for the garland of lotuses (adorning his person), protect us all. (A. A. R.).

9847*

कालिन्दीजलकेलिलोलतरुणीरावीतचीनांशुका
निर्गत्याङ्गजलानि सारितवतीरालोक्य सर्वा दिश: ।
तीरोपान्तमिलन्निकुञ्जभवने गूढं चिरात् पश्यत:
शौरे: संभ्रमयन्निमा विजयते साकूतवेणुध्वनि: ॥

(आ) PG 156 (a. Puruṣottamadeva), Kav p. 53.

(*d*) सम्भ्रमचातुरी PG (var.).

Śārdūlavikrīḍita metre.

While the young ladies had sported in the waters of the Jumna discarding their silken garments, and coming to the bank were rubbing the water out of their bodies after looking in all directions (to ensure complete privacy), Śrī Kṛṣṇa, who was in a bower in the vicinity of the bank was looking on secretly for a long time ; he then began to play on his flute significantly causing a good deal of confusion to them ; this (music) is victorious ! (A. A. R.).

9847A

कालिन्दीतटभेदि हास्तिनपुरीदौस्थ्यादिभि: ख्यापित-
स्थेमा यस्य जयत्यखण्डजगदानन्दैककन्दो भुज: ।
मुष्टया निष्ठुरयैष मुष्टिकशिरोनिष्टयूतरक्तच्छटाच्-
छद्मोद्वान्तरुषा भिनत्तु भवतां भद्रेतरं लाङ्गलम् ॥

(आ) SSSN 19. 93.

Śārdūlavikrīḍita metre.

May the plough (the weapon of Balarāma) break your inauspiciousness by means of its coarse handle-grip which exudes anger in the guise of the streams of blood that poured out of the head of demon Muṣṭika ; the plough which cuts the banks of river Kālindī ; whose strength had been extoled by the wicked (princes)[1] of Hastinapura ; and whose spike is hailed as a consolidation, as it were, of the bliss of the entire world. (K. V. Sarma).

1. Duryodhana and his brothers who took lessons on weaponry from Balarāma.

9848*

कालिन्दीनर्मदाम्भ:स्नुतमदसलिलोत्सङ्गिनौ पुष्पवन्तौ
बिभ्राण: कुम्भयुग्मं गगनतलतत: स्वर्धुनीपूरशुण्ड: ।

घण्टालः साधुवादैरनभिमतयशो देव मृद्नन् मृणालं
कीर्तिस्तोमाभ्रकुम्भी जगदुदरसरःसंभ्रमी बम्भ्रमीति ॥

(आ) PV 75, SSS 66 (a. Ghanaśyāma), SR 138. 90, SSB 452. 92.

(*c*) °यशोमृन्मलं सन्दधानः SSS, SR, SSB.
Sragdharā metre.

Oh king ! your great fame moves about in the lake of the expanse of the universe in the form of a white elephant, its ichor forming the flow of the two rivers Kālindī and Narmadā, the two bulbous temples formed by the Sun and the Moon, the divine river descending from the skies forming the trunk, the sounding bells being provided by the acclamations (of the people) and crushing the fame of your enemies who form the lotus-stalks. (K. V. Sarma).

9849*

कालिन्दीपुलिनान्तवञ्जुललताकुञ्जे कुतश्चित् क्रमात्
सुप्तस्यैव मिथः कथाजुषि शनैः संवाहिकामण्डले ।
वैदेहीं दशकन्धरोऽपहरतीत्याकर्ण्य कंसद्विषो
हुं हुं वत्स धनुर्धनुर्धनुरिति व्यग्रा गिरः पान्तु वः ॥

(आ) Skm (Skm [B] 264, Skm [POS] 1. 53. 4) (a. Viriñci).

(*d*) Second °धनुर्° om. Skm (B) ; व्यक्ता [व्य°] Skm (var.).
Śārdūlavikrīḍita metre.

Somewhere in a bower of *vañjula*-creepers on the bank of the Jumna, Śrī Kṛṣṇa dosed off to sleep slowly, his feet being massaged by a group of cow-herdesses, narrating at the same time the story (of the Rāmāyaṇa) ; when they were saying that the ten-headed monster Rāvaṇa was carrying off Sītā, Kṛṣṇa suddenly cried out, 'Oh, dear Lakṣmaṇa, the bow, the bow, the bow'— may these words uttered in agitation protect you all. (A. A. R.).

9850

कालिन्दीपुलिने मया, न न मया शैलोपशल्ये, न न
न्यग्रोधस्य तले मया, न न मया राधापितुः प्राङ्गणे ।
दृष्टः कृष्ण इतीरितस्य सभयं गोपैर्यशोदापतेर्
विस्मेरस्य पुरो हसन् निजगृहान्निर्यन् हरिः पातु वः ॥

(आ) Skm (Skm [B] 259, Skm [POS] 1. 52. 4) (a. Umāpatidhara), PG 148 (a. Umāpatidhara).

(*a*) न नु [न न] PG (var.) ; शैलोपशैल्ये PG (var.).

(*b*) प्रचकिता [न न मया] PG (var.).

(*c*) इतीरिते (°ता) सनियमं PG.

(*d*) °गृहे लीयन् PG (var.).
Śārdūlavikrīḍita metre.

'Kṛṣṇa was seen by me on the Yamunā sands'; 'No, no ; by me near the (Govardhana) hill' ; 'No, no ; by me at the foot of the *nyagrodha*-tree' ; 'No, no ; by me in the courtyard of Rādhā's father'; thus were the frightened cowherd boys reporting to (Nanda), the husband of Yaśodā, (about the missing Kṛṣṇa). But lo ! there marched out a smiling Kṛṣṇa from his own house. May that Kṛṣṇa protect you ! (K. V. Sarma).

9851*

कालिन्दीपुलिनोवरेषु मुसली यावद् गतः क्रीडितुं
तावत् कर्बुरिकापयः पिब हरे वर्धिष्यते ते शिखा ।
इत्थं बालतया प्रतारणपरा श्रुत्वा यशोदागिरः
पायाद्वः स्वशिखां स्पृशन् प्रमुदितः क्षीरेऽर्धपीते हरिः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 60.

(आ) VS 38 (a. Jīvaka), SSSN 16. 75, SR 25. 184 (a. VS).

(*b*) कर्बुरितं पयः SSSN.

(*c*) प्रतारणवशः SSSN.

(*d*) स शिखां करेण विमृशन् SSSN; क्षो° क्षीरेवपीते VS (MS).
Śārdūlavikrīḍita metre.

'Before Balarāma who has gone to the sands of the Yamuna river for play returns, drink this milk of the brindled cow, O Kṛṣṇa, and your hair will grow nicely' —hearing these words of Yaśodā which were intended to deceive him, as he was but a child, Kṛṣṇa drank the milk and when he had drunk half, he stroked his hair with joy (to feel how nicely it would have grown). May this Kṛṣṇa protect you all ! (A. A. R.).

9852*

कालिन्दीमनुकूलकोमलरयामिन्दीवरश्यामलाः
शैलोपान्तभुवः कदम्बकुसुमैरामोदिनः कन्दरान् ।
राधां च प्रथमाभिसारमधुरां जातानुतापः स्मरन्
अस्तु द्वारवतीपतिस्त्रिभुवनामोदाय दामोदरः ॥

(अा) Skm (Skm [B] 302, Skm [POS] 1. 61. 2) (a. Śaraṇa), PG 369 (a. Śaraṇa).

(*b*) °कुसुमैरामोदिताः कन्दराः PG (var.).

Śārdūlavikrīḍita metre.

Remembering the Kālindī river whose currents were pleasingly agreeable, / the environments of the (Govardhana) mountain which were blue / like blue lilies, the caves therein redolent with the Kadamba-flowers, / and beloved Rādhā so sweet in his first meeting with her / in a rendezvous, Śrī Kṛṣṇa felt nostalgic / as he was far away in the city of Dvārakā ; / may this Kṛṣṇa be for the joy of the three worlds. (A. A. R.).

9853*

कालिन्दीयं द्विरददलिताम्भोजिनीरेणुरम्या
यस्याः कृष्णः शिशिरपयसस्तीरकेदारचारी ।
गायन्तीनां किमपि मधुरं बालगोपालिकानां
लीलालोलः कमलकलिकाः कर्णपूरीचकार ॥

(अा) JS 370. 12.

Mandākrāntā metre.

This is the river Kālindī which is charming with the pollen of the lotuses that have been plucked by the elephants, near whose cool banks are the fields where Śrī Kṛṣṇa roams about— when the cowherd girls were singing something like this, the one full of sports (Kṛṣṇa) made the buds of lotuses their ear-ornaments. (A. A. R.).

9854*

कालिन्दीयति कज्जलीयति कलानाथाङ्कमालीयति
व्यालीयत्यहिमण्डलीयति मुहुः श्रीकण्ठकण्ठीयति ।
शैवालीयति कोकिलीयति महानीलाभ्रजालीयति
ब्रह्माण्डे रिपुदुर्यशस्तव नृपालंकारचूडामणे ॥

(अा) PV 95 (a. Gaurī), SskṛPg. 9. 18.

(*a*) कालिसि PV (MS) (*contra metrum*).

(*d*) रिपुदुर्यश: PV (MS).

Śārdūlavikrīḍita metre.

O crest-jewel among the best of kings ! the ill-fame of your enemies in the universe resembles, at all times, the Yamunā, the collyrium, the numerous spots of the moon, the snake, the disc of Rāhu, the neck of Śiva, the moss, the cuckoo, and the mass of deep black-clouds.[1] (J. B. Chaudhuri).

1. Poetic convention has it that infamy is black and fame white.

9855*

कालिन्दीराशिरूर्ध्वं ननु मधुपकुलं मालतीपुञ्जगं वा
सन्दोहं वैणनाभेर्जयति शशिमुखीकेशजालं मनोज्ञम् ।
भ्रान्ति प्राप्नोषि किं त्वं बत गरलधराभोग एष प्रचण्डो
लोकं प्रत्यक्षभूतं ग्रसति बत बलाद् यन्न भूयःसुखित्वम् ॥

(अा) SSB 276. 2 (a. Saṁgrahītuḥ).

Sragdharā metre.

The charming mass of tresses of the moon-faced one is victorious resembling a mass of the waters of the Yamunā, or

a swarm of bees rising from a cluster of jasmine flowers or a collection of musk. Do you feel overcome emotionally by this? It is the frightful hood of a (black) cobra, and it forcibly swallows the world before one's own eyes, since (on seeing it) there will be no more peace of mind. (A. A. R.).

9856*

कालिन्दीवीचिपुञ्जैः कुवलयविपिनैरिन्द्रनीलच्छटाभिः
शैवालैः कज्जलौघैरलितिमिरभरैर्बालजीमूतजालैः ।
कस्तूरीकोकिलानां ततिभिरिव महाचाकचिक्यप्रपञ्चैस्
त्रैलोक्यं पूरयन्ती शमयतु विपदः शांभवी कण्ठनाला ॥

(अ) Akabarīya-Kālidāsa's Stutimālikā 2 (cf. PdT p. L).

(आ) PV 25 (a. Akabarī-Kālidāsa).

Sragdharā metre.

May the stalk-like neck of Lord Śiva destroy all dangers to the people, filling the three worlds with its blue lustre resembling the waves of the river Yamunā, a cluster of blue lilies, the shine of sapphires, moss, collyrium, a swarm of bees, darkness, a mass of fresh clouds, musk and a flock of cuckoos. (A. A. R.).

9857*

कालिन्द्याः पुलिनं प्रदोषमरुतो रम्याः शशाङ्कांशवः
सन्तापं न हरन्तु नाम नितरां कुर्वन्ति कस्मात् पुनः ।
सन्दिष्टं व्रजयोषितामिह हरेः संशृण्वतोऽन्तःपुरे
निःश्वासा प्रसृता जयन्ति रमणीसौभाग्यगर्वच्छिदः ॥

(आ) Skm (Skm [B] 309, Skm [POS] 1. 62. 4) (a. Pañcatantrakṛt), PG 576 (a. Pañcatantrakṛt), Ujjvalanīlamaṇi p. 453 (a. PG).

(*c*) इति [इह] PG.

Śārdūlavikrīḍita metre.

'We are in the sands of the river Yamunā, the evening breeze blows, charming are the rays of the moon, yet these do not remove our torments but only increase them. Why is this so?' Such was the message sent to Śrī Kṛṣṇa (when he was in Dvārakā). The ladies in the harem (in Dvārakā) hearing the same sighed deeply and this destroyed their pride of being in happily married bliss — and these sighs became victorious. (A. A. R.).

9858*

कालिन्द्याः पुलिनेन्द्रनीलशकलश्यामाम्भसोऽन्तर्जले
मग्नस्याञ्जनपुञ्जमेचकनिभस्याहेः कुतोऽन्वेषणम् ।
ताराभाः फणचक्रवालमणयो न स्युर् यदि द्योतिनो
यैरेवोन्नतिमाप्नुवन्ति गुणिनस् तैरेव यान्त्यापदम् ॥

(अ) P (PP 1. 293), VCjr VI. 2.

(आ) SkV 1333, Prasanna 203 *a*, JS 430. 11.

(*a*) कालिन्द्या दलितेन्द्र° VCjr; कालिन्द्या दलिते° °भसस् तज्जले VCjr (var.); °संतर्जजले Prasanna.

(*b*) °संचय° SkV, Prasanna; °न्वेषणा SkV, Prasanna.

(*c*) तावाथ: [ता°] SkV (var.); बलफणयो Prasanna.

Śārdūlavikrīḍita metre.

The waters of the Yamunā are as dark / as fullblown sapphires. Who would find / a snake therein the colour of black ointment, / if the jewels of his curving hood, as bright as stars, did not show the way? The qualities that lead a man to glory / may lead him also to his fall.[1] (D. H. H. Ingalls).

1. Tells how Śrī Kṛṣṇa located the poisonous serpent Kāliya in the dark river.

9859*

कालिन्द्याः पुलिनेषु केलिकुपितामुत्सृज्य रासे रसं
गच्छन्तीमनुगच्छतोऽश्रुकलुषां कंसद्विषो राधिकाम् ।

तत्पादप्रतिमानिवेशितपदस्योद्भूतरोमोद्गतेर्
अक्षुण्णोऽनुनयः प्रसन्नदयितादृष्टस्य पुष्णातु वः ॥

(अ) Veṇī 1. 2.

(आ) PG 294 (a. Bhaṭṭanārāyaṇa), SR 24. 166 (a. Veṇī), SSB 41. 83.

(*d*) प्रसन्नदयितादृष्टस्य PG (var.).

Śārdūlavikrīḍita metre.

May the unfailing appeasement of Kaṁsa's foe contribute to your progress. As Rādhā fell out with him in sport on the sands of the Yamunā and, giving up her zeal in batch-dance, went off shedding tears, he followed her and, as he placed his feet on her footsteps, he appeared with bristling hair and was, in consequence, looked at by his beloved free from anger. (C. Sankara Rama Sastri).

कालिन्द्या दलितेन्द्र° see No. 9858.

9859A

काली कलकलरूपा
महिषासुरविनाशिनी वीरा ।
शुम्भादाननिशुम्भा-
स्वादनतोषावतु त्वां नृपते ॥

(अ) MK (GOS) 178.

Āryā metre.

Oh king, may the heroic goddess Kālī of effulgent form who destroyed demon Mahiṣa and was happy at consuming the demons Śumbha and Niśumbha, protect you. (K. V. Sarma).

9860*

कालीकेलीकलापक्रमकलितकलाकौतुकी कुन्दकान्तिः
कल्पान्ते कालकल्पः क्रतुकदनकथाकन्दलीकूटकन्दः ।
काकोलक्रूरकण्ठः कलितकलकलत्कलान्तकन्दर्पकान्ता-
कारुण्याक्रान्तकान्तः कलयतु कुशलं किङ्कराणां कपर्दी ॥

(आ) SH 88.

Sragdharā metre.

Deeply interested in the different sports of goddess Kālī, possessing the brilliance of jasmine flowers, resembling the God of Death at doomsday, the root cause for the destruction of (Dakṣa's) sacrifice, his neck horrid by terrible poison, the destroyer of Cupid and compassionate to the wailings of his beloved wife, (Rati)—may this Lord Śiva bring welfare to (us), his servants! (A. A. R.).

9861*

कालीनागग्रहव्यग्रे श्रीकृष्णे यमुनातटे ।
झंपयाधोमुखे जाते विपरीतं जगत्त्रयम् ॥

(अ) PV 833 (a. Amara)=Amaracandra.

(*c*) झम्पयाधोमुखं जातं PV (MS).

When Śrī Kṛṣṇa was busily engaged in the river Jumna in fighting with the powerful aquatic creature Kāliya and when he jumped into the river face downwards, the three worlds were on tenterhooks. (A. A. R.).

9862

कालीयकक्षोदविलेपनश्रियं
दिशद् दिशामुल्लसदंशुमद्द्युति ।
खातं खुरैर्मुद्गभुजां विपप्रथे
गिरेरधः काञ्चनभूमिजं रजः ॥

(अ) Śiś 12. 14.

(*a*) कालेय Śiś (var.),

Upajāti metre (Indravaṁśā and Vaṁśasthā).

The dust that arose from the gold coloured earth kicked up by the hoofs of the horses, (the gram-eaters), possessed the colour of the paste of saffron powder and the redness of the rising sun in all directions, but it remained at the foot of the mountain (due to its weight). (A. A. R.).

9863*

कालीयं: कुचकाञ्चनाचलचमत्कार: किमुत्सार्यते
कीदृक् कुङ्कुमकेसरत्विषि मुखे कस्तूरिकालेपनम् ।
स्फीतेऽस्मिन् जघने सरोजवदने किं नीलचोलार्पणं
कस्मै साहसिनि त्वमिच्छसि विधेर्विन्यासमन्यादृशम् ॥

(आ) SMH 9. 22.

(*c*) सरोजवहने SMH (var.).

(*d*) °न्यासमान्यादृशम् SMH (var.).

Śārdūlavikrīḍita metre.

Why are you removing the charm of the golden mountains of your bosom by using saffron paste? Why apply the paste of musk on the face which has the shine of saffron filaments? O lotus-faced one, why do you place [wear] the blue dress round your hips which are broad? O rash one, whose fate do you want to alter (by these allurements)? (A. A. R.).

9864

कालुष्यं जनयञ्जडस्य रचयन् धर्मद्रुमोन्मूलनं
क्लिश्यन्नीतिकृपाक्षमाकमलिनीं लोभाम्बुधिं वर्धयन् ।
मर्यादातटमुद्रुजञ्छुभमनोहंसप्रवासं दिशन्
किं न क्लेशकर: परिग्रहनदीपूर: प्रवृद्धिं गत: ॥

(अ) Sūmu 41.

(आ) SPR 115. 14 (a. Sindūraprakaraṇa).

(*a*) जलस्य मूर्खस्य Sūmu (var.) (*contra metrum*).

(*b*) क्लिश्य° SPR.

Śārdūlavikrīḍita metre.

Bringing about turbidness (to the water, *viz*., the mind of the husband), uprooting the trees of right conduct in the dull-witted, causing trouble to the lotus ponds of justice, compassion and patience, increasing the ocean of greed, undermining the banks of the bounds of morality causing the flight of the swans of pure minds, has not the flood of the river in the form of a wife attained increase (of power) causing a lot of worry? (A. A. R.),

9865*

कालुष्यं पयसां विलोक्य शनकैरुड्डीय हंसा गता
धाराजर्जरकेसरास्फुटरुच: पद्मा निमग्ना जले ।
सा सर्वर्तुसुखावतारपदवी छन्ना तृणैर्नूतनै:
कष्टं तादृगपि स्वभावविमलं वृद्ध्यैव नष्टं सर: ॥

(आ) VS 1026 (a. Bhaṭṭa-Vṛddhi).

Śārdūlavikrīḍita metre.

Observing the turbidness of the water the swans have gradually flownaway; the lotuses with their brightness lost, as the filaments had been shattered by the downpour, have sunk in the water; the path leading to the lake which was pleasant in all the seasons has become covered with new grass. Alas! the lake which was so limpid by nature is now lost by the inflow of excessive (water). (A.A.R.).

9866*

कालुष्यमुद्वीक्ष्य विधुं कलङ्किनं
बुधा यदाहुर्मम सङ्गतं न तत् ।
जाने निजाङ्के दयितास्य वर्तते
निशीथिनीनाथकलङ्किता नहि ॥

(आ) SSB 523. 1. (a. Kṛṣṇarāma). Cf. व्यनक्ति य: स्त्रीविभवेऽपि and तत्तथ्यमेवास्ति बुधा.

Upajāti metre (Indravaṁśā and Vaṁśastha).

Observing some dark colour in the Moon, the wise people may say that it has a black spot; but I do not agree; I know that it is his beloved (Night) who rests on his lap, and that there is no stain on the Lord of the night. (A. A. R.).

9867

काले काले न किमुपनतं भुञ्जते भोज्यजातं
गृह्णन्त्यम्भो न किमथ न किं संविशन्ति क्षपासु ।
पुष्णन्ति स्वान् न किमु पृथुकान् स्त्रीषु किं नो रमन्ते
कृत्याकृत्यव्यपगतधियां कस्तिरश्चां च भेद: ॥

(आ) Śāntiv 18.

Mandākrāntā metre.

Do they not eat the articles of food when brought at the proper time ; do they not drink water, and are they not resting at nights ? Are they not engaged in bringing up their young ones and do they not enjoy with their females ? What then is the difference between animals and those that are devoid of the sense of what is right and wrong ? (A. A. R.).

9868

काले काले विरेच्यं स्यात् पात्रं पूरयितुं पुनः ।
सज्जीकुर्मो यदावाप्तुं गुर्वीं ग्रहणशीलताम् ।
स्वात्मनोऽन्तस् तदस्माभी रिक्ततैवानुभूयते ॥

(आ) SSMa 16. 13-5.

At the proper time the bowels are evacuated, only to fill them again ; we get ready to acquire again large quantities of things ; but inside of ourselves we (really) experience only an emptiness ! (A.A.R.).

9868A

काले कथंचिच् चरतां धवानां
कान्त्या स्वया कर्दमितेऽन्तरिक्षे ।
अम्भोधराः श्रान्तिजुषामभूवन्
आलम्बदण्डा इव वारिधाराः ॥

(आ) SSSN 217. 16.

Indravajrā metre.

During the rainy season, as the heavenly bodies move about with great difficulty, in the atmosphere which had become highly marshy, and get tired, the streams of rain come in handy, as walking sticks, as it were. (K. V. Sarma).

9869

काले खल्वागता देव्यः पुत्रे मोहमुपागते ।
हस्तस्पर्शो हि मातृणाम् अजलस्य जलाञ्जलिः ॥

(अ) Pratimā of Bhāsa 3. 13 (in some texts 3. 12).

(आ) Almn 139.

(*c*) मातॄणाम् Almn.

Here come the queens, just in time, as the prince has swooned. For, the touch of a mother's hand is like a handful of water to the parched. (A. C. Woolner and L. Sarup).

9869A

काले तरोरनुपकारि फलं फलित्वा
लज्जावशादुचित एव विनाशयोगः ।
एतत् तु चित्रमुपकृत्य फलैः परेभ्यः
प्राणान् निजान् झटिति यत् कदली जहाति ॥

(आ) Ava 129, 54.

Vasantatilakā metre.

It is only proper that trees which bear unusable (non-edible) fruits perish in shame, but it is sad that the plantain tree serves people through (tasty) fruits and gives up its life immediately (*i. e.* without living for another fruition). (K. V. Sarma).

9870

कालेऽदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।
मृते भर्तरि पुत्रस् तु वाच्यो मातुररक्षिता ॥

(अ) Mn 9.4, MBh (MBh [Bh] 3. 277. 35, MBh [R] 3. 292. 34, MBh [C] 3. 16650-51). (Cf. G. 18. 22, B 4. 1. 12. 17-19, Vās 17. 69-70, Y 1. 64, Kāśyapa, Nārada and Saṁvarta in Apar 93, Bṛh in Vivādaratnākara 412.

(आ) IS 1699.

(*a*) अप्रदाता [का°] MBh ; याच्यो or वाह्यौ or ग्राप्यो [वा°] MBh (var.).

(*ab*) याप्यो। याप्यश्चनुपयन Medhatithi's, Nārāyaṇa's and Nandana's commentaries.

(*b*) यच्याश्च (वा° or °त्या° or °च्यो° or °प्या°) MBh (var.); चानुपयान् MBh (var.).

(*c*) पितरि [भ°] MBh (var.); च [तु] MBh.

(*d*) याच्यो (°त्यो or °प्यो) MBh (var.).

Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died. (G. Bühler).

9871*

काले देशे यथायुक्तं नरः कुर्वन्नुपैति काम् ।
भुक्तवन्तावलप्स्येतां किमन्नमकरिष्यताम् ॥

(अ) VMM 2. 55.

(आ) SR 199. 16, SSB 555. 16.

1. Riddle.

What does a man attain when doing an action befitting time and place? (*ahāsyatām*, not being laughed at). What do two people do when they get food after they have already eaten (to the full)? (*ahāsyatām*, abandon it). (A. A. R.).

9872

काले धर्मार्थकामान् यः संमन्त्र्य सचिवैः सह ।
निषेवेतात्मवाँल्लोके न स व्यसनमाप्नुयात् ॥

(अ) R (R [Bar] 6. 51. 12, R [B] 6. 63. 12, R [R] 6. 63. 12).

A king who, acting on the advice of his ministers, seeks *dharma*, *artha* and *kāma*, at specified hours, will never come to grief. (T. S. Raghvacharya).

9873

कालेन कृष्णाश्च सिताश्च रात्र्यः
कालेन चन्द्रः परिपूर्णबिम्बः ।
नाकालतः पुष्पफलं नगानां
नाकालवेगाः सरितो वहन्ति ॥

(अ) MBh (MBh [Bh] 12. 26. 9, MBh [R] 12. 25. 9, MBh [C] 12. 740). See No. 9877.

(आ) IS 1700.

(*a*) शितश् or समाश् [सि°] MBh (var.); रात्र्या: MBh (var.).

(*b*) पूर्णः [च°] MBh (var.); प्रति° [परि°] MBh (var.); °मूर्तिः or °रश्मिः [°बिम्बः] MBh (var.).

(*c*) पुष्पफल° or °फले MBh (var.); द्रुमाणां [न°] MBh [var.].

(*d*) न काल° MBh (var.); °योगात् [°वेगाः] MBh (var.).

Indravajrā metre.

Nights are dark or bright at their proper time; / and, in time is the Moon a full blown orb. / Trees do not put forth flowers or fruits out of time; / and neither do rivers flow / (in flood) out of time. (K. V. Sarma).

9874

कालेन क्षितिवारिवह्निपवनव्योमादियुक्तं जगद्
ब्रह्माद्याश्च सुराः प्रयान्ति विलयं विद्मो विचारादिति।
पश्यामोऽपि विनश्यतेऽनवरतं लोकाननेकान् मुधा
मायामोहमयीं भवप्रणयिनीं नास्थां जहीमो वयम् ॥

(आ) ŚP 4167 (a. Śārṅgadhara), SR 374. 202 (a. ŚP), SSB, 271. 88 (a. Śārṅgadhara).

Śārdūlavikrīḍita metre.

The world constituted of earth, water, fire, air and ether, as well as gods such as Brahmā, all these go into dissolution in course of time; this we realise as we think over it. We also see a number of people disappear regularly (into death); But, alas! we do not give up our

attachment to the things of the world, overcome as we are with the delusion caused by illusion. (A. A. R.).

9875

कालेन याति क्रिमितां महेन्द्रो
महेन्द्रभावं क्रिमिरप्युपैति ।
अयं प्रथीयानयमप्रतिष्ठ
इत्येष निष्ठानुचितोऽभिमानः ॥

(अ) RT (RT [S] 7. 1396, RT [V] 7. 1397).

(*a*) कालो न RT (var.).

(*b*) कृमि° RT (var.).

(*c*) °प्रतिष्टो (°ष्ठो) RT (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The great Indra (the king of gods) may be (reborn) as a worm in course of time and a worm (in due course) may attain to the position of Indra ; 'This one is celebrated', 'this one is unstable', is a thought arises out of pride which is against the findings of intelligent people. (A. A. R.).

9876

कालेन रिपुणा संधिः काले मित्रेण विग्रहः ।
कार्यकारणमाश्रित्य कालं क्षिपति पण्डितः ॥

(अ) Cv 260 (Cv VIII. 2, CS III. 1, CL "E", CR I. 10, CNG 8, CnT II. 17. 5, CNT III, 7b 13, CPS 5. 14 ; cf. CNL 4. 14, Crn 141), GP 1. 108. 6.

(आ) IS 7496.

(*a*) काले च CL, CS, CR (var.), CNG ; रिपुणां (°पू° CL [var.]) Cv (var.), CL (var.) ; संधी (°धि) Cv (var.), CS (var.).

(*b*) काले च मित्रविग्रहः CL, CS ; कालेन मित्रविग्रहः CA (var.) ; मित्रसंग्रह Cv (var.), मित्रसं CNG ; मित्रसत्ग्रहाः CS (var.) ; मित्रसेग्रह् CS (var.) ; मित्रेषु CR (var.) ; विग्रहम् Cv (var.) ; विग्रह (°हे) CS (var.).

(*c*) कालं (°लः) कारणम् CR, CPS ; कार्यकालेनम् CS (var.) ; आश्रित्ये CS (var.) ; अश्रित्य Cv (printer's error).

(*d*) काले CS (var.) ; कालः CR (var.) ; क्षपति CS (var.), CR (var.) ; पक्षति [क्षि°] CS (var.) ; पण्डित CS (var.).

Peace with the enemy at the proper time, and war (even) with an ally at the proper time : the wise (king) would mark time depending upon causes and results. (K. V. Sarma).

9877

कालेन शीघ्राः प्रविवान्ति वाताः
कालेन वृष्टिर्जलदानुपैति ।
कालेन पद्मोत्पलवज्जलं च
कालेन पुष्पन्ति नगा वनेषु ॥

(अ) MBh (MBh [Bh] 12. 26. 8, MBh [R] 12. 25. 8, MBh [C] 12. 739). See No. 9873.

(आ) SR 394. 704 (a. MBh).

(*a*) कामेन or कोलेन [का°] MBh (var.) ; शीघ्रं MBh (var.) ; प्रतिवांति or प्रवहंति or प्रभवंति or प्रहरंति or प्रविभिन्न° or प्रविवांति MBh (var.) ; प्रवहन्ति MBh (var.) ; वाचाः or वातः [वा°] MBh (var.).

(*b*) वृत्ति or धृष्टिर् or धृष्टिर् [वृ°] MBh (var). बलवान् MBh (var.).

(*c*) °वत्य आपः or °पत्य आपः or °पंत्य आपः MBh (var.).

(*d*) काले नगाः फलिता वै वनेषु MBh (var.) ; पुष्प्यंति MBh (var), SR ; नगोवनेषु or वनेषु वृक्षाः or जलेषु वृक्षाः MBh (var.)

Indravajrā metre.

Winds blow hard at the proper time / clouds become rain-charged in time ; / in time pools get bedecked with lilies and lotuses ;/ in time do trees in forests put forth flowers./ (K. V. Sarma).

9878*

काले नीलबलाहके सतडिति प्रीतिप्रदे बर्हिणा
आश्चर्यं कथयामि वः शृणुत भो यद् वृत्तमस्मिन् गृहे ।
सौभाग्यव्ययशङ्कयैकशयने कान्ताप्रियाभ्यामहो
मानिभ्यां बत रात्रिमेव सकलां चीर्णं प्रवासिव्रतम् ॥

(आ) VS 1592, ŚP 3876, SR 342. 64, SSB 215. 60.

(*b*) अस्मद् [अस्मिन्] ŚP, SR, SSB.

(*c*) °यैकभवते VS.

Śārdūlavikrīḍita metre.

At a time of dark (rainy) clouds, a time joyous to peacocks, what happened in this house is rather strange, as I shall tell you : The lover and the proud sweetheart, both remaining in the same bed, observed the vow of separation, the whole night, lest their self-righteousness would be dwindled. (K. V. Sarma).

9879

कालेऽन्नस्य क्षुधमवहितो दित्समानो विधृत्य
नो भोक्तव्यं प्रथममतिथेर्यः सदा तिष्ठतीति ।
तस्याप्राप्तावपि गतमलं पुण्यराशिं श्रयन्तं
तं दातारं जिनपतिमते मुख्यमाहुर्जिनेन्द्राः ॥

(अ) AS 475.

(*a*) ऽन्यस्य AS (var.) ; °व्यवहितो AS (var.).

(*c*) स्रयंते AS (var.).

Mandākrāntā metre.

When the time of taking food has arrived that person who, seeing that a guest is hungry, desires to give him the food and does not take it himself before the guest has partaken of it, and who generally waits (for some time), (for a possible guest to show up) even when no guest has come, gets a pure heap of religious merit ; the best followers of Jina say that, according to Lord Jina, he is the best of donors. (A. A. R.).

काले पयोधराणाम् Cf. No. 9887.

काले प्राप्तमुपादद्यान् see No. 9868.

9880

काले महत्यनवधावपतन् कदापि
क्वाप्यन्तिमे जनुषि कोऽपि गतिं लभेत ।
इत्थं समर्थनविधिः परमागमानां
पर्यायसूक्तिविधया नयनं नञर्थे ॥

(अ) Ānas 14.

Vasantatilakā metre.

In the great endless time some one sometimes somewhere not getting into its clutches may get liberation in (his present, but) last birth ; this is the comforting rule of the great scriptures that has been enunciated by the repeated good expression of 'Not this, Not this'. (A. A. R.).

9881

काले मृदुर्यो भवति काले भवति दारुणः ।
राजा लोकद्वयापेक्षी तस्य लोकद्वयं भवेत् ॥

(अ) Matsya-purāṇa 220. 23*cd*-24*ab*.

(आ) ŚB 2. 420. (Cf. Nos. 9882, 9883, 9884).

A king who is both mild and strong, according to circumstances, is prosperous in this life, as well as in the next one. (A. Taluqdar of Oudh),

9882

काले मृदुर्यो भवति काले भवति दारुणः ।
स वै सुखमवाप्नोति लोकेऽमुष्मिन्निहैव च ॥

(अ) MBh (MBh [Bh] 3. 29. 23, MBh [R] 3. 28. 24, MBh [C] 3. 1052). Cf. No. 9881, 9883, 9884.

(आ) IS 1703.

(*c*) स तु वै सुखमाप्नोति MBh (var.).

(*d*) लोकेस्मिश्च परत्र च MBh (var.) ; ऽमुस्मिन्निहैव MBh (var.).

The king who is mild and strong according to circumstances will be happy both in the other world and in this. (K. V. Sarma).

9883

काले मृदुर्यो भवति काले भवति दारुणः ।
स साधयति कृत्यानि शत्रूंश्चैवाधितिष्ठति ॥

(अ) MBh (MBh [Bh] 12. 138. 66, MBh [R] 12. 140. 67, MBh [C] 12. 5314). Cf. Nos. 9881, 9882, 9884).

(आ) SR 394. 698 (a. MBh).

(*a*) मृदुः काले भवति यः MBh (var.) ; कीर्णे [का°] MBh (var.).

(*b*) दारुणं MBh (var.).

(*c*) प्रसाध° MBh (var.), SR.

(*d*) शत्रुं चापि (चैव or चाप्य° SR) or स तस्यापि [श°] MBh (var.), SR (अ)तितिष्टति MBh (var.).

The king who is both mild and strong according to circumstances succeeds in getting things done and also in putting down his enemies. (K. V. Sarma).

9884

काले मृदुश्च तीक्ष्णश्च नृपः स्याद् यदि सूर्यवत् ।
उदयः क्रियते तस्य मण्डलेनानुरागिणा ॥

(आ) SSK 1. 5, KSSKP 15. Cf. Nos. 9881, 9882, 9883.

If a king, like the Sun, is both mild and fierce appropriate to the time, to him the circle (of friends and foes around) will be considerate. (K. V. Sarma).

कालेयकक्षोदविलेप° see No. 9862.

9885

काले यथावधिगत-
नरपतिकोपाद्यशेषवृत्तान्तः ।
नृपभवने नतमूर्तिः
संयतवस्त्रः शनैः प्रविशेत् ॥

(अ) P (PP 1. 27).

(आ) IS 1704.

Āryā metre.

On entering a palace, / adjust a modest dress; / go slowly bowing lowly / in timely humbleness; / and sound the kingly temper, / and kingly whims no less. / (A. W. Ryder).

काले वनेषु see No. 9555.

9886

काले वाप्यथवाकाले संध्यावन्दनतत्परः ।
अविद्यो वा सविद्यो वा ब्राह्मणो मामकी तनुः ॥

(आ) Sama 2क 59.

Whether in the prescribed time or at other times / if a Brāhmaṇa is diligent in the twilight worship, / be he an unlearned person or one with learning, / he represents my own body (says the Lord). (A. A. R.).

9887

काले वारिधराणाम्
अपतितया नैव शक्यते स्थातुम् ।
उत्कण्ठितासि तरले
न हि न हि सखि पिच्छिलः पन्थाः ॥

(आ) SkV 546, Prasanna 966, Kav 124, Sāh *ad* 10. 684 (p. 288), Śp 525, SuMuñ 55. 11-12 (a. Viśvanātha Kāvirāja), SR 186. 4, SSB 531. 4.

(*a*) काले पयोध° SR, SSB; वर्षति मेघे नितराम् ŚP.

(*b*) भवति तया Prasanna.

(*c*) बाले [त°] SR, SSB.

Āryā metre.

"In the season of clouds it is really impossible to remain without a husband [or : without falling]." "Art thou troubled, fickle woman ?" "No, no, dear friend, the way is slippery." (Translation in Bibl. Ind. 9).

काले विचित्रसुरत° see No. 9491.

9888*

काले विद्युत्प्रभाजाले शिखिताण्डवमण्डिते ।
कान्तः सर्वजनाभीष्टो बालेन्दुः खे न लभ्यते ॥

(आ) JS 351. 20.

(*d*) बालेदुःखेन JS (var.).

At the time when there are flashes of lightning and when the peacocks dance merrily, the charming crescent moon, the darling of all people, is not to be seen in the sky. (A. A. R.).

कालेषु चरते वीर्यं see No. 9832.

कालेषु हरते वीर्यं see No. 9832.

9889*

काले संततवर्षिणो जलमुचः सस्यैः समृद्धा धरा
भूपाला निजधर्मपालनपरा विप्रास्त्रयीनिर्भराः ।
स्वादुक्षीरनतोधसः प्रतिदिनं गावो निरस्तापदः
सन्तः शान्तिपरा भवन्तु कृतिनः सौजन्यभाजो जनाः ॥

(अ) Dhūrtasamāgama in Lasson's Anthologia sanscritica 96.

(आ) IS 1705.

Śārdūlavikrīḍita metre.

May the clouds shower plenty of rain at the right time, and the earth be rich with corn and vegetables, the kings diligent in their duty of protecting the subjects, the brāhmaṇa-s well versed in the Veda-s, the cows free from all dangers and bending every day under the load of their udders containing sweet milk, and the good people happy being ever peaceful. Also, may all people be gentlemanly in behaviour. (A. A. R.).

काले संवर्द्धते बीजं see No. 9832.

9890

काले सहिष्णुर्गिरिवद् असहिष्णुश्च वह्निवत् ।
स्कन्धेनापि वहेच्छत्रून् प्रियाणि समुदाहरन् ॥

(अ) KN (KN [ĀnSS] 10. 39 *ad*, additional verse/*ab* ; KN [BI] 10. 36).

(आ) SR 317. 407 (a. KN). Cf. वहेदमित्रं स्कन्धेन and स्कन्धेनापि वहेच्छत्रून् ।

(*c*) वहेत् काले KN (ĀnSS).

Judging of the times, a king should be forbearing like the mountain, or furious like fire. Sometimes it is advisable to bear the foe on one's shoulder and speak sweet and flattering words to him. (M. N. Dutt).

9891

काले हितं मितं ब्रूयाद् अविसंवादि पेशलम् ।
पूर्वाभिभाषी सुमुखः सुशीलः करुणो मृदुः ॥

(अ) Śukranīti 3. 11.

(आ) Saśā 78. 29.

(*d*) करुणामृ° (°णो°) Sukra°.

Speak in time, mild and sweet, clear and unequivocal ; speak first, smiling, polite, sympathetic and soft. (K. V. Sarma).

9892

काले हितमिताहार- विहारी विघसाशनः ।
अदीनात्मा च सुस्वप्नः शुचिः स्यात् सर्वदा नरः ॥

(अ) Śukranīti 3.110.

(आ) Saśā 94.83.

Taking but beneficial, limited food, and engaged in pastimes, all in time, partaking of sacred offerings, undistressed, sleeping soundly and keeping clean—like this one should always be. (K. V. Sarma).

9893*

का लोकमाता किमु देहमुख्यं
रते किमादौ कुरुते मनुष्यः ।
को दैत्यहन्ता वद वै क्रमेण
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SR 197.18, SSB 551.17, SRK 160.2 (a. Kalpataru), IS 7819.[1] (Cf. Nos. 9934, 9941).

1. Riddle.

Upajāti metre (Indravajrā and Upendravajrā).

Who is the mother of the universe ? (*Gaurī*, wife of Lord Śiva). What is the important part of the body ? (*mukham*, face). What does a man do at the beginning of love sports ? (*cumbati*, kisses). Who is the destroyer of the demons ? (*Vāsudeva*, Śrī Kṛṣṇa). The answer is given in due order : *Gaurī-mukham cumbati Vāsudevaḥ* [Kṛṣṇa kisses the face of Gaurī !]. (A. A. R.).

9894**

कालो देशः क्रिया कर्ता करणं कार्यमागमः ।
द्रव्यं फलमिति ब्रह्मन् नवधोक्तोऽजया हरिः ॥

(अ) Bh Pn 12.11.31.

By the operation of *Māyā* (*Ajā*), Hari is seen, O Brahman, in nine different forms (in the context of the performance of *karmas*)—as time, place, action, agent, instrument, effect, *śāstra* (mantras), material and fruit. (N. Raghunathan).

9895

कालो दैवं कर्म जीवः स्वभावो
द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।
तत्संघातो बीजरोहप्रवाहस्
त्वन्मायैषा तन्निषेधं प्रपद्ये ॥

(अ) Bh Pn 10.63, 26.

(आ) SR 384.296,

(*d*) निषेधः Bh Pn (var.), SR.

Śālinī metre.

Time, fate, action, life, one's nature, material thing, field of action, vital breath, the individual soul, change—a combination of all these results in a continuous flow of life from seeds. All these, O divine mother, is your *Māya* [power of illusion]. I seek you as refuge for its negation. (A. A. R.).

कालो न याति क्रिमितं see No. 9875.

9896

कालोपभोगिनः सर्वे नित्यमानन्दिता नराः ।
सर्वे सत्यरता नित्यं सर्वे धर्मपरायणाः ॥

(अ) Beg in Vet after 15. 4*ab*, MK [GOS] 149, MK [P] 45, MK [S] 121, MK [G] 63.87) *cd*, Vet 15.4 *cd* (see नित्यं मह्रो°).

(Then) all were enjoying at the proper time, all the people were ever happy, all were always addicted to truth and all were solely intent on *dharma*. (A. A. R.).

9896A*

कालोपलब्धं कलहंसनाद-
माकर्ण्य कर्णामृतमन्तरिक्षे ।
सलीलमुद्घाटितवारिपूरा
सरोजिनी सादरमुज्जगाम ॥

(आ) SSSN 219.15.

Upajāti metre (Indravajrā and Upendravajrā).

Hearing, high up in the skies, at the appropriate season (*śarat*), the cackling of the swans, nectarine to the ear, the lotus pond waited to receive (the swans) with its full waters rippling sportively. (K. V. Sarma).

कालोऽपि कुरुते see No. 9902.

9897

कालोऽभ्युपैति सकृदेव नरं कथंचित्
प्राप्नोति तं न स पुनः खलु कालकाङ्क्षी ।
कालेन गोचरगताननपेक्ष्य भक्ष्यान्
मन्दक्रमोऽप्यजगरः समुपैति सिद्धिम् ॥

(अ) Yogayātrā 1. 20 (in Weber's Indische Studien 10. 167). Cf. यः कालो हि व्यतिक्राम ।

(आ) IS 1707.
Vasantatilakā metre.

After all, opportunity, occurs to one but once; (if one misses it) one might wish for it again, but never gets it. If a python discards the food that comes within sight at some time, that slow-moving python will only die. (K. V. Sarma).

9898*

कालो मधुः कुपित एष च पुष्पधन्वा
धीरा वहन्ति रतिखेदहराः समीराः ।
केलीवनीयमपि वञ्जुलकुञ्जमञ्जुर्
दूरे पतिः कथय किं करणीयमद्य ॥

(आ) SR 28. 7. 4, SSB 121. 3 (a. Viśvanātha-kavirāja), Sāh *ad* 2. 27 (a. (Viśvanātha-kavirāja).
Vasantatilakā metre.

The time is spring and the flower-bowed Cupid is averse, / breezes blow to remove the fatigue of love sports, / this park is fine with bowers of *vañjula*-creepers, / but my lord is away; tell me, what is to be done !/ (A. A. R.).

9899*

कालोऽयं भूतमशक- घुंधुमानां प्रपातिनाम् ।
ब्रह्माण्डोदुम्बरोत्थानां बृहत्पादपतां गतः ॥

(आ) JS 448.15.

Growing in the threshold of the universe/ Time has now become a big tree/ from which (frequently) drop down devils, / gnats and humming insects./ (A. A. R.).

9900

कालो याति गलत्यायुः क्षीयन्ते च मनोरथाः ।
सुकृतं च कृतं किंचित् सतां संस्मरणोचितम् ॥

(आ) SuM 7. 16.

(*d*) चेत्स्मर° [सं°] SuM (var.).

Time passes, the span of life diminishes, / (day by day) our desires get frustrated; / but no good work has been done fit to be remembered by the good./ (A. A. R.).

9901

कालो वा कारणं राज्ञो राजा वा कालकारणम् ।
इति ते संशयो मा भूद् राजा कालस्य कारणम् ॥

(अ) MBh (MBh [Bh] 5.130. 15 and 12. 70. 6, MBh [R] 5. 131. 16 and 12. 69. 79, MBh [C] 5. 4475 and 12. 2674). Cf. Vik (BSS) p. 114 where *d* is quoted. See Nos. 9819.

(आ) SRHt 61.11 (a. MBh), SSSN 52. 24, Sama 2 र 12.

(*a*) करणं MBh (var.).

(*c*) संशयं MBh (var.); भूत् Sama.

Whether it is time that should influence the king or the king is the cause for initiating activity—let not such a doubt enter your mind; the King is the cause (maker) of time. (A. A. R.).

9902

कालो विकुरुते भावान् सर्वाँल्लोके शुभाशुभान् ।
कालः संक्षिपते सर्वाः प्रजा विसृजते पुनः ॥

(अ) MBh (MBh [Bh] 1. 1. 189 *ab/cd*, MBh [R] 1. 1. 246, MBh [C] 1. 242).

(आ) IS 1708. See Nos. 9784, 9786 ff, 9820-1.

(*a*) हि कु° or °धि° or ऽपि MBh (var.).

(*b*) सर्वलोके or लोके सर्वान् or °वान् (°वं) लोक° (°कान्) or °र्वलोक° MBh (var.).

(*c*) संक्षिप्यते or °क्षियते or °क्षीय° or क्षिप्य° MBh (var); पूर्वं [स°] MBh (var);

संक्षिप्य सर्वास्तु or संक्षिप्य सर्वास्त MBh (var).

(*d*) विस्तरते MBh (var.).

Time (causes) and modifies everything in this world, good and bad. Time cuts short everything and creates the people again. (K.V. Sarma).

कालो हि कुरुते see No. 9902.

कालो हि सकृदभ्येति see **यः कालो हि व्यतिक्राम°**

9903

कालो हेतुं विकुरुते स्वार्थस् तमनुवर्तते ।
स्वार्थं प्राज्ञोऽभिजानाति प्राज्ञं लोकोऽनुवर्तते ॥

(अ) MBh (MBh [Bh] 12. 136. 151, MBh [R] 12. 138. 155, MBh [C] 12.5068-9).

(आ) SR 394. 687 (a. MBh), IS 1709.

(*a*) हंतु° MBh (var.).

(*b*) स्वार्थमप्यनुवर्तते MBh (var.). अर्थिस् MBh (var.).

(*c*) स्वार्थं° or स्वार्थान् MBh; प्राज्ञा MBh (var.); विजानाति or विजानंति MBh (var.).

(*d*) प्राज्ञो लोकश्च व° MBh (var,); प्राज्ञो or प्राज्ञे or प्राज्ञान् MBh (var.); लोकश्च or लोकेनु° MBh (var.); °मन्यते [°वर्तते] MBh (var.).

Times modify reasons (for actions); interests (personal or otherwise) follow the times; the man of wisdom understands the interests; and, hence the world follows the wise man. (K.V. Sarma).

9904

का विद्या कवितां विनार्थिनि जने त्यागं विना श्रीश्च का
को धर्मश्च कृपां विना नरपतिः को नाम नीतिं विना ।
कः सूनुर्विनयं विना कुलवधूः का स्वामिभक्तिं विना
भोग्यं किं रमणीं विना क्षितितले किं जन्म कीर्तिं विना ॥

(आ) SPR 1708.78, SR 179. 1038, SSB 518. 1038, Pras 11.1, IS 1710, Subh 36, NBh 267 *ac/bd*, SH 1537, SRM 2. 2. 166 *ac/bd*.

(*a*) कविता: Subh; दानं [त्या°] Subh, SH; [न°] का श्रीयः Subh.

(*b*) धर्मः कृपया SPR, SR, SSB, Pras, Subh, NBh, SH; क्षितिपतिः SPR, SR, SSB, Subh, SH; किं [को] Subh; नम्रनीति Pras,

(*c*) कुलवधू किं Subh; कान्तभुक्ति NBh.

(*d*) भोगः को IS; भोगः किं Subh; को भोगो र° NBh; रमणीं SPR; मनुजने [क्षि°] Subh; जनिजुषः [क्षि°] SH; नाम [ज°] Subh; नर्म [ज°] NBh.

Śārdūlavikrīḍita metre.

What is learning without poetic gift, what is prosperity without charity to needy supplicants, what is right conduct without compassion, what is a king without meting out justice, what is a son without modesty, what is a wife without devotion to her lord, what is enjoyment without a woman, and what is earthly life without fame? (A. A. R.).

9905

का विषमा दैवगतिः
किं लब्धं यज्जनो गुणग्राही ।
किं सौख्यं सुकलत्रं
किं दुर्ग्राह्यं खलो लोकः ॥

(आ) Kpr 10. 529, Amd 323. 934, ARJ 197. 9-10, KaP 373. 20-21, KHpr 654, AlR 446, EK *ad* 8. 66 (p. 323), AlS 151. 14-15 (in Sanskrit). The Prākṛt text in Kpr, AlR, KPP, KHpr, ARJ, Ek and Amd reads :

का विसमा देव्वगई
किं लद्धं(लट्ठं) जं जणो गुणग्गाही ।
किं सोक्खं (सोक्खं) सुकलत्तं
किं दुक्खं जं (दुग्गिज्झं) खलो लोओ ॥

(*b*) किं लब्धव्यं जनो गुणग्राही AIS.

Āryā metre.

What is crooked (*or* unpredictable)? The path of fate. What is desirable? One who is appreciative. What is pleasurable? A good wife. And, what is difficult to be caught (*i.e.*, controlled)? The evil world (people). (K.V. Sarma).

9906*

कावेरीं तां समासाद्य विहृताम्प्सरोगणैः ।
तत्र स्नात्वा नरो राजन् गोसहस्रफलं लभेत् ॥

(आ) SRHt 266. 4 (a. MBh), SSSN 245. 5 (Cf. MBh [Bh] 1. 2031* l. 2).

(*a*) च [तां] SSSN.

By going to river Kāverī, wherein hordes of celestial beings enjoy, and taking a dip therein, Oh king, a person reaps the merit equal to gifting away a thousand cows. (K.V. Sarma).

9907*

कावेरी कबरीव भामिनि भुवो देव्याः पुरो दृश्यतां
पूगैर्नागलताश्रितैरुपदिशत्याश्लेषविद्यामिव ।
कर्णाटीजनमज्जनेषु जघनैर्यस्याः पयः प्लावितं
पीत्वा नाभिगुहाभिरात्तरुचिभिः प्राचीं दिशं नीयते ॥

(अ) Bālarāmāyaṇa 10.72.

(आ) JS 373.23 (a. Rājaśekhara).

(*d*) °गुहाभिरूर्मिततिभिः JS.

Śārdūlavikrīḍita metre.

See in front of you, charming lady, the river Kāverī appearing like the tresses of the goddess Earth, having on its banks areca-trees entwined with betal-vines giving instruction as it were in the art of embracing, whose waters overflow due to the broad hips of Karṇāṭa ladies when they bathe in it and flows eastward with its waters rendered tasty by being drunk by the caves of their navels. (A. A. R.).

9908*

कावेरीतीरकर्पूर- परागामोदसोदराः ।
रतिस्वेदलवानेते पुरन्ध्रीणां समीरणाः ॥

(आ) JS 348.4.

The breezes that blow here are brothers in fragrance / to the pollen of camphor trees growing on the banks / of the river Kāverī and they remove the particles / of sweat caused by the exertion of love sports / of the charming ladies of the city. (A. A. R.).

9909*

कावेरीतीरभूमीरुहभुजगवधूभुक्तमुक्तावशिष्टः
कर्णाटीचीनपीनस्तनवसनदशान्दोलनारपन्दमन्दः ।
लोलल्लाटीललाटालकतिलकलतालास्यलीलाविलोलः
कष्टं भो दाक्षिणात्य प्रचलति पवनः पान्थ कान्ता-
कृतान्तः ॥

(अ) BhŚ 450.

(आ) ŚP 3811 (a. Rākṣasa-paṇḍita), SR 335.136 (BhŚ), SSB 203.17 (a. Rākṣasa-paṇḍita); PV 607, RJ 1205 (a. Rākṣasapaṇḍita), SuSS 292 (a. Rākṣasa-paṇḍita), SU 811 (a. Akabarī-Kālidāsa), SG (MS) *f* 73 *b*, BPS *f* 25 *a* 156 (last two according to BhŚ).

(*c*) °टालकललितलता° ŚP, SK, SSB; °टाभृत° PV, SSS.

(*d*) हा कष्टं [क° भो] ŚP, SŚS; °णात्यः प्रसरति ŚP, SR, SSB, PV, SSS.

Sragdharā metre.

The breeze, which is the remnant after the enjoyment by young female serpents resting on the (sandal) trees on the banks of the Kāverī river, which is rendered gentle by rustling against the edges of the silk dress covering the bosoms of Karṇāṭa ladies, which is

rendered sportive by dancing on the marks on the foreheads of the sportive Lāṭa ladies, blows ; alas ! O traveller from the South, it is verily a death to your beloved (at home). (A. A. R.).

9909A*

कावेरीरम्यराजीव- विलसद्गन्धबन्धुना ।
मधुमाससमीरेण वर्धते कुत्र कस्य का ॥

(आ) SG 845.

Where whose what is augmented by the vernal breeze which is scented sweet by the charming lotuses in the Kāverī river. (K. V. Sarma).

Ans. : The agony of separation of the beloved left at home.

9910*

कावेरीवारिवेल्लल्लहरिपरिकरक्रीडनक्रान्तशीताः
स्फीतश्रीखण्डषण्डभ्रमणभरभवद्भूरिसौरभ्यगर्भाः ।
चोलस्त्रीलोलचेलाञ्चलचलनकलाक्रान्तकान्तास्तनान्ता
वान्ति प्रेयोवियोगातुरतररमणीवैरिणोऽमी समीराः ॥

(आ) JS 211. 33 (a. Kṛṣṇa-pilla), ŚP 3809 [a. Kṛṣṇa-pilla], SR 327. 38 (a. JS), SSB 119. 38 (a. Kṛṣṇa-pilla).

(*a*) or °क्रीड° [°क्रान्त°] JS ; °क्रीतशीत- ŚP ; °शान्त-SR. SSB.

(*b*) °खण्डखण्ड° SR, SSB.

(*c*) °स्त्रीचीनचेलाञ्चकलन° ŚP, SR, SSB ; °कान्तस्तनान्ता ŚP ; °कुचान्ता SR, SSB.

(*d*) प्रेमाग्निकीलाकलितवरवधूबद्धवैराः स° SR ; SSB ; °रतरतरुणी° ŚP.

Sragdharā metre.

These breezes, rendered cool by sporting on the dashing waves of the river Kāverī, which are highly fragrant by wandering over the thickly wooded sandal trees and which have passed over the bosoms of the Cola ladies whose garments are rendered playfully fluttering, now blow, behaving as enemies to the charming women who are greatly afflicted by separation from their lovers. (A.A.R.).

9910A*

कावेरीहृदयाभिरामपुलिने पुण्ये जगन्मङ्गले
चन्द्राम्भोजवतीतटे परिसरे धात्रा समाराधिते ।
श्रीरङ्गे भुजगेन्द्रभोगशयने लक्ष्मीमहीसेविते
शेते यः पुरुषोत्तमः स भगवान् नारायणः पातु नः ॥

(आ) SSSN 14. 54.

Śārdūlavikrīḍita metre.

May Lord Nārāyaṇa (Viṣṇu), the best of men (Puruṣottama), who reclines on the serpent-couch, attended to by goddesses Lakṣmī and Earth and worshipped by God Brahmā, at Srirangam, where God Brahmā worshipped Him, the sacred spot for all the worlds, situated on the charming sandbanks of river Kāverī and the bank of river Chandrāmbhojavatī,[1] protect us. (K. V. Sarma).

1. The town of Srirangam is situated on the island formed by the said two rivers.

9910B*

का वेश्या को विरोधोऽयं का प्रशस्तिश्च सङ्गरे ।
वृथा प्राणजिहीर्षूणां मूर्खानामीदृशी मतिः ॥

(अ) Śāradātilaka-bhāṇa 165.

(*d*) जुहूर्णाणामीदृशी मतिः Śāra° (var.).

Who is the prostitute ? What is this quarrel ? What praise is (gained) from a fight (on her behalf) ? Such is the mind of fools who are ready (to fight and) be killed for nothing. (F. Baldissera).

का वै प्रीतिस्तु मार्जारैः see No. 9518.

9911

काव्यं करोति सुकविः
सहृदय एव व्यनक्ति तत्तत्वम् ।
रत्नं खनिः प्रसूते
रचयति शिल्पी तु तत्सुषमान् ॥

(आ) SRK 40. 16 (a. Vi-ja ?), IS 7820. See Nos. 9097, 9098, 9099, 9100, 9101, 9919.

Āryā metre.

A good poet composes a poem, but it is the understanding critic that brings out its charms ; a mine produces a precious stone (in the crude stage) but it is the goldsmith who burnishes its brilliance. (A. A. R.).

9911A

काव्यं करोतु परिजल्पतु संस्कृतं वा
सर्वा: कलाः समधिगच्छतु वाच्यमाना: ।
लोकस्थितिं यदि न वेत्ति यथानुरूपां
सर्वस्य मूर्खनिकरस्य स चक्रवर्ती ॥

(आ) SPR 1019. 20 (a. Nītiśataka of Bhartṛhari) 28 (but not found in BhŚ).

Vasantatilakā metre.

One might compose poetry, prattle in Sanskrit, know all known arts, but if one is ignorant of world affairs, as they are, he is (fit only to be) the emperor of all groups of fools. (K. V. Sarma).

9912*

काव्यं करोमि न हि चारुतरं करोमि
यत्नात् करोमि यदि चारुतरं करोमि ।
भूपालमौलिमणिमण्डितपादपीठ
हे साहसाङ्क कवयामि वयामि यामि ॥

(आ) BhPr 94 (G.).

(*d*) श्री [हे] BhPr (var.).

Vasantatilakā metre.

I[1] make a poem, but I do not make a fine one. If I wish to make a fine one, I have to make an effort. Oh king Sāhasāṅka, whose sheltering feet are adorned with the crest-jewels of the feudatory princes ! I versify, I weave and then I manage to exist. (J. Shastri, slightly emended.).

1. the weaver.

9913*

काव्यं करोषि किमु ते सुहृदो न सन्ति
ये त्वामुदीर्णपवनं विनिवारयन्ति ।
गव्यं घृतं पिब निवातगृहं प्रविश्य
वाताधिका हि पुरुषा: कवयो भवन्ति ॥

(आ) JS 50. 4, SR 38. 22 (a. JS), SSB 290. 22, SH 364 (a. Harihara).

(*a*) किं काव्यं SH ; किरोषि SR (printing error ?).

(*b*) न मिवा° SR, SSB.

Vasantatilakā metre.

(Oh, poetaster), are you composing a poem ? Have you no friends who will prevent this affliction of yours by excessive wind ? Drink ghee made from cow's milk in a place free from draught ; it is people who suffer from excess of *vāta* [wind : gout] that became poets ! (A. A. R.).

9914

काव्यं चार्वपि रसिक-
प्रीतिकरं भवति नैकरसबद्धम् ।
सुरतमनाहितकलहं
हरिणदृशो नाभिनन्दयति ॥

(आ) JS 38. 16 Variant of No. 9916.

Āryā metre.

Though a poem is charming, it will not be pleasing to the connoisseurs if it does not develop more than one sentiment ; love sports (however pleasing) with a deer-eyed damsel do not give full satisfaction unless there are (also) lovers' tiffs. (A. A, R.).

9914A*

काव्यं चेत् सरसं किमर्थममृतं वक्त्रं कुरङ्गीदृशां
चेत् कन्दर्पविपाण्डुगण्डफलकं राकाशशाङ्केन किम् ।
स्वातन्त्र्यं यदि जीवितावधि मुधा स्वर्भूर्भुवो वैभवं
वैदर्भी यदि बद्धयौवनभरा प्रीत्या सरत्यापि किम् ॥

(आ) SPR 1406. 72 (Nalavilāsa 2. 2).

Śārdūlavikrīḍita metre.

If there be sweet poetry (to enjoy), wherefore is nectar; if there be the face of doe-eyed damsels with cheeks pale on account of love, wherefore is the moon; if there be freedom for life, wherefore is the wealth of the heavens; if there be (as one's beloved) a Vaidarbhī damsel in the bloom of youth, wherefore is the loving Rati. (K. V. Sarma).

9915**

काव्यं यदीयं गृहमम्बरं वा
सुवर्णचित्रोज्ज्वलमाविभाति ।
स नन्दनो नन्दति कुन्दनस्य
श्रीकृष्णरामः कविराप्तकामः ॥

(आ) SSB 286. 1.

Upajāti metre (Indravajrā and Upendravajrā).

Whose poem, home and clothes shine like the variegated brilliance of gold, that poet Śrī Kṛṣṇarāma, the son of Kundana, is triumphant, with his desires fulfilled. (A. A. R.).

9916

काव्यं यद्यपि रसिकं
प्रीतिकरं भवति नैकरसबद्धम् ।
सुरतमनाहितकलहं
हरिणदृशो नाभिनन्दयति ॥

(आ) SH 417. Variant of No. 9914.

Ārya metre.

Though a poem is well up in a sentiment it is not (fully) pleasing if it has but one sentiment; love sports without lovers' quarrels with a deer-eyed damsel is not very satisfying. (A. A. R.).

9917

काव्यं यशसेऽर्थकृते
व्यवहारविदे शिवेतरक्षतये ।
सद्यः परनिर्वृतये
कान्तासम्मिततयोपदेशयुजे ॥

(आ) SRHt 33. 5 (a. Kpr), SSSN 4. 7 (a. Mammaṭa), Kpr. 1. 2, AIS 2.

Gīti-ārya metre.

Poetry is for fame, wealth, knowledge of rights and usages, removal of evils, uninterrupted extreme pleasure, and exhortation similar (in agreeableness) to that coming from a beloved consort. (G. Jhā).

9918

काव्यं सुधा रसज्ञानां कामिनां कामिनी सुधा ।
धनं सुधा सलोभानां शान्तिः सन्न्यसिनां सुधा ॥

(आ) SRM 2. 2. 625.

To men of taste a good poem is nectar; / nectar is a loving woman to the passionate; / the greedy people consider wealth as nectar, / and penance is nectar to those who have renounced the world. (A. A. R.).

काव्यकाव्याङ्गविद्यासु see बुद्धिमत्त्वं च काव्या°
काव्यगीतविनोदेन see No. 9921.

9919

काव्यप्रपञ्चचुञ्चू
रचयति काव्यं न सारविद् भवति ।
तरवः फलानि सुवते
विन्दति सारं पतङ्गसमुदायः ॥

(आ) SR 32. 20, SSB 53. 22, SRK 39. 2 (a. Karṇāmṛta), IS 7821.

See Nos. 9097, 9098, 9099, 9100, 9101, 9911.

Gīti-Ārya metre.

A poet well versed in the world of poetry composes a poem, but he does not fully appreciate its merits; the trees gives birth to fruits, but it is the flock of birds that appreciates the sweetness. (A. A. R.).

9920

काव्यमय्यो गिरो यावच् चरन्ति विशदा भुवि ।
तावत् सारस्वतं स्थानं कविरासाद्य मोदते ॥

(अ) KāvR 6. 29 (p. 27).

(आ) ŚP 171, SR 32. 11 (a. ŚP), SSB 52.11.

(*d*) तिष्ठति [मो°] ŚP, SR, SSB.

As long as pure poetic words are current in the world, so long the poet receives an honoured place as a litterateur and (can be) happy about it. (K. V. Sarma).

9921

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

(अ) P (PP 2.171), H [HJ Km 48, HS Km 48, HM Km 48, HK Km 1. 1, HP Km 32, HN Km 32, HH 6. 7-8, HC 8. 13-14), Cr 1362 (CNN 7, CNP II, 193, CNI I 230, CNG 179, CNT IV 242, CNM 189, CnT II 14.6, CnT III 7. 65, CnT V 105), Vet Intr 32, MK (S) 90, KR 2. 40. 7. Cf. देवताराधनैः शास्त्रैः

(आ) ŚP 202, SPR 1357.4 (a. Jaina Pañcatantra), SR 153.23 (a. ŚP), SSB 480. 23, SRHt 237.15 (a. MBh), IS 1711, Subh 224. (Cf. VCsr I. 3, JSAIL 24. 52, DhN (P) 338, MhN (P) 81, Vyās (S) 54, GSL . 59 (a. H), Sama 1 क 31, 2 क 51 and 62; वेदशास्त्रप्रसङ्गेन SSS 12, SRM 22. 47, SH 356, SRS 1.2.33.

(इ) Vyās (C) 54.

(*a*) शास्त्रकाव्यविनोदेन SRHt, DhN [P], MhN [P], Vyās (C) ; गीतशास्त्र° (°शी° CNI I; गीतवाद्य°) CNI I, CNT IV, CnT, CEbc in Vet, KR, AP in PP, SH, SP SR, SSB, SRS ; काव्यगीतवि° MP in PP ; काव्य(गी)तशास्त्रवि° *Psi* in PP (*contra metrum*) ; वेदशास्त्र° VCsr.

(*b*) गच्छति CNI I, HS ; दक्षति [ग°] CNM; धीमता CNM.

(*c*) इतरेषां [व्य°] Sama 2 क 51, च [तु] CNM, HJ, HM, HK, HH, HC ; Sama 1; हि [तु] CNI I, PP, D in Vet, ŚP.

(*d*) व CNI I; च [वा] CNP II *Psi* PMBh pln in PP.

For the wise time passes in the enjoyment of poetry, arts or sciences, but for the fools through indulgence in the vices, sleep or quarrels. (K. V. Sarma).

9922

काव्यस्याक्षरमैत्री-
भाजो न च कर्कशा न च ग्राम्याः ।
शब्दा अपि पुरुषा अपि
साधव एवार्थबोधाय ॥

(अ) Ārs 16.40.

(आ) SR 31.24, SSB 50.24.

Āryā metre.

Those who are well acquainted with the words of a poem which are neither harsh sounding nor vulgar in content, such good words and such good people alone are competent to convey and understand good ideas. (A. A. R.).

9923

काव्यस्याम्रफलस्यापि कोमलस्येतरस्य च ।
बन्धच्छायाविशेषेण रसोऽप्यन्यादृशो भवेत् ॥

(आ) SR 30.8, SSB 49.9.

In a poem as well as in a mango fruit, the goodness or otherwise depends upon the *bandhacchāyā* [the brilliance with which it is composed or its pleasing appearance]; their *rasa* [sentiments or taste] is also different (according to its kind). (A. A. R.).

9924*

काऽव्याकुलिता माद्यति
काञ्चनमुद्रां मनोरमामाहुः ।
इह कालिकावतंसित-
चन्द्रकला कामिता योग्या ॥

(आ) SSB 564.5.[1]

1. Riddle. The questions and the answers are formed by the very same syllables.

Which lady is happy, without worry? That lady is happy who is absorbed in poetry. Which seal is charming? The golden seal is charming. Here, which crescent moon worn on the forehead is worthly of praise? That crescent Moon which forms an ornament on the forehead of Goddess Kalī is worthy of praise. (K. V. Sarma).

9925

काव्यात्मना मनसि पर्यणमन् पुरा मे
पीयूषसारसरसास् तव ये विलासाः ।
तानन्तरेण रमणी रमणीयशीले
चेतोहरा सुकविता भविता कथं नः ॥

(अ) BhV 3.13.
(*a*) पर्यगमन् BhV (var.).
(*b*) °सारसदृशास् BhV (var.).
(*c*) °यशीला BhV (var.).

Vasantatilakā metre.

O lady of pleasing nature, how will my good poetry be charming and attractive to the mind in the absence of those sports of yours, which, sweet like the essence of nectar, once transformed themselves into verses in my mind? (H. D. Sharma, slightly emended).

9926

काव्यामृतं दुर्जनराहुनीतं
प्राप्यं भवेन् नो सुमनोजनस्य ।
सच्चक्रमव्याजविराजमान-
तैक्ष्ण्यप्रकर्षं यदि नाम न स्यात् ॥

(अ) Maṅkha's Śrīkaṇṭhacarita (KM 3) 2. 2.
(आ) VS 172 (a. Maṅkha), SR 40. 40 (a. VS), SSB 293.40.

Indravajrā metre.

1. Excellent poetry which is removed (discouraged) by wicked people, may not reach the wise if there did not exist a learned assembly of wise men who truly shine by their critical acumen.

2. The nectar (churned out of the milky ocean), taken away by the wicked (demon), Rāhu, would never have reached the gods but for the (Sudarśana) discus (of Viṣṇu) which shone bright and was endowed with the sharpness (to cut off Rāhu's head). (A. A. R.).

9926A

काव्ये गान्धर्वे नृत्तशास्त्रे विधिज्ञं
दक्षं दातारं दक्षिणं दाक्षिणात्यम् ।
वेश्या का नेच्छेत् स्वामिनं कोङ्कणानां
स्याच्चेदस्य स्त्रीष्वार्जवात् संनिपातः ॥

(अ) Pādatāḍitaka-bhāṇa of Śyāmilaka 53.
(*b*) दक्षणात्यम् Pāda° (var.).
(*c*) नेच्छत् Pāda° (var.).
(*d*) सच्चेदस्य ··· आर्जवान् Pāda° (var.).

Which prostitute would not desire the Lord of Koṅkaṇas who knows the rules of poetry, music and dance, and is

capable, mild, courtly and a southerner, (*Dākṣiṇatya*) if he is honest on his dealings with women ? (G. H. Schokker and P. J. Worsley).

9927

काव्येन मूर्खधनिनं प्रणयेन नीचं
वेश्यां श्रुतेन शठशात्रवमार्जवेन ।
इच्छन्ति ये जगति रञ्जयितुं विमूढास्
तेषामरण्यरुदितेन समः प्रयासः ॥

(आ) SRHt 30.28 (a. Vallabhadeva), SSSN 34.11 (a. Vallabhadeva).

(*c*) वञ्चयितुं or as above SSSN ; विमूधा: SSSP.

Vasantatilakā metre.

Efforts made to please a wealthy fool with poetry, a wicked man with love, a prostitute by scripture and a stubborn enemy through straightforwardness, made by fools in this world, are just a cry in the wilderness. (K. V. Sarma).

9928

काव्ये भाव्यं गुणैस् तत्र दुर्जना दूषयन्ति यत् ।
न दुर्गतगृहे संधिर् दीयते जातु दस्युभिः ॥

(आ) JS 39.22 (a. Rājaśekhara).

A poem which is censured by the wicked people must be deemed to have merits ; indeed, thieves do not bore a hole in the wall of a poverty-stricken house. (A. A. R.).

9929

काव्ये भव्यतमेऽपि विज्ञनिवहैरास्वाद्यमाने मुहुर्
दोषान्वेषणमेव मत्सरजुषां नैसर्गिको दुर्ग्रहः ।
कासारेऽपि विकासिपङ्कजचये खेलन्मराले पुनः
क्रौञ्चश्चञ्चुपुटेन कुञ्चितवपुः शम्बूकमन्वेषते ॥

(अ) Padyasaṁgraha (KSH 529) 2.

(आ) SR 41.70 (a. Pady), SSB 295. 70, IS 1712.

(*b*) °युषां [°जु°] Pady.

(*c*) विकाशि° Pady.

(*d*) सम्बूकम् Pad.

Śārdūlavikrīḍita metre.

Though a poem is excellent and is frequently enjoyed by a number of competent critics, the naturally evil minded person seeks therein only for faults ; though a lake has clusters of lotuses in full bloom and swans sport around, a curlew, bending low, seeks with its beak only for the snail. (A. A. R.).

9930

काव्ये शुभे विरचिते खलु नो खलेभ्यः
कश्चिद् गुणो भवति यद्यपि सम्प्रतीह ।
कुर्यां तथापि सुजनार्थमिदं यतः किं
यूकाभयेन परिधानविमोक्षणं स्यात् ॥

(अ) RŚ 1.3.

(आ) IS 7497.

(*a*) ऽपि रचिते RŚ (var.), IS.

(*c*) कुर्यात् RŚ (var.) ; IS °भिद च कारणा RŚ (var.) ; ततः RŚ (var.).

Vasantatilakā metre.

A good poem, finely composed, will have no merit for the wicked ; none the less I now compose this poem, but it is for the good. Should one give up his (woollen) clothing for fear of lice ? (A. A. R.).

9931*

काव्येषु नाटकं रम्यं तत्रापि च शकुन्तला ।
तत्रापि च चतुर्थोऽङ्कस् तत्र श्लोकचतुष्टयम् ॥

(आ) Sama 2 क 57, SRM 2.1.394.

Among poetic compositions the drama is charming ; even there the Śākuntala is especially so. There again, the fourth Act

and even in the fourth Act four verses are especially good.[1] (A. A. R.).

1. The four verses are those beginning with *artho hi kanyā parakīya eva* (4. 26), *asmin sādhu vicintya* (4. 21), *yāsyaty adya Śakuntaleti* (4. 8), *śuśrūṣasva gurūn* (4. 22). (K. V. Sarma).

9932

काव्यैकपात्रविलसद्गुणदोषदुग्ध-
पाथःसमूहपृथगुद्धरणे विदग्धाः ।
जानन्ति कर्तुमभियुक्ततया विभागं
चन्द्रावदातमतयः कविराजहंसाः ॥

(अ) Kavi 4.1.

Vasantatilakā metre.

Just as the Swan Royal is capable of separating milk from water kept mixed in the same pot, so also the great poets, gifted with an intellect clear as the moon, and erudite in the art of distinguishing merits from demerits manifesting themselves in the same poem, know, by constant application, how to distinguish good from bad poetry. (Suryakanta).

9933

काव्यैरुपहता वेदाः पुत्रा जामातृभिर्हताः ।
अश्वैरुपहता गावः पण्यस्त्रीभिः कुलाङ्गनाः ॥

(आ) NBh 110.

The Vedas have been pushed aside by poems, the sons by sons-in-law, cows by horses and family women by prostitutes. (K. V. Sarma).

9934*

का शम्भुकान्ता किमु चन्द्रकान्तं
कान्तामुखं किं कुरुते भुजंगः ।
कः श्रीपतिः का विषमा समस्या
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SR 197. 17, SSB 551. 16, SRK 160. 1 (a. Prasaṅgaratnāvalī), IS 7852, SSg 270.[1] (Cf. Nos. 9893, 9941).

(*a*) कुन्द्रकान्तं [च°] SR ; नेत्ररम्यं [च°] SSg.

(*b*) शुकार्भकं [का°] SSg ; फलानि [भु°] SSg.

(*c*) मोक्षस्य दाता स्मरणेन को वा SSg.

1. Riddle.

Indravajrā metre.

Who is the beloved of Lord Śiva ? (Gaurī, Pārvatī). What is charming like the moon ? (*mukham*, the face). What does a paramour do with his mistress's face ? (*cumbati*, kisses). Who is the lord of Lakṣmī ? (Vāsudeva, Lord Viṣṇu). Which line in this verse is inconsistent ? *Gaurīmukham cumbati Vāsudevaḥ*, Kṛṣṇa kisses the face of Gaurī ! (A. A. R.).

काशवान् वर्जयेच् see No. 9973.

9935*

काशांशुका विकचपद्ममनोज्ञवक्त्रा
सोन्मादहंसरवनूपुरनादरम्या ।
आपक्वशालिरुचिरा तनुगात्रयष्टिः
प्राप्ता शरन् नववधूरिव रूपरम्या ॥

(अ) Ṛtu 3. 1 (cf. A Scharpé's Kālidāsa-Lexicon I. 3 : p. 184). See No. 9940.

(आ) SuMuñ 160. 4-7.

(*b*) °रुत° [°रव°] Ṛtu (var.) ; °वक्त SuMuñ.

(*c*) °ललितानत [°रुचिर तनु°] Ṛtu (var.).

(*d*) रम्यरूपा [रू°] or हारिरूपा Ṛtu (var.).

Vasantatilakā metre.

Autumn has come like a bride with a radiant form, / whose body is slim, who's fair as ripened corn, sweet sound / of whose anklets is the cry of love-maddened swans, her robe / the white grass-flowers, her sweet face the lotus full-blown. (L. C. Van Geyzel).

9936*

काशाः काशा इवाभान्ति सरांसीव सरांसि च ।
चेतांस्याचिक्षिपुर्यूनां निम्नगा इव निम्नगाः ॥

(आ) Kāla 1. 19, AR 29. 1-2.

(*a*) इवाभन्त AR.

(*c*) चेतास्या° Kāla.

(*d*) इ° नि° tr. AR.

The *kāśa*-flowers shine in all their splendour, / the (clear) lakes shine like speech ; / the rivers flow (into waterfalls) / —all captivating the hearts of youths. (A. A. R.).

9937*

काशाः क्षीरनिकाशा
दधिशरवर्णानि सप्तपर्णानि ।
नवनीतनिभश्चन्द्रः
शरदि च तक्रप्रभा ज्योत्स्ना ॥

(आ) VS 1797 (a. Gaṇḍagopāla), ŚP 3906 (a. Gaṇḍagopāla), AP 23, ZDMG 27. 630, SR 344. 11 (a. ŚP), SSB 219. 18 (a. Gaṇḍagopāla).

(*b*) दधिवर° ŚP ; दधितर° AP.

Āryā metre.

The *kāśa*-blossoms resemble milk in colour, / the seven-leaved *saptaparṇa-s* are like curd, / the moon looks like a ball of butter / and the moonlight follows buttermilk / in brightness, in the autumn season. (A. A. R.).

काशारशोषिणि see No. 9967.

9938*

काशीयं समलंकृता निरुपमस्वर्गापगासंभव-
स्थूलोत्तारतरङ्गबिन्दुविलसन्मुक्ताफलश्रेणिभिः ।
चञ्चच्चञ्चलचञ्चरीकनिकरश्यामाम्बरा राजते
कासारस्थविनिद्रपद्मनयना विश्वेश्वरप्रेयसी ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 42.

(*a*) °व्योमगा [संभव°] Vi° (var.).

(*c*) °निकटारागाम्बरा Vi° (var.).

Śārdūlavikrīḍita metre.

This Kāśī (Varanasi) is well adorned with a row of pearls in the form of the drops of the water spray on the huge waves in the incomparable heavenly Ganges, the sky over there shines like a mass of large black bees that are constantly buzzing about, and Pārvatī, the beloved spouse of the lord of the universe [Lord Śiva] has her eyes resembling fully blossomed lotuses in a lake. (A. A. R.).

काशी विवर्जयेच् चार्यम् see No. 9973.

9939*

का शृङ्गारकथा कुतूहलकथा गीतादिविद्याकथा
मद्यत्कुम्भिकथा तुरङ्गमकथा कोदण्डदीक्षाकथा ।
एकैवास्ति मिथः पलायनकथा त्वद्भीतरक्षःपतेर्
देव श्रीरघुनाथ तस्य नगरे स्वप्नेऽपि नान्या कथा ॥

(अ) Hanum 6. 41.

(आ) SR 120. 151 (a. Hanum), SSB 422.38.

(*a*) गीतादिकानां कथा SR, SSB.

(*b*) माद्यद्न्तिकथा SR, SSB.

(*c*) परं [मि°] SR, SSB ; वैरिभूमिभुजां [भो°] SR, SSB.

(*d*) नाथ जगति [त° न°] SR, SSB.

Śārdūlavikrīḍita metre.

Where is the talk of love in the city of Laṅkā now, or of any curiosity to see things or of songs or learning ? Where is the talk of rutting elephants, or horses or of practising archery ? There is only one talk there in the city of the demon king Rāvaṇa who is mortally afraid of you, O Śrī Rāma, and that is one of immediate flight from the city. Even in a dream there is no other talk. (A. A. R.).

9940*

काशंमही शिशिरदीधितिना रजन्यो
हंसैर्जलानि सरितां कुमुदैः सरांसि ।
सप्तच्छदैः कुसुमभारनतैर्वनान्ताः
शुक्लीकृतान्युपवनानि च मालतीभिः ॥

(अ) Ṛtu 3. 2 (Cf. A. Scharpé's Kālidāsa. Lexicon I. 3 : 184). See No. 9936.

(*a*) °तिनो Ṛtu (var.).

Vasantatilakā metre.

Earth with its grass-flowers, nights with the moon cool-rayed,/ with swans the streams of water, the pools with lotuses, / forests with the seven-leaved war-flower bent with weight / of bloom, and all the gardens white with great jasmine. (L. C. Van Geyzel).

9941*

का शैलपुत्री किमु नेत्ररम्यं
शुकार्भकः किं कुरुते फलानि ।
मोक्षस्य दाता स्मरणेन को वा
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SR 197. 19, SSR 551. 18.[1] (Cf. Nos. 9893, 9934).

1. Riddle.

Upajāti metre (Indravajrā and Upendravajrā).

Who is the daughter of the mountain ? (Gaurī, Pārvatī). What is pleasing to the eyes ? (*mukham*, the face). What does a young parrot do with fruits ? (*cumbati*, kisses or bites). Who gives liberation from worldly bondage on remembering him ? (Vāsudeva, Śrī Kṛṣṇa). (The answer is furnished in the last line) *Gaurīmukham cumbati Vāsudevaḥ*. (A. A. R.).

9942*

काश्मर्याः कृतमालमुद्गतदलं कोयष्टिकष्टीकते
तीराश्मन्तकशिम्बिचुम्बितमुखा धावन्त्यपः पूर्णिकाः ।
दात्यूहैस्तिनिशस्य कोटरवति स्कन्धे निलीय स्थितं
वीरुन्नीडकपोतकूजितमनु क्रन्दन्त्यधः कुक्कुटाः ॥

(अ) Mālatī 9. 7.

(आ) SkV 987, SU 775, Alk 294. 3-6, ŚbB 4. 841, SR 337. 49, SSB 207. 50.

(*b*) °चुम्बिनमुखा Mālati (var.).

(*d*) कुक्कुथाः Mālati (var.), SkV.

Śārdūlavikrīḍita metre.

The *koyaṣṭika*-bird is going from the *kāśmarī*-tree to the *kṛtamāla* which had put forth (fresh) leaves ; the *pūrṇika-s* rush on to the waters, with their beaks kissing the pods of the *aśmantaka*-trees on the banks ; the *dātyūha-s* are remaining concealed in the trunk possessed of hollows of the *tiniśa*-tree, and the cocks are crying underneath in response to the notes of the pigeons in the nests on the creepers. (R. D. Karmarkar).

9942A*

काश्मीरकर्दमकषायकपोलपाली
कह्लारदामकलिकाकमनीयचूली ।
काचिद् विहारविशिखामुपयाति चोली
पालीलसत्करतलामलकस्तनाली ॥

(अ) Śāradātilaka-bhāṇa 147.

(*b*) °कलिता° Śāra° (var.).

(*d*) कदलिकामनयस्तकाली Śara° (var.).

Vasantatilakā metre.

With the surface of her cheeks yellow with thick saffron paste, her hair adorned by the buds of a wreath of water lilies, and the line of her breasts shining at the edge like a myrobalan in the hand, a Colī woman takes the road of the pleasure garden. (F. Baldissera).

9943*

काश्मीरगौरवपुषामभिसारिकाणाम्
आबद्धरेखमभितो रुचिमञ्जरीभिः ।
एतत् तमालदलनीलतमं तमिस्रं
तत्प्रेमहेमनिकषोपलतां तनोति ॥

(अ) GG 11 *ad* 20 (4).

(आ) ŚP 3609 (a. Jayadeva), SR 297. 23 (a. ŚP), SSB 141. 26 (a. Jayadeva), RJ 1061 (a. Jayadeva), SG 295, SuSS 156.

(*c*) °नीलनिभं SG.

Vasantatilakā metre.

The forms of the lovely wantons, golden-hued as saffron, whose girdles and ornaments of gold, resplendent with gems, engird them with a golden halo— these slim and graceful wantons, gliding nimbly through the darkness, murky as the foliage of the *tamāla*, these look like the streaks of gold on the black touchstone of darkness. (S. L. Sastri).

9944

काश्मीरद्रवगौरि हन्त किमयं भूयोऽङ्गरागे ग्रहः
को वा नीलसरोरुहाक्षि नितरां नेत्राञ्जने संभ्रमः ।
रक्ताशोकदलोपमेयचरणे किं लाक्षया वत्तया
नो रागान्तरमीहते निजरुचा विभ्राजमानो मणिः ॥

(आ) SR 314. 77, SSB 169. 72.

Śārdūlavikrīḍita metre.

You have the rosy colour of the essence of saffron ; why then hanker after cosmetics ? You have eyes resembling blue lilies ; why this hurry to apply collyrium for the eyes ? Your feet are comparable to the tender leaves of the *aśoka*-tree ; of what use is the application of red lac ? A gem that shines by its own brilliance does not need any other colouring. (A. A. R.).

9944A*

काश्मीरधूलीकलिकाविराजद्-
बालेन्दुरेखातिलकाभिरामा ।
कृकाटिकाकीलितकेशपाशा
सा वैष्णवी सारसपत्रनेत्रा ॥

(अ) Śāradātilaka-bhāṇa 152.

(*ab*) °भिराजद्बालेन्दु° Śāra° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

This Vaiṣṇava-girl looks beautiful with her crescent mark (on her forehead) that carries a bud-like spot of saffron (in its center) ; the knot of her hair is fixed on her nape and her eyes look like lotus petals. (F. Baldissera).

9945*

काश्मीरपङ्कखचितस्तनपृष्ठताम्र-
पट्टावकीर्णदयितार्द्रनखाक्षराली ।
एणीदृशः कुसुमचापनरेन्द्रदत्त-
तारुण्यशासनमिव प्रकटीकरोति ॥

(आ) SkV 628 (a. Dakṣa), Kav 341 (a. Dakṣa), Skm (Skm [B] 1115, Skm [POS] 2. 128. 5) (a. Dakṣa), (cf. Kav p. 42).

(*b*) पर्णावि° Skm (var.); °क्षताली (°नां) Skm.

(*c*) °नवेंद्र° Skm (var.) ; °वत्ता Skm (see *d*).

(*d*) जैत्रप्रशस्तिरिव चित्रलिपिर्विभाति Skm.

Vasantatilakā metre.

The fawn-eyed damsel bears upon her saffron-coated breast/a line of nail-marks given by her lover, / like an inscription made on copper-plate, declaring / the youthful edicts of the god who holds the bow. (D. H. H. Ingalls).

काश्मीरप्रणयिवशा see No. 9975.

9946*

काश्मीरीगात्रलेखासु लोलल्लावण्यवीचिषु ।
द्रावयित्वेव विन्यस्तं स्वर्णं षोडशवर्णकम् ॥

(अ) KāvR 17. 42 (p. 97).

(आ) KH 155. 16-7.

(*d*) °शवर्णिकम् KH.

Let this golden body of the girl of sixteen years melt when placed in the rosy tinge of saffron and the waves of frolicking loveliness. (A. A. R.).

9947*

काश्मीरेण विहानमम्बरतलं वामभ्रुवामानन-
द्वैराज्यं विवधानमिन्दुदृषदां भिन्दानमम्भःशिराः ।
प्रत्युद्यत्पुरुहूतपत्तनवधूदत्तार्घदूर्वाङ्कुर-
क्षीवोत्सङ्गकुरङ्गमैन्दवमिदं तद्बिम्बमुज्जृम्भते ॥

(अ) Anar 2. 72.

(आ) SkV 911 (a. Murāri), Prasanna 60 a, SR 304. 164, SSB 153. 172.

(*c*) °पट्टन° [°पत्तन] Prasanna ; °दर्भाङ्कुर- Amar (but var. as above).

(*d*) क्षोरोत्संग° Prasanna ; बिम्बं समुज्जृम्भते Anar, SR, SSB.

Śārdūlavikrīḍita metre.

Painting the surface of the sky with saffron, / vying with the face of fair-browed women / and opening the watery veins of moonstones, / the lunar orb appears. / It holds in its embrace an antelope / which grazes to intoxication on dark *dūrvā* grass / presented to it by the nymphs / of Indra's city as they come to welcome it. (D. H. H. Ingalls).

9948*

काश्यां तिष्ठ सखे सुपर्वनिवहैर्नित्यं नुतायां भज
श्रीकण्ठं निजभक्तरक्षणविधौ दक्षं दयावारिधिम् ।
गाङ्गे वारिणि पापहारिणि कुरु स्नानं स्मर श्रीपतिं
त्वं कष्टेन विनैव मोक्षपदवीं प्राणात्यये प्राप्स्यसि ॥

(अ) Vai 75.

Śārdūlavikrīḍita metre.

Remain at Kaśi, friend, where the gods make their obeisance and worship every day god Śiva who is efficient in giving protection to his devotees and is an ocean of compassion; take your bath in the waters of the Ganges which removes all sins, and remember the god Viṣṇu. Thus you will attain beatitude without any trouble at the end of your allotted span of life. (A. A. R.).

9949

काश्यां तु मरणान्मुक्तिर् जननात् कमलालये ।
दर्शनादभ्रसरसः स्मरणादरुणाचले ॥

(आ) Sama 2.54.

Salvation is secured by death at Kāśī, birth at Kamalālaya[1], sight of Abhrasaras and thought of Aruṇācala. (K.V. Sarma).

1. Kamalālaya is Kāñcīpuram, Abhrasaras is Amritsar (?) and Aruṇāchala is in South India.

9950*

काश्यां निपातय वपुः श्वपचालये वा
स्वर्गं नय त्वमपवर्गमधोगतिं वा ।
अद्यैव वा कुरु दयां पुनरायतौ वा
कः संभ्रमो मम, धने धनिनः प्रमाणम् ॥

(अ) Ānas 51.

(*d*) धनदः Ānas (var.).

Vasantatilakā metre.

You may throw my body at death in Kāśī or in the house of an outcaste; you may lead me to heaven for liberation or send me down to hell; you may show compassion on me today or in the distant future; where is the flurry? In (dealing with) wealth only the wealthy are the authority (*i.e.* in giving me the wealth of beatitude the rich God alone is the competent authority). (A. A. R.).

9951*

काश्यामाकृतिमीशितुर्न लभते हृद्याहितातत्त्वधीर्
यस्य श्रीरिव साऽऽभवत् प्रियतमा या सर्वदाराधिका।
शश्वत् तद्रतचेतसस् तव पुरापुण्यान्यगण्यानि यद्
ब्रह्माद्वैतसुखेऽपि तद्भजनतो मन्दादरं ते मनः॥

(अ) Ras 116.

(*a*) *Version A* : काश्याम् आकृतिम् ··· हृद्य् आहिताऽतत्त्वधीर्.

Version B : का श्यामा कृतिम् ··· हृद्य्-आहिता तत्त्व-धीर्.

(*b*) *Version A* : साऽभवत् प्रियतमा या सर्वदा-ऽराधि का.

Version B : सा भवत्-प्रियतमा या सर्व-दाराऽधिका.

(*c*) *Version A* : तद्-रतचेतसस्

Version B : तद्रत-चेतसस्

Śārdūlavikrīḍita metre.

Version A :

One having a false doctrine in his heart will not realize the form of Lord Śiva at Kāśī. That goddess who is dear to him should be propitiated as though she were Śrī [wealth]. If you have your mind ever delighting in him (Śiva) it is the result of abundant good deeds done formerly. Hence when worshipping him your mind is indifferent even to the bliss of oneness with *Brahman*.

Version B :

Which young woman does not obtain the pleasures of love when her mind is set on lying on the breast of her husband? She is dear to him as Lakṣmī is to Lord Viṣṇu, for she is superior to other wives. Innumerable are your virtues in as much as your mind is always on enjoyment with her. When making love to her your mind is indifferent even to the bliss of oneness with *Brahman*. (A. A. R.).

9952*

का श्लाघ्या गुणिनां, क्षमा, परिभवः को, यः स्वकुल्यैः कृतः
किं दुःखं, परसंश्रयो, जगति कः श्लाघ्यो, य आश्रीयते।
को मृत्युर्व्यसनं, शुचं जहति के, यैर्निर्जिताः शत्रवः
कैर्विज्ञातमिदं, विराटनगरे छन्नस्थितैः पाण्डवैः॥

(अ) Dhanika's Pāṇḍavānanda 3.12.

(आ) SR 179. 1021, SSB 517. 1021, AA *ad* 9. 94 (p. 117) (a. Paṇḍa°), Daś *ad* 3.13 (p. 154).

(*c*) का [को] AA ; शुशं Pāṇḍa°, AA, Daś.

Śārdūlavikrīḍita metre.

What is praiseworthy for the good? Patience. What is (real) disgrace? That inflicted by one's own kinsmen. What is misery? Dependence on another. Who is praised in the world? He who is resorted (to by others). What is death? Vices. Who escape sorrow? Those by whom their enemies have been conquered. Who knew this? The Pāṇḍavas who lived *incognito* in the city of the Virāṭa king. (K. V. Sarma).

9953*

काषायान्न च भोजनादिनियमान्नो वा वने वासतो
व्याख्यानादथ वा मुनिव्रतभराच्चित्तोद्भवः क्षीयते।
किं तु स्फीतकलिन्दशैलतनयातीरेषु विक्रीडतो
गोविन्दस्य पदारविन्दभजनारम्भस्य लेशादपि॥

(आ) PG 11.

(*a*) रागतो [वासतो] PG (var.).

(*b*) °व्रतभवा° or °व्रतधरा° PG (var.).

(*d*) लेशाद्यथा [ले°] PG (var.).

Śārdūlavikrīḍita metre.

Not by wearing ochre-coloured clothes, nor having restrictions in diet, etc., nor by residing in a forest, nor by learned commentaries on the scriptures nor by the

load of the practice of asceticism does passion subside, but (it subsides) even by a little worship at the lotus feet of Śrī Kṛṣṇa who sports on the banks of the broad river Jumna. (A. A. R.).

9954

काष्ठं कल्पतरुः सुमेरुरचलश्चिन्तामणिः प्रस्तरः
सूर्यस्तीव्रकरः शशी च विकलः क्षारो हि वारां निधिः।
कामो नष्टतनुर्बलिर्दितिसुतो नन्दी पशुः कामगो
नैतांस्ते तुलयामि भो रघुपते कस्योपमा दीयते॥

(अ) Cr 261 (CV 12. 16, CPS 297. 21).

(आ) IS 1713, Subh 126, Sama 1 क 43, SH 511 (Cf. Marāṭhī Scholium in IS 1713).

(*a*) काष्टं CV (var.); चल° [अचल°] CV (var.).

(*b*) सूर्यः स्तीव्रकरः IS; सूर्यस्तीव्रतनुः IS; सुर्य° CV (var.); शशाङ्कविकलः [श° च वि°] IS; क्षयकरः [च वि°] CV, CPS, Sama; क्षरी Sama; सत्यं पशुः कामगौः SH, (see *c*); निधि CV (var.).

(*c*) मपूत° [न°] CV (var.); बलि [बलिर्] CV (var.); वनिद्यति शने पतं [ब° न°] IS; °सुतः क्षरश्च वारांनिधिरं SH (see *b*); नित्यं [नन्दी] CV, CPS, Sama; कामगौ (°गो; °गौः CPS) CV (var.), CPS.

(*d*) नैते वस्तुलनां प्रयान्ति महतां केनोपमा SH; नैतास्त्वै तलयामि CV (var.): जातास्ते [नैं°] CV (var.); नैतास्ते CV (var.); नो तां Sama; रघुपमां CV (var.); दीयताम् CV (var.); दियते CV (var.).

Śārdūlavikrīḍita metre.

The tree of satisfaction satisfies all desires, but it is only wood; the mount Meru is golden, but it is immovable; *Cintāmaṇi* is the best of gems, but it is a stone; the sun is the source of light, but its rays are unbearable; the moon is cool and imparts tranquility, but it undergoes a change of form; the sea is boundless, but it is salt; Lust is beautiful, but without a body; Bali is a great benefactor, but he is a demon; the bull is strong and noble but it is perverse; all these have one defect or another, and so they are incapable of being compared to thee, O Rāma. Whom shall we compare thee to? None deserves this honour. (K. Raghunathji).

9955

काष्ठं वह्न्युज्झितमपि भवेच् छीतशान्त्यै कपीनां
लोम्नो शुद्ध्यै सलिलमनलश्चाग्निशौचैणकानाम्।
जन्तोर्भावा विदधति यथाभाविनः कार्यसिद्धि
तत्त्वं तेषां क्वचन सहजं वस्तुतो नास्ति किंचित्॥

(अ) RT 6364.

(*c*) यथाभावनं RT (var.).

(*d*) तत्त्वे RT (var.); वस्तुते (°ता) RT (var.).

Mandākrāntā metre.

Wood even without burning may relieve the cold of monkeys; water and fire serve to clean the skin of antelopes which purify themselves in the flames. Things serve the object of each being according to its ways; they never possess in reality an innate nature. (A. Stein).

9956**

काष्ठं शिरसि संस्थाप्य तथा काष्ठेन ताडयेत्।
लुप्तस्मृतेः स्मृतिः सद्यो योगिनस् तेन जायते॥

(आ) ŚP 4514.

By placing a piece of wood on the head / one should strike at it with another log; / then the consciousness of the yogi who has lost the same / (while meditating) comes back to him immediately. (A.A.R.).

9957**

काष्ठगोलयुगं क्षिप्तं दूरमूर्ध्वपुरःस्थितैः।
अप्राप्तधारं पृष्ठेन गच्छेत् पुच्छमुखेन हि॥

(आ) ŚP 1869.

When people in front of the archer throw a pair of wooden balls high up in the air, he should step backward and strike the balls with the arrow *Gopucchamukha* before they reach the ground. (A. A. R.).

9958

काष्ठपाषाणधातूनां कृत्वा भावेन सेवनम् ।
श्रद्धया च तथा सिद्धिस् तस्य विष्णुप्रसादतः ॥

(अ) Cr 262 (CV VIII. 11, CL III. 3, CPS 219. 2.

(आ) IS 1714, Subh 259, Sama 1 क 39.

(*a*) धातुपाषाणदारूणां (पाषा° ; °रूणी) CL (var.) : काष्टपाषाणदारूणि CL (var.) ; काष्ट° CV (var.); लोहपा° [का°] CL (var.); °पाषणदेवेभ्यः CL (var.).

(*b*) कृत्वा भावं (भूत्ति) निवेशयेत् ; (निवेदयेत् °पयेत्) CL, Subh.

(*c*) यथा भक्तिस्तथा सि° CL (but CLL I as above) ; श्राद्धाभक्तिस् (कृत्या) तथाभ्यासस् (तदभ्य°) CL (var.), Subh ; शुद्धाभक्त्या तदभ्यासम् CL (var.); तस्यां च भक्तिभावं च CL (var.) ; भक्ति सदा अभ्यासात् CL (var.); तया CV (var.).

(*d*) तत्र [त°] CL (var.) ; सर्वत्र [त°] CL (var.); विष्णुः (विष्णोः CV [var.], CPS ; विष्णोः प्र° Sama ; देव CL [var.]; कृष्ण Subh) प्रसीदति (°सा°: °तः) CV, CL.

By putting faith on images made of wood, stone, or metal, and by worshipping them believing to be Gods, we acquire supernatural powers. (K. Raghunathji).

9958A

काष्ठमङ्गारतां याति भस्मतां गोमयादिकम् ।
वह्नौ कीर्णं सुवर्णं तु सुवर्णोत्कर्षतां व्रजेत् ॥

(अ) Bhāvadeva Sūri's Pārśvanātha-caritra 6. 181.

Wood becomes coal ; dung and the like, ashes ; but gold cast into fire attains to the highest quality of gold. (M. Bloomfield).

9959

काष्ठाग्निं निर्हरेच् चैव तथा कूपांश्च खातयेत् ।
संशोधयेत् तथा कुपान् कृतान् पूर्वं पयोऽर्थिभिः ॥

(आ) SRHt 161. 7 (a. MBh; but does not appear in the MBh (Bh) edition), SSSN 126. 1.

(*a*) काष्ठानि SSSN.

(*d*) परोऽर्थिभिः SSSN.

He (the king) should have the dead bodies of destitute persons conveyed to the funeral pyre ; he should see that wells are dug and also examine (renovate) wells dug in olden days by those (then) in need of water. (A. A. R.).

9960

काष्ठादग्निर्जायते मथ्यमानाद्
भूमिस्तोयं खन्यमाना ददाति ।
सोत्साहानां नास्त्यसाध्यं नराणां
मार्गारब्धाः सर्वयत्नाः फलन्ति ॥

(अ) Pratijñāyaugandharāyaṇa 1. 18.

(आ) Alumn 138.

(*d*) सर्वयज्ञाः Alumn.

Śālinī metre.

Fire springs from wood which is rotated ; the earth when dug yields water. Nothing is impossible for men of daring. All efforts starting on the right road come to fruition. (A. C. Woolner).

9960A

काष्ठाद्यथाग्निरुत्पन्नः स्वाश्रयं दहति क्षणात् ।
क्रोधाग्निर्देहजस्तद्वत् तमेव दहति ध्रुवम् ॥

(आ) SSSN 65. 16.

(*a*) °रुत्पन्नं SSSN ; Edr's em. °रुत्पन्नः.

(*c*) °तद्दम् SSSN ; Edr's em. तद्दत्.

(*d*) एव SSSN Edr's em. तमेव.

Indravajrā metre.

Just as fire produced from (churning two pieces of) wood, burns its own origin (*viz.* the wood), the fire of anger born of (man's) body will surely burn also the man. (K. V. Sarma).

9961*

काष्ठानुषङ्गात् परिवर्धमाने
जाग्रत्प्रतापज्वलने त्वदीये ।
श्रीकार्तवीर्यं प्रसभं पतन्ति
प्रत्यर्थिपृथ्वीपतयः पतङ्गाः ॥

(आ) SSS 98 (a. Candracūḍa), SR 114. 17, SSB 411. 1.

Indravajrā metre.

When the fire of your valour blazes forth bright/by close association with the fuel of the enemies of your kingdom, / O king Kārtavīrya, the moths in the form of your rival kings/fall (and perish) quickly. / (A. A. R.).

9962**

काष्ठेऽश्वकेशं संयम्य तत्र बद्ध्वा वराटिकाम् ।
हस्तेन भ्राम्यमाणां च यो हन्ति स धनुर्धरः ॥

(आ) ŚP 1866.

Tying a cowrie with a horse hair in a stick and when it is being whirled round and round, he who hits the cowrie with an arrow, is considered to be the (best of) archers. (A. A. R.).

9963

का संबुद्धिः सुभट भवतो ब्रूहि पृच्छामि सम्यक्
प्रातः कीदृग् भवति विपिनं संप्रबुद्धैर्विहंगैः ।
लोकः कस्मिन् प्रथयति मुदं, का त्वदीया च जैत्री
प्रायो लोके स्थितमिह सुखं जन्तुना कीदृशेन ॥

(आ) SR 203. 101, SSB 561. 102, VMM 3. 50.[1]

1. Riddle.

Mandākrāntā metre.

How are you to be addressed, O good warrior, I ask you. Please tell me. [*he vīra*, O hero]. How does the forest become in the early morn when the birds are awake ? [*ravi*, noisy]. In which way do people exhibit their joy ? [*hāse*, in laughter]. What brings victory to you ? [*senā*, army]. How do people mostly enjoy life ? [*Vihārasevinā*, by taking a walk in a pleasure garden.][1] (A. A. R.).

1. For the answer, manipulate the syllables in the expn. : *Vihārasevinā*.

9964*

का संसृतिः किमपचारनिबन्धनेयं
कीदृग्विधस्य तव किं क्षतमेतयेति ।
प्रश्ने तु नास्मि कुशलः प्रतिवक्तुमेव
खेदस्तु मे जननि कोऽप्ययमेवमास्ते ॥

(अ) Ānas 30.

(*b*) क्षमते मयेति Ānas (var.).

(*c*) प्रश्नेति Ānas (var.).

Vasantatilakā metre.

What is this worldly life ? Why is this restraint on misdeeds ? How and what is the offence committed towards you by this ? I am not competent to give an answer to this question. But, Divine Mother, the pain (of worldly life), none the less, remains as it is. (A. A. R.).

9964A**

कासश्वासज्वराजीर्ण- शोकतृष्णास्यपाकयुक् ।
न च कुर्याच्छिरोनेत्र- हृत्कर्णामयवानपि ॥

(आ) SPR 1029. 8 (a. Vivekavilāsa 1. 71).

One should not practise (physical postures, *āsanas*) while one is suffering from asthma, bronchitis, fever, emaciation, sorrow, pining desire, or from diseases of the head, eye, heart or ear. (K. V. Sarma).

9965*

कासांचिद् धवलश्चिरं निवसतां वित्तेपरासां पुनर्
नीलो वा कपिलोऽथवा वरवृषो रक्तोऽथवा मेचकः ।
ग्रामीणैरवधीरितोऽपि शिथिलस्कन्धोऽप्यनूर्ध्वश्रवाः
स्वान्ते मे परतन्त्रतुन्दिलतनुर्जागर्त्ययं कर्बुरः ॥

(आ) ŚP 965 (a. Śrī Candra).

Śārdūlavikrīḍita metre.

To some people that best of bulls is white, to others who have been residents there for long it is dark or it is brown or red or black ; thus though it is neglected by the villagers and has his shoulders weakened (by the yoke) and his ears hanging down, may that brindled ox having a protruding belly be ever in my mind. (A. A. R.).

9966

... ... ।
कासां हि नापदां हेतुर् अतिलोभान्धबुद्धिता ॥

(अ) KSS 5. 1. 198 *cd*.

(आ) SRRV 787.

For, of what calamities is not the blinding of the mind with excessive greed the cause ? (C. H. Tawney).

9967*

कासारशोषिणि नवोदयमानमुग्ध-
सद्वर्तिकानिवहदाहिनि दारुणेऽपि ।
मध्यन्दिनोष्णकिरणे प्रतिपन्नसख्य-
स्मेरं मुखं जयति चित्रचरित्रमब्जम् ॥

(आ) Skm (Skm [B] 1772, Skm [POS] 4. 27. 2) (a. Yogeśvara), Kav p. 78.

(*a*) काशारशोषिणि Kav.

(*b*) संवर्ति° Skm (POS).

Vasantatilakā metre.

Even in a lake fast drying up by the fierce rays of the midday sun and the newly growing mass of shoots are fading, the lotus plant of wonderful character has a smiling face towards the sun (its friend) and is thus happy. (A. A. R.).

9968*

कासारे पद्मिनीऽयं मुकुलयुगमनत्यन्तरं यत्र हृद्यम्
यस्मिन् सद्यःसमुद्यद् ग्रहपतिकरजव्यापृतिः श्लाघनीया ।
तस्मादेतद् विशेषस्मृतिकलितमिह प्रेक्ष्य साक्षादुपेक्ष्यं
वयं शौर्यंचनादौ न गमय समयं त्वं व्रजस्त्रीहितज्ञः ॥

(अ) Ras 73.

(*a*) *Version A* : कासारे.
Version B : का साऽरे.

(*b*) *Version A* : °ग्रहपति-कर-ज-व्यापृतिः.
Version B : °ग्रह-पति-करज-व्यापृतिः.

(*d*) *Version A* : शौर्य-अंचनादौ न ... ... व्रजस्त्रीहितज्ञः.
Version B : शौर्य च ना ऽदौ न ... ... व्रज स्त्रीहितज्ञः.

Sragdharā metre.

Version A :

Here is a lotus plant in the lake, and two charming buds are there, not too near each other. The simultaneous falling of the rays of the sun on them is praiseworthy. Hence in worshipping Śrī Kṛṣṇa you should follow the directions of the lawbooks and seeing him with your own eyes you should not neglect him. You spend your time with the conviction that he is devoted to the welfare of the women of the *vraja*.

Version B :

Who is the charming girl that remains in the lake with two attractive breasts similar to lotus buds ? The action of the hand of the husband in holding them with eagerness is worthy of praise. You should get rid of all dreaming about them since they are before your eyes. Understanding the desire of women, you

go and take hold of them, not wasting this opportunity. (A. A. R.).

9969*

कासारेऽपि पयः पिबन्ति पथिका न क्वापि वारि त्वयि
क्षारत्वादुदधेः समुद्र इति ते नामैतदेवोचितम् ।
न त्वेतानि निरर्थकानि भवतो नामान्यनर्थान्तराण्य्
अम्भोधिर्जलधिः पयोनिधिरुदधिर्वारांनिधिर्वारिधिः ॥

(आ) JS 97. 16.

Śārdūlavikrīḍita metre.

The travellers drink the water even of a lake but never is there any (potable) water in you, (O Sea), and hence the name *samudra* ('that which is sealed') is quite appropriate to you. But the other names that you possess are meaningless and are only a source of danger (by misleading the people), being the names meaning 'the reservoir of water' such as *ambhodhi*, *jaladhi*, *payodhi*, *udadhi*, *vārāṃnidhi* and *vāridhi*. (A. A. R.).

9970*

कासारे मदमत्तवारणगणैराकुम्भमग्नं पयः
पीतं यत्प्रभवोरुवीचिवलनैर्व्याप्तं समस्तं जगत् ।
तस्मिन्नेव रवेः प्रचण्डकिरणश्रेणीनिपीताम्भसि
प्राप्ताः पान्थनखंपचाः प्रतिपदं मध्यस्थलीभूमयः ॥

(आ) Skm (Skm [B] 1747, Skm [POS] 4. 22. 2) (a. Mādhava).

(*b*) प्रसवा° [प्र°] Skm (var.).

Śārdūlavikrīḍita metre.

Where once the water in the lake was full enabling a herd of elephants to plunge upto their foreheads and drink of it, in the same place now there are only the regions which are nail-scorching to the travellers, as all the water has been dried up by the fierce rays of the sun. (A. A. R.).

9971*

कासारेषु सरित्सु सिन्धुषु तथा नीचेषु नीरग्रहं
धिक् तत्रापि शिरोनतिः किमपरं हेयं भवेन् मानिनाम् ।
इत्यालोच्य विमुच्य चातकयुवा तेषु स्पृहामादराद्
उद्ग्रीवस् तव वारिवाह कुरुते धाराधरालोकनम् ॥

(अ) Uttaracātakāṣṭaka KSH 238. 2.

(आ) Ava 415, SR 214. 79 (Cātakāṣṭaka), SSB 594. 85, IS 1716. See No. 9825.

Śārdūlavikrīḍita metre.

When one takes water in pools or the low streams of earth, / fie on it, one must bow one's head to them, / and what is more to be shunned by the proud ? / So reflecting, the young *cātaka*, relinquishing all longing for them, in his earnest thought / with upstretched neck keeps his gaze fixed on thee, O rain-streaming cloud ! (Cowell).

9971A*

कासार्यवर्य कलिताम्बुरुहावतंस
मुक्तासमानजलबिन्दुतरङ्गरङ्ग ।
किं भूषणं तव बकैर्बहुभिः कुरावैर्
हंसैर्विना कलरवैर्नरदेवपूज्यैः ॥

(आ) Ava 509.

(*b*) जबिन्दु Ava ; Edr's em. ; जलबिन्दु.

Vasantatilakā metre.

Oh great lake, ornamented with lotuses, and with waves throwing up profuse spray resembling pearls ! Are the screeching cranes, which attend you in large numbers, an ornament to you ? How can you be without the sweetly cackling swans, adored by gods and men ? (K. V. Sarma).

9972*

कासि त्वं वद चौर्यकारिणि कुतः, कस्त्वं, पुरोयामिकः
किं ब्रूषे, मुषितौ सुवर्णकलशौ भूपस्य, केन, त्वया ।
कुत्र स्तः, प्रकटौ तवाञ्चलतटे, कुत्रेति, तप्तश्यताम्
इत्युक्ते धृतवल्लवीकुचयुगस्त्वं पातु पीताम्बरः ॥

(आ) SR 23. 147, SSB 39. 63.

Śārdūlavikrīḍita metre.

'Who are you, woman-thief ? Whence do you come ?' 'Who are you ?' 'I am a city guard.' 'What do you say ?' 'Two golden pots of the king have been stolen.' 'By whom ?' 'By you.' 'Where are they then ?' 'They are clearly seen under your blouse.' 'Where ?' 'Let us see.' Saying thus Śrī Kṛṣṇa took hold of the breasts of the cowherdess. May he protect you. (A. A. R.).

9973

कासी विवर्जयेच् चौर्यं निद्रालुश् चर्मचौरिकाम् ।
जिह्वालौल्यं च रोगाढ्यो जीवितुं योऽत्र वाञ्छति ॥

(अ) P (PP 5. 38, Pts 5. 52, Ptsk 5. 41, PM 5. 21).

(आ) IS 1715, Subh 145.

(*a*) काशी PtsK, Pts ; काशवान् (कास° IS) Subh, IS.

(*b*) निद्रालुश्च स चौ° or निद्रालुब्धश्चर्माचारिकाम् Subh.

(*c*) रुजाक्रान्तो [च रो°] Pts; रोगवान् रसनालौल्यं Subh, IS ; रोगार्तो IS (var.).

(*d*) धनवानल्पतः कलिम् Subh, IS ; जीवितं Is (var.).

No shepherd should pilfer fur, / no invalid, rich provender, / no sweeper should become a thief— / unless they wish to come to grief. (A. W. Ryder).

9974**

कासे श्वासे तथा शोषे मन्दाग्नौ विषमज्वरे ।
प्रमेहे मूत्रकृच्छ्रे च सेवयेन्मधुपिप्पलीम् ॥

(आ) Sama 2 स 106, SRM 2. 2. 502.

In asthma, difficulty in breathing, pulmonary consumption, poor digestion, persistent fever, diabetes and urinary complaints one should take the *madhu pippalī* as medicine. (A. A. R.).

9975

का स्त्री न प्रणयिवशा
　　का विलसितयो मनोभवविहीनाः ।
को धर्मो निरुपशमः
　　किं सौख्यं वल्लभेन रहितानाम् ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 722, KM [KM] 700).

(*a*) °स्त्रीर° काश्मीर° Kuṭṭ (var.).

Āryā metre.

What is a woman except in the power of him she loves ? What are all the games and festivals where love is lacking ? What is a virtue with no peace of heart ? Severed from caresses, how can there be joy ? (E. Powys Mathers).

9976*

कास्विद् अवगुण्ठनवती
　　नातिपरिस्फुटशरीरलावण्या ।
मध्ये तपोधनानां
　　किसलयमिव पाण्डुपत्राणाम् ॥

(अ) Śāk 5. 14 (in some texts 5. 13), (cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 65).

(आ) Als 48.

(*a*) केयं [का°] Śāk (var.), Als° ; अवकुण्ठ° Śāk (var.).

Āryā metre.

Who can she[1] be, whose form of matchless grace / is half concealed beneath her flowing veil ? / Among the sombre hermits she appears / like a fresh bud mid sear and yellow leaves. (Sir M. Monier-Williams).

1. Śakuntalā.

काहं ब्रह्मेति see क्वाहं ब्रह्म

9977*

काहमस्मि गुहा वक्ति प्रश्नेऽमुष्मिन् किमुत्तरम् ।
कथमुक्तं न जानासि कदर्थयसि यत् सखे ॥

(आ) JS 351. 23, Sar 2. 372, SR 187. 27, SSB 534. 27.[1]

(*a*) कहम्° SR, SSB.

(*d*) सखि SR, SSB.

1. Riddle.

The cave asks, 'Who am I ?' 'What is the answer to this question ?' 'How do you not grasp when it is already stated. You trouble me, O friend ?' [In *kadarthayasi* the syllables *ka* and *thayas* are to be deleted : what remains is *dari* (cave)]. (A. A. R.).

9978

काहर्निशमनुचिन्त्या
संसारासारता न तु प्रमदा ।
का प्रेयसी विधेया
करुणा दाक्षिण्यमथ मैत्री ॥

(अ) Praśnottaratnamālā 18.

(आ) IS 1717.

(इ) Praśnottara° (T) 16.

(*a*) °चिन्ता Praś° (T).

(*b*) प्रमादा: Praś° (T) (*contra metrum*).

(*d*) अपि [अथ] Praś° (T).

Āryā metre.

About what should one think day and night ? About the essence of the cycle of existence, but not about woman. What should one take as a beloved ? Compassion, kindness and good will.

9979*

का हि तुलामधिरोहति
भुजगलतायाः प्रतानिनीध्वन्या ।
या खण्डितापि रदनैर्
जनयति वदने विचक्षणां सुषमाम् ॥

(आ) PV 697 (a. Śrī Veṇīdatta).

(*b*) °लातायाः PV (MS) (*contra metrum*) ; प्रतानितीत्वन्या PV (MS).

Gīti-āryā metre.

Can others ever bear comparison with/ the tender leaves of the betel vine ?/ which though broken to bits by the teeth/ produces in the mouth an extraordinary charm./ (A. A. R.).

I. INDEX

OF

AUTHORS AND SOURCES OF INDIVIDUAL VERSES

In the following pages, the authors and sources of the individual verses included in Vol. V are documented. The minimum necessary information about the authors and sources are also provided. Where, however, such information has already been given in Vols. I to IV, only references thereto have been given. Details about works are generally given under their authors along with the personal details of each author. To this, is added a reference from *A descriptive catalogue of poets quoted in Sanskrit anthologies and inscriptions* (DCA) by Ludwik Sternbach (Otto Harrassowitz, Wiesbaden, 2 vols., 1978, 1979), where details of anthological and inscriptional poets have been fully documented and efforts made to identify these authors and to distinguish them from their namesakes.

At the end of each source are given the serial numbers of the verses extracted in the present volume, being Nos. 8265-9979. The abbreviations used for the several authors and texts (vide 'Abbreviations' in vols. I-V) are given in italics, within brackets, following the relevent sources. While verse numbers given as such refer to the sources from which the verses are directly extracted, verse numbers given within brackets refer to sources which are known indirectly.

Alaṅkāramuktāvalī of Viśveśvara Paṇḍita (*Almu*)

Nos. 8560, 9960.

Alaṅkāraratnākara of Śobhākaramitra (*AlR*)

Nos. 8381, 8396, 8596, 8867, 9360, 9489, 9502, 9905.

Alaṅkārasaṅgraha of Amṛtānanda-yogin (*AA*)

Nos. 8281, 8825, 8993, 9084, 9182, 9225, 9550, 9810.

Alaṅkārasarvasva of Rājānaka Ruyyaka. (*AR* or *ARJ*)

Nos. 8396, 8629, 8652, 8876, 9186, 9200, 9905, 9936.

Alaṅkārasūtra of Candrakānta Tarkālaṅkāra (*AlS*). (Modern).

Nos. 8281, 8338, 8381, 8396, 8621, 8633, 8676, 9084, 9186, 9200, 9225, 9316, 9336, 9905, 9976.

Avaśiṣṭānyokti of Paṇḍitarāja in *Paṇḍitarājakāvyasaṅgraha* (*Ava*)

Nos. 8268, 8421, 8427, 8440, 8793B, 8880A, 9021, 9109, 9150, 9174, 9201, 9285, 9306, 9309, 9317A, 9470A, 9564A, 9800, 9823, 9971.

AŚVAGHOṢA. On him see Vol. II, p. 932; III, p. 1496. See also DCA, Vol. I, no. 64.
No. (8498).

Aśvavaidyaka of Jayadatta

No. 8817.

Ācarāṅgasūtra-vṛtti

No. (9378B).

ĀJANAŚŪRA. On him see DCA, Vol. II, Annex no. 1925.

No. (9549).

ĀNANDAVARDHANA. On him see Vol. I, p. 322 ; III, p. 1497. See also DCA, Vol. I, no. 80. For his *vv.*, see *Dīnākrandanastava*, *Devīśataka* and *Dhvanyāloka*.

Ānandasāgarastava of Nīlakaṇṭha Dīkṣita
Nos. 8931, 9342, 9364, 9559, 9834, 9880, 9950, 9964.

Āpastambīya-dharmasūtra. On it see Vol. I, p. 322.
No. (8609).

Āryāsaptaśatī of Govardhana (*ĀrS*)

Nos. 8306, 8336, 8413, 8699, 8702, 8727, 8810, 9165, 9172, 9379, 9412, 9668, 9800, 9922.

Itihāsasamuccaya. On this see Vol. III, p. 1497.

No. (8813), (9530A).

Indiśesaprukha. On this see Vol. I, p. 322.
No. (8822).

INDRADATTA. On him see DCA, Vol. I, no. 103.

No. (8828).

ĪŚVARADATTA (=VĪREŚVARADATTA). Early dramatist, who, in his bhāṇa-type of drama, *Dhūrtaviṭasaṁvāda*, sets out the tenets of Kāmaśāstra. The

Nos. 8372, 8553, 8651, 8855, 9708, 9749, 9750, 9778.

Aucityavicāracarcā of Kṣemendra

Nos. 8819, 8845.

Audīcyaprakāśa, by Veṇīdatta. On it see Vol. IV, p. 2054. See also DCA, Vol. I, no. 145.

No. (8269).

KAṄKAṆA (=KALHAṆA). See Kalhaṇa.

No. 8386.

Kathāratnākara of Hemavijaya

Nos. 8289, 9128, 9921.

Kathāsaritsāgara of Somadeva Bhaṭṭa (*KSS*).

Nos. 8300, 8579, (8856), 8965, 8966, 9432, 9966.

Kapphiṇābhyudaya of Bhaṭṭa Śivasvāmin (*Kapp*). On it, see Vol. III, p. 1499.

No. 8996.

KAMALĀYUDHA. On him see DCA, Vol. I, no. 172.

No. (8748).

Karuṇākandala

No. 8328A.

Karuṇālahari of Jagannātha Paṇḍita

No. 8549 A.

Karuṇāvajrāyudha-nāṭaka

Nos. 8732 A, 9058 A, 9414 A.

KARṆAPŪRA. See Kavi-Karṇapūra,

KARṆĀṬAKA BHAṬṬA. On him see DCA, Vol. I, no. 183.

No. (9435).

Karṇāmṛta

No. (9919).

KALAŚAKA (=KALAŚA). On him see Vol. I, p. 324. See also DCA, Vol. I, no. 188.

No. (9087).

Kalāvilāsa of Kṣemendra (*Kal*)

Nos. 8982, 9242, 9244, 9567, 9623, 9707, 9758.

Kaliviḍambana of Nīlakaṇṭha Dīkṣita (*Kalivi*).

Nos. 8409, 9382, 9609, 9836.

Kalpataru. See Vol. I, p. 324.

Nos. (8283), (8349), (8672), (9174), (9273), (9349), (9352), (9893).

KALYĀṆOPĀDHYĀYA. On him see DCA, Vol. I, no. 192.

Nos. 8560, 9079.

KALHAṆA. On him see Vol. I, p. 324. See also DCA, Vol. I, no. 195.

Nos. (8308), (8386, Kaṅkaṇa or Kalhaṇa). See also *Rājataraṅgiṇī*.

Kavikaṇṭhābharaṇa of Kṣemendra

No. 9932.

KAVI-KARṆAPŪRA (= PARAMĀNANDA-SENA GOSVĀMIN). On him, see DCA, Vol. I, no. 198. For his *vv.*, see *Caitanyacaritāmṛta*.

Kāvyānuśāsana of Vāgbhaṭa (*Kāvyān*)

No. 8396.

Kāvyānuśāsana of Hemacandra (*KH*, *KHPk*).

Nos. 8281, 8392, 8523, 8551, 8629, 8756, 8765, 8798, 8802, 8867, 8880, 9034, 9084, 9133, 9200, 9225, 9483, 9552.

Kāvyālaṅkāra of Bhāmaha (*KāBh*)

No. 9144.

Kāvyālaṅkāra of Rudraṭa

Nos. 8338, 8643, 8653, 8669, 9435.

Kāvyālaṅkārasārasaṅgraha of Udbhaṭa (*Kālā*).

Nos. 8470, 8629, 9936.

Kāvyālaṅkārasūtra of Vāmana (*KāV*)

No. 9796.

KĀŚMĪRAKA-SŪRAMŪLA. See Sūramūla. On him see DCA, Vol. II, no. 1825.

KĀŚYAPA, dharmaśāstra writer.

No. 9870.

Kirātārjunīya of Bhāravi (*Kir*)

Nos. 8434, 8482, 8756, 8760, 8799, 8800, 8975, 8976, 9414, 9420, 9421, 9433, 9439.

Kuṭṭanīmata of Dāmodara-gupta (*Kuṭṭ*).

Nos. 8341, 9140, 9333, 9347, 9674, 9975.

KUNTAKA (= RĀJĀNAKA KU°). Rhetorician of the 10-11th cent. who propounded the theory that *vakrokti* (artistic statement) constituted the soul of poetry. For his *vv.*, see *Vakroktijīvita*.

KUMĀRADĀSA. On him see Vol. I, p. 326 ; III, p. 1502. See also DCA, Vol. I, no. 249.

Nos. (9415), (9465 A). See also *Jānakīharaṇa*.

Kumārasambhava of Kālidāsa (*Kum*).

Nos. 8311, 8393, 8396, 8626, 8689, 8742, 8825, 9052, 9602, 9663.

Kuvalayānanda of Appayya Dīkṣita (*Kuv*).

Nos. 8431, 8498, (8531), 8621, 8652, 8823, 9044, 9127, 9178, 9191, 9200, 9204, 9283, 9371, 9486, 9543, 9841.

KUSUMADEVA. On him see Vol. I, p. 327. See also DCA, Vol. I, no. 262. For his *vv.*, see *Dṛṣṭāntaśataka*.

Kūrma-Purāṇa

Nos. 8775, (8913 A), 8916 A, 9793.

Kṛṣṇakarṇāmṛta of Līlāśuka.

Nos. 8564, 8570, 8740, 8801, 9184, 9563, 9851.

KṚṢṆAPATI UPĀDHYĀYA. On him see DCA, Vol. I, no. 274.

Nos. (8438), (8439).

KṚṢṆAPILLA. On him see Vol. IV, p. 2057. See also DCA. Vol. I no. 275.

No. (9910).

GADĀDHARA, (VAIDYA-GA°). On him see Vol. I, p. 329 ; IV, p. 2059. See also DCA, Vol. I, no. 340.

No. (8490).

GANDINAKA. On him, see DCA, Vol. I, no. 342. For a verse of his, see 8710.

Garuḍa-Purāṇa (*GP*). On it see Vol. I, p. 329.

Nos. 8406, 8498, 8553, 8902, 9037, 9460, (9739), 9786, 9832.

Gītagovinda of Jayadeva (*GG*)

Nos. 8566, 9943.

GUMĀNI-KAVI, For his *vv.*, see *Upadeśa-śataka.*

GOPĪCANDRA. On him see DCA, Vol. I, no. 375.

No. (8518).

GOVARDHANA. On him see Vol. I, p. 330 ; IV, p. 2059. See also DCA, Vol. I, no. 379. For his *vv.*, see *Āryāsaptaśati.*

GOVINDA, son of Keśava of the Ravikara race (16th cent.) ; wrote a critical commentary called *Kāvya-pradīpa* on the *kārikās* of the *Kāvya-prakāśa* of Mammaṭa. For his illustrative *vv.*, see *Kāvyapradīpa.*

GOVINDAKAVI. On him see Vol. I, p. 330. See also DCA, Vol. I, no. 381.

No. (9690).

GOVINDAJIT. On him see Vol. II, p. 940. See also DCA, Vol. I, no. 390. For his *vv.*, see *Sabhyālaṅkaraṇa.*

GOVINDABHAṬṬA (= AKBARĪYA-KĀLIDĀSA). See under Akbarīya-kālidāsa.

GOVINDASVĀMIN. On him see DCA, Vol. I, no. 395.

No. (9017).

Gautama-dharmasūtra (*G*). On it, see Vol. I, p. 330.

No. (8609).

GAUḌA. On him see DCA, Vol. I, no. 399. For a *v.* of his see 8729.

GAUḌAPĀDA

No. (8282) (com. on Sāṅkhyakārikā).

GAURA-MOHANA. On him, see Vol. I, p. 331. For his *vv.*, see *Kavitāmṛtakūpa.*

GAURĪ, poetess. On her, see Vol. II, p. 941 ; IV, p. 2060. See also DCA, Vol. I, no. 404.

No. (9854).

GHAṬAKARPARA. On him see Vol. II, p. 2060. See also DCA, Vol. I, no. 407.

Nos. 8795 (*Nītisāra*).

GHANAŚYĀMA. On him see Vol. I, p. 331 ; III, p. 1507. See also DCA, Vol. I, no. 409.

No. (9848).

CAKRAPĀṆI. On him see Vol. I, p. 331; III, p. 1507. See also DCA, Vol. I, no. 413.

No. (9202).

Jagajjīvana-vrajyā

No. (8691).

JAGADDHARA (J° PAṆḌITA). On him see Vol. I, p. 332. See also DCA, Vol. I, no. 475.

No. (8827). See also *Stutikusumāñjali*.

JAGANNĀTHA (PAṆḌITARĀJA JA°). On him see Vol. I, pp. 332-33 ; IV, p. 2062. See also DCA, Vol. I, no. 477.

No. (8549A), (8607). See also *Karuṇā-laharī*, *Citramīmāṁsākhaṇḍana*, *Rasa-gaṅgādhara*.

JAGANNĀTHA MIŚRA. On him, see Vol. III, p. 1545. For his *vv.*, see *Sabhātaraṅga*.

JANĀRDANA BHAṬṬA, (GOSVIMIN J°). On him see Vol. I, p. 333 ; III, p. 1509 ; IV, p. 2062. See also DCA, Vol. I, no. 487. For his *vv.*, see *Vairāgyaśataka* and *Śṛṅgāraśataka*.

JAYADATTA. On him see Vol. I, p. 333 ; IV, p. 2062. See also DCA, Vol. I, no. 493. For his *vv.*, see *Aśvavaidyaka*.

JAYADEVA. On him see Vol. I, p. 333. See also DCA, Vol. I, no. 495. For his *vv.*, see *Gītagovinda*.

JAYADEVA (=J° PĪYŪṢAVARṢA). On him see Vol. I, p. 333. See also DCA, Vol. I, no. 496. Forhis *vv.*, see *Candrāloka*, *Prasannarāghava*.

JALACANDRA. On him see Vol. I, p. 334. See also DCA, Vol. I, no, 515.

No. (8408).

JALHAṆA (= BHAGADATTA JAL°). On him see Vol. I, p. 334. For his *vv.*, see *Mugdhopadeśa*, *Sūktimuktāvali*.

Jānakīharaṇa of Kumāradāsa

Nos. 9415, 9465A, 9470.

JINADATTA SŪRI, Jain monk (died A.D. 1145), author of the two works *Vivekavilāsa* and *Jinendracarita* ; teacher of the prolific Jain poet Amaracandra, author of *Bālabhārata* and other works. For the *vv.* of J°, see *Vivekavilāsa*.

JĪVA GOSVĀMIN. Vaiṣṇava saint and prolific writer of Bengal (16th cent.), brother of Rūpa Gosvāmin. He wrote several works on Vaiṣṇava philosophy, theology, ritualism and devotional poetry. He also wrote commentaries on the *Bhaktirasāmṛta-sindhu* and *Ujjvalanīlamaṇi* of Rūpa Gosvāmin. For his *vv.*, see, *Bhakti-rasāmṛtasindhu*.

JĪVAKA. On him see DCA, Vol. I, no. 530.

No. (9851).

Jain anthology, MS BORI 1495/1887-91. (*JSub*, *JSV*). On this, see Vol. IV, p. 2063.

Nos. 8773, 9428, 9484, 9648.

Dūtavākya of Bhāsa
No. 8863.

Dṛṣṭāntaśataka of Kusumadeva.
Nos. 9135, 9639, 9802.

Devībhāgavata
No. (9155B).

Devīśataka of Ānandavardhana
No. 8798.

DEVEŚVARA. On him see, Vol. I, p. 336. See also DCA, Vol. I, no. 654.
Nos. (9179), (9523).

Deśopadeśa of Kṣemendra.
No. 8345.

DHANAÑJAYA. On him see Vol. I, p. 336; III, p. 1513. See also DCA, Vol. I, no. 655. For his *vv.*, see *Daśarūpaka*.

DHANADADEVA, DHANADARĀJA, DHANADA. On him see, Vol. IV, p. 2065. See also DCA, Vol. I, no. 669.
Nos. (8429), (8446), 8571 (Śatakatraya, Śṛṅgāradhanada), (9092), 9381, 9497.

DHANIKA. On him, see Vol. I, p. 336. See also DCA, Vol. I, no. 672. For his *vv.*, see *Daśarūpaka*, *Pāṇḍavānanda*.

Dhammanīti. (*Dhn-P*). On it see Vol. I, p. 337; IV, p. 2065.
No. (9921).

Dharmakalpadruma
No. (8590B).

DHARMADĀSA. On him see Vol. II, p. 944. See also DCA, Vol. I, no. 680.
No. 9246. See also *Vidagdharmukhamaṇḍana*.

Dharmaviveka, by Halāyudha. On it see Vol. I, p. 337; II, p. 944.
Nos. 9401, 9404.

DHĪRENDROPĀDHYĀYA. On him, see DCA, Vol. I, no. 698.
Nos. 8423, 8424.

Dhūrtaviṭasaṁvāda of Īśvaradatta.
Nos. 9441, 9441B.

Dhūrtasamāgama of Jyotirīśvara.
No. 9889.

Dhvanyāloka of Ānandavardhana (*Dhv*).
Nos. 8635, 8652, 8876, (9200).

NAKULA. On him see Vol. I, p. 338; III, pp. 1513-14. See also DCA, Vol. I, no. 494.
No. (8407).

NANDANA. On him see, Vol. I, p. 341 under *Prasanna-sāhitya* and DCA, II, no. 1939. For his *vv.*, see *Prasannasāhityaratnākara*.

NARASIṀHA. On him, see Vol. III, p. 1514 and DCA, II, no. 715.
No. (8625).

NĪLAKAṆṬHA DĪKṢITA. On him, see Vol. I, pp. 339-40. For his *vv.*, see, *Anyāpadeśaśataka*, *Ānandasāgarastava*, *Kaliviḍambana*, *Sabhārañjanaśataka*, *Śāntivilāsa*, *Śivotkarṣamañjari*.

NĪLAKAṆṬHA ŚUKLA. On him see DCA, II, no. 766.
Nos. (8697A), (8825A).

NṚSIṀHAPRAKĀŚA
No. (8787).

Naiṣadhīyacarita of Śrīharṣa (=Harṣa) (*Naiṣ*)
Nos. 8304, 8412, 8627, 8688, 8714, 8735, 8767, 8770, 8815, 8847, 8993, 9106, 9279, 9416, 9519, 9634, 9651, 9785.

Nyāyasūtra
No. 8282.

Pañcatantra (*P. PT, etc.*). On it, see Vol. I, p. 340.
Nos. 8270, 8287, 8372, 8406, 8498, 8553, 8595, 8623, 8651, 8732, 8812, 8855, 8856, 8857, 8860, 9000, 9051, 9108, 9139, 9169, 9300, 9304, 9326, 9359, 9687, 9698, 9708, 9713, 9717, 9733, (9736), 9742, 9743, 9749, 9750, 9778, 9826, (9857), 9858, 9885, 9921, 9973.

Pañcārthabhāṣya by Kauṇḍinya on *Pāśupatasūtras*
No. 8319.

PAṬṬUBHAṬṬA (=POṬARYĀRYA), of Vādhūlagotra, was a native of Kākamrāṇipura near Masulipatam in Andhra Pradesh. His *Prasaṅgaratnāvali* composed in Śaka 1338 (A. D. 1466) is a collection of miscellaneous stanzas on moral and social duties, personal conduct and individual biography and character. Chapter 77 gives short accounts of kings from Vikramāditya to Siṁhabhūpati, Raja of Pittapur in Andhra Pradesh. For his *vv.*, see *Prasaṅgaratnāvali*.

PAṆḌITARĀJA. See Jagannātha Paṇḍitarāja.

Padma-Purāṇa (*PdP*)
Nos. 9593, 9601, 9721, 9768.

Padmaprābhṛtaka attributed to Śūdraka
Nos. 9401A, 9642B.

PADMAŚRĪ. On him, see Vol. III, p. 1516 and DCA, II, no. 783. For his *vv.*, see *Nāgarasarvasva*.

PADMĀNANDA. No information. Author of *Vīracampū* and *Vairāgyaśataka*. For his *vv.*, see *Vairāgyaśataka*.

PADMĀVATĪ. On her see DCA, II, no. 784.
No. (9181).

Padyataraṅgiṇī of Vrajanātha
Nos. 8395, 8813, 9105, 9339, 9722.

Padyaracanā of Lakṣmaṇa Bhaṭṭa (*Pad*)
Nos. 8554, 8661A, 8729, 8840, 8849, 8981, 9008, 9021, 9050, 9085, 9107, 9150, 9179, 9362, 9369, 9475, 9488, 9511, 9523, 9555, 9618, 9622, 9653, 9665, 9666.

PRAKĀŚAVARṢA. On him see Vol. I, p. 440; III, p. 1518, DCA, II, no. 847.

Nos. (9046), (9737).

Pratimānāṭaka of Bhāsa. (*Pratimā*)

No. 9869.

Pratijñāyaugandharāyaṇa of Bhāsa

Nos. 8468, 9960.

Pratyayaśataka (*PrŚ*, *PrŚ-C*). On it, see Vol. I, p. 340.

Nos. 8595, 9771.

Prabodhacandrodaya of Kṛṣṇamiśra

Nos. 9056, 9484.

PRABHĀKARA BHAṬṬA. On him see Vol. IV, p. 2071; DCA, II, no. 864.

No. 8547.

Prabhāsa-Purāṇa

No. 8563A.

Praśnottararatnamālā or *Vimala-pra°* (*Praśnottara*). On it, see Vol. II, p. 949.

Nos. 8297, 8382, 9222, 9232, 9249, 9265, 9978.

Prasaṅgaratnāvali of Paṭṭubhaṭṭa or Poṭaryārya

Nos. (8449), (8778), (9099), (9143), (9192), (9205), (9296), (9428), (9405), (9934).

Prasaṅgābharaṇa of Śrīmat-Kavikulatilaka (*Pras*)

Nos. 8813, 9688, 9904.

Prasannarāghava of Jayadeva

Nos. 8501, 8892, 9083, 9254.

Prasannasāhityaratnākara of Nandana. (*Prasanna*). On it, see Vol. I, p. 341 (*Prasannasāhitya*)

Nos. 8217, 8430, 8614, 8615, 8632, 8691, 8842, 8897, 9210, 9214, 9218, 9240, 9272, 9387, 9426, 9483, 9487, 9528, 9858, 9887, 9947.

BAKA (PAṆḌITA ŚRĪ-BAKA). On him see Vol. I, p. 341; III, p. 1519 and DCA, II, no. 887.

No. (9221).

BALADEVASŪRI

For his *vv.*, see *Pārśvanāthacarita*.

BALLĀLADEVA. On him see vol. I, p. 343. For his *vv.*, see *Bhojaprabandha*.

Bahudarśana. On it see Vol. I, p. 341, (Modern).

Nos. 8856, 8861, 9306.

BĀṆA (BĀṆABHAṬṬA). On him see Vol. I, p. 341; III, p. 1519 and DCA, II, no. 900.

Nos. (8347), (8747), (9125), (9696). See also *Kādambarī*, *Harṣacarita*.

Bālabhārata of Amaracandra

No. (8562A).

Bālarāmāyaṇa of Rājaśekhara

Nos. 9271, 9394A, (9552), 9810, 9907.

BĀLĀJI-BHAṬṬA. On him see DCA, II, no. 908.

No. (9526).

BHAVABHŪTI. On him see Vol. I, p. 345 ; III, p. 1522 ; DCA, II, no. 964.

Nos. (9076), (9274), (9840). See also *Uttararāmacarita*, *Mahāvīracarita* and *Mālatīmādhava*.

Bhaviṣya-Purāṇa. On it see Vol. I, p. 346.

No. 9630.

Bhāgavata-Purāṇa (*BhPn*). On it see Vol. I, p. 346.

Nos. 8273, 8309, 8329, 8455, 8456, 8496, (8719), 9894, 9895.

BHĀNUKARA (BHĀNUDATTA). On him, see Vol. I, p. 346 ; III, p. 1522 ; and DCA, II, no. 972.

Nos. 8661A (Bhānubhāskara), (9369), 9409, (9475), (9618), (9622). See also *Rasamañjarī*.

BHĀNUPAṆḌITA, (VAIDYA BH°).

No. (8545).

BHĀMAHA. On him see, Vol. II, p. 952 ; IV, pp. 2073-74 ; DCA, II, no. 975.

No. 8317.

Bhāminīvilāsa of Jagannātha Paṇḍita (*BhV*)

Nos. 8488, 8549, 8632A, 8667, 8748A, 8891, 8978, 9028, 9028A, 9177, 9234, 9925.

Bhāratamañjari of Kṣemendra (*Bhār*)

No. 9465.

BHĀRATĪ-KAVI. On him see DCA, II, no. 977.

No. 9205.

BHĀRAVI. On him see DCA, II, no. 978.

Nos. (8800), (9650), (9807). See also *Kirātārjunīya*.

BHĀVADEVA SŪRI. Jain savant of the 13th cent., au. of the life stories of Pārśvanātha (in Skt.) and Kālakācārya (in Pkt.). For his *vv*., see *Pārśvanāthacarita*.

Bhāvaprakāśa(na) of Śāradātanaya

No. (9598A).

Bhāvaśataka of Bhāvamiśra

Nos. 8787, 9343.

BHĀSA. On him see Vol. I, p. 347 ; DCA, II, no. 982.

Nos. (8363), (8364), (8615), 8863. See also *Cārudatta*, *Dūtavākya*, *Pratijñāyaugandharāyaṇa*, *Pratimānāṭaka*, *Svapnavāsavadatta*.

BHĀSKARA. On him see DCA, II, no. 985.

No. (8521).

BHIKṢĀṬANA. On him see Vol. I, p. 347 ; IV, p. 2074 ; and DCA, II, no. 993. For his *vv*., see *Bhikṣāṭanakāvya*.

Bhikṣāṭanakāvya of Bhikṣāṭana

Nos. 8846, 9069, 9353, 9357,

Mahārāhanīti (*Pāli*) (*MhN*). On it see, Vol. III, p. 1525.
No. (9921).

Mahābhārata (*MBh*)
Nos. (8287), 8356, 8373, (8484), (8485), 8499, (8563A), 8609, 8616, (8639), 8755, 8780, (8783), 8830, 8851, 8899, 8900, 8905, 8907, 8908, 8909, 8910, 8913A, 8916, 8918, 8922, 8926, 8927, 8930, 8932, 8936, 8949, (9036), 9138, 9278, 9288, 9328, 9452, 9525, 9530, 9570, 9582, 9584, 9588, 9591, 9594, 9597, 9604, 9607, 9611, 9633, 9635, 9636, 9637, 9638, 9642, 9670, 9684, 9688, 9694, 9695, 9705, 9712, 9717, 9720, 9732, 9738, 9740, (9741), 9762, 9786, 9787, 9771, 9794, 9808, 9812, 9870, 9873, 9877, 9882, 9883, 9901, 9902, 9903, (9906), (9921), (9959).

MAHĀMANUṢYA. On him, see Vol. I, p. 350 ; III, p. 1526 ; IV, p. 2076 ; DCA, II, No. 1092.
No. (9702).

Mahāvīracarita of Bhavabhūti
No. 9532.

MAHIMA BHAṬṬA. On him see Vol. I, p. 350. For his *vv.*, see *Vyaktiviveka*.

MAHENDRAVIKRAMA-VARMAN.
Royal author of the Pallava dynasty who ruled from Kāñci in South India (A.D. 600-25). In his dramatic work *Mattavilāsa-prahasana*, he depicts the degenerate society and religious pursuasions of his times. For his *vv.*, see *Mattavilāsaprahasana*.

MĀGHA. On him, see Vol. I, p. 350 ; III, p. 1526 ; IV, p. 2077 ; DCA, II, no. 1104.
Nos. (8315), (9179), (9646). See also *Śiśupālavadha*.

MĀDHAVA. On him see Vol. I, p. 351 ; III, p. 1527 ; DCA, II, 1112.
Nos. (8463), (9856), (9970).

MĀDHAVABHAṬṬA (=KAVIRĀJA). On him see DCA, Vol. I, no. 211, under Kavirāja. For his *vv.*, see *Kavirāja*.

Mādhavānalakathā (*Mk*). On this, see Vol. I, p. 351.
Nos. 8296, 9188, 9326, 9343, 9614, 9731A, 9859A, 9896, 9921.

MĀDHAVENDRA PURI (MĀDHAVA P°). On him, see Vol. I, p. 351, DCA, II, no. 1121.
No. (8519).

Mānavadharmaśāstra (*Manusmṛti*) (*Mn.*)
Nos. 8609, 9534, (9582A), 9589, 9598, 9610, 9628, 9630, 9717, 9728, 9870.

Mānasollāsa or *Abhilaṣitārthacintāmaṇi* of Someśvara. On it, see Vol. I, p. 351.
Nos. (9009), (9317).

Mārkaṇḍeya-Purāṇa. (*Mārk-pur*). On it, see Vol. I, p. 351.
Nos. 8457, 8458, 8743, 8791, 9571, 9576, 9606, 9619, 9679, 9680, 9681, 9682.

Mālatīmādhava of Bhavabhūti (*Mālatī*)
Nos. 8369, 8820, 9075, 9942.

see Vol. III, p. 1529; DCA, I, no. 568, under Tairabhukta.

No. (8272).

Raghuvaṁśa of Kālidāsa (*Ragh*, *Raghu*)

Nos. 8768, 8973, 9133, 9147, 9148, 9380, 9392, 9514, 9543, 9652.

RAṄGANĀTHA (=MAUNI-R°). On him see DCA, II, no. 1193.

No. (8428).

Ratirahasya of Kokkoka

Nos. 8555, 8556, 8654, 8655.

Ratnacūḍakathā

Nos. (8584A), (8872A).

RATNAMANDIRA-GAṆI. For his *vv*., see *Upadeśataraṅgiṇī*.

RATNĀKARA (RĀJĀNAKA RAT°). On him see Vol. I, p. 353; III, p. 1530; IV, p. 2079; DCA, II, no. 1210. For his *vv*., see *Haravijaya*.

Ratnāvalī of Śrīharṣa

No. 8392.

RALHAṆA. See DCA, II, no. 1215.

No. (8832) (Ralhaṇa or Bilhaṇa).

RAVIGUPTA. On him, see Vol. I, p. 353; II, p. 957; III, p. 1530; IV, p. 2080; DCA, II, no. 1217.

Nos. (9295), (9736), (9745).

Rasagaṅgādhara of Jagannātha Paṇḍita

Nos. 8488, (8549), 8615, 8652, 8748A, 8823, 8876, 9028, 9177, 9234.

Rasamañjarī of Bhānukara

Nos. 8601, 8809, 9362A, 9403, 9474, 9441.

Rasaratnahāra (of Śivarāma Tripāṭhi), KM VI. 118.

Nos. 8768, 8825.

Rasārṇavasudhākara of Siṁhabhūpāla (*RAS*)

Nos. 8298A, 8328A, 8328B, 8472, 8530, 8633, 8773A, 8867, 8876, 9136, 9189A, 9200, 9392, 9394A, 9489A, 9489B, 9493A, 9544, 9598A, 9695A, 9821A.

Rasikajīvana of Gadādharabhaṭṭa (*RJ*)

Nos. 8268, 8360, 8441, 8483, 8493, 8558, 8606, 8661A, 8675, 8680, 8698, 8719, 8754, 8823, 8832, 9050, 9084, 9085, 9092, 9182, 9205, (9229), 9430, 9441, 9442, 9473, 9474, 9475, 9493, 9555, 9841, 9943.

Rasikarañjana of Rāmacandra (*Ras*)

Nos. 8503, 8695, 8990, 9027, 9968, 9773, 9951.

RĀKṢASA PAṆḌITA (=KAVI-RĀKṢASA). On him, see Vol. IV, p. 2080; DCA, II, no. 1221.

No. (9909). See also *Sūktisaṅgraha*.

Rājataraṅgiṇī of Kalhaṇa (*RT*)

Nos. 8303, 8308, 8444, 8836, 8934, 9047, 9755, 9801, 9875, 9955.

Rājanīti (*RNi*). On it, see Vol. I, p. 354.

No. 9428.

Lokoktimuktāvali of Dakṣiṇāmūrti

Nos. 8645, 8939, 8940, 9669, 9683.

LOLIMBARĀJA. On him, see Vol. III, p. 1534 ; IV, p. 2084 ; DCA, II, no. 1329. For his *vv.*, see *Harivilāsa.*

Loharatnākara

No. (9280).

Laukikanyāyaślokāḥ (*Lau*)

Nos. 8389, 8624.

Vakroktijivita of Rājānaka Kuntaka. On it, see Vol. II, p. 959.

Nos. 8635, 9084.

VARARUCI. On him, see Vol. II, p. 959 ; IV, p. 2084 ; DCA, II, no. 1353.

No. (8980). See also *Ubhayābhisārikā*, *Nitiratna.*

VARĀHAMIHIRA. On him, see Vol. II, pp. 959-60 ; III, p. 1534 ; IV, p 2084 ; DCA, II, no. 1361.

Nos. 9726, See also *Bṛhatsaṁhitā*, *Yogayātrā.*

VALLAṆA. On him, see Vol. I, p. 358, III, p. 1534 ; DCA, II, no. 1370.

No. (9270).

VALLABHADEVA. On him, see Vol. I, p. 358 ; III, p. 1535.

Nos. (8406), (8476), (8483), (8870), (9927).

Vasiṣṭhadharmaśāstra (*Vas*). On it, see Vol. I, pp. 358-59.

Nos. (8609), (9870).

VASUKALPA (=VASUDATTA). On him, see Vol. I, p. 359 ; III, p. 1535 ; DCA, II, no. 1388.

Nos. (8632), (8897), (8956).

VASUDATTA (=VASUKALPA). See Vasukalpa.

VASUNĀGA. On him see DCA, II, no. 1391.

No. (8325).

VĀKKŪṬA (VĀHVAṬA, BĀHUṬA, KĀKKŪṬA). On him see Vol. I, p. 359. See also DCA, II, no. 1397.

Nos. 9224, 9487.

VĀGBHAṬA. On him see Vol. III, p. 1536. See also DCA, II, no. 1405. For his *vv.*, see *Kāvyānuśāsana.*

VĀṆĪVILĀSA DĪKṢITA. On him see DCA, II, no. 1419.

No. (9008).

VĀTSYĀYANA (MALLANĀGA). On him see Vol. IV, p. 2086. See also DCA, II, no 1423.

No. (9013). See also *Kāmasūtra.*

Vātsyāyanasūtra-sāra of Kṣemendra

No. 9568.

VĀMANA. On him, see Vol. I, pp. 359-60; III, p. 1536; IV, p. 2086. See also DCA, II, no. 1426. For his *vv.*, see *Kāvyālaṅkāra.*

VĀLMĪKI. Acclaimed as 'Ādikavi' (First poet) of Classical Sanskrit, author of

poetics, have been couched. For his *vv.*, see *Ekavalī.*

VIDYĀPATI. On him, see Vol. I, p. 361. See also DCA, II, no. 1488.

No. (8807).

VIDYEŚA (°NA). On him see DCA, II, no. 1492.

No. (9804).

Viddhasālabhañjikā of Rājaśekhara (*Viddhas*)

No. 8410.

VIBHĀKARAVARMAN. On him, see Vol. III, p. 1538. See also DCA, II, no. 1498.

No. (9437).

VIMALASARASVATI. On him see DCA, II, no. 1501.

No. (9339).

VIRIÑCI. On him see DCA, II, no. 1504.

Nos. (9395), (9849).

Vivādaratnākara of Caṇḍeśvara Ṭhakkura

No. (9870).

Vivekavilāsa of Jinadattasūri

Nos. (8768A), (9051A), (9261A), (9805A), (9964A).

VIŚĀKHADATTA. On him, see vol. I, p. 362 ; III, p. 1538 ; IV, p. 2088. See also DCA, II, no. 1508.
For his *vv.*, see *Mudrārākṣasa.*

Viśvaguṇādarśa of Veṅkaṭādhvarin

Nos. 8534, 8933, 9062, 9158, 9557.

VIŚVANĀTHA KAVIRĀJA. On him, see Vol. I, p. 362. See also DCA, II, no. 1511.
Nos. (8342), (8486), (9887), (9893), See also *Sāhityadarpaṇa.*

VIŚVĀDHIKA. On him see DCA, II, no. 1515.

No. (9402).

VIŚVEŚVARA. On him, see Vol. II, p. 963 ; III, pp. 1538-39 ; IV, p. 2088. See also DCA, II, no. 1517.
Nos. (8531), (8572).

VIŚVEŚVARA-KAVICANDRA (=V° PAṆḌITA). Poet and rhetorician, protégé of King Siṁhabhūpāla who had his capital in Rājācala (Rācakoṇḍa) in Andhra Pradesh (*c.* A. D. 1400). Author of the poem *Kandarpasambhava* and the work on rhetoric, *Camatkāracandrikā.* For his *vv.*, see the latter work.

VIŚVEŚVARA PAṆḌITA. On him see Vol. I, p. 362 ; III, p. 1539. For his *vv.*, see under *Alaṅkārakaustubha, Alaṅkāramuktāvali.*

Viṣṇudharmottara Purāṇa. On it, see Vol. I, p. 362.
Nos. 9689, 9837.

Viṣṇu-Purāṇa (*Viṣṇu-P*). On it, see Vol. I, p. 362.
No. 9040.

Viṣṇu-dharmasūtra (=*Viṣṇu-smṛti*). (*Vi*). On it, see Vol. I, p. 362.
No. (8609).

Vyāsaśataka. On it, see Vol. I, p. 364.
No. (9691).

Vyāsasubhāṣitasaṁgraha. On it, see Vol. I, p. 365; II, p. 965; IV, p. 2080.
Nos. 8870, 8946, (9921).

VRAJANĀTHA. On him, see Vol. I, p. 365. For his *vv*., see *Padyataraṅgiṇi*.

ŚAKAVṚDDHI or VṚDDHI, poet. On him, see Vol. I, p. 565; III, p. 1539; IV, p. 2090. See also DCA, II, no. 1541 and 1571.
Nos. (8397), (9865).

ŚAKTIKUMĀRA. On him see DCA, II, no. 1573.
No. (9200).

ŚAṄKARA-GAṆA. On him see DCA, II, no. 1584.
No. (8652).

ŚAṄKARA MIŚRA. On him see Vol. I, p. 365. See also DCA, II, no. 1588.
No. (9189).

ŚAṄKARA MIŚRA VĀCASPATI. On him see, DCA, no. 1589.
No. (9649).

ŚAṄKARĀCĀRYA. On him see Vol. II, pp. 965-66. See also DCA, II, no. 1591. For his *vv*, see *Mohamudgara*, *Śivāparādhakṣamāpaṇastotra*.

ŚAṄKHADHARA. On him see Vol. IV, p. 2091. See also DCA, II, no. 1595.
No. (8432).

Śatakatraya, by Dhanada-deva
Nos. 8561, 8571. See also Dhanada-deva, *Vairāgyaśataka*, *Śṛṅgāraśataka*.

Śatakatrayādi-subhāṣitasaṅgraha of Bhartṛhari. (*BhŚ*)
Nos. 8318, 8498, (8529), 8531, 8773, 8813, 8947, 9019, 9031, 9055, 9153, 9358, 9428, 9648, 9713, 9909.

ŚATĀNANDA. On him, see Vol. I, p. 366; III, p. 1541. See also DCA, II, no. 1597.
No. (8679).

ŚAMBHU. On him see Vol. III, p. 1539. See also DCA, II, 1604. For his *vv*., see *Rājendrakarṇapūra*.

ŚARAṆA (°DEVA). On him, see Vol. I, p. 366; III, p. 1541; DCA, II, no. 1610.
Nos. (9524), (9852). See also *Durghaṭavṛtti*.

Śākuntala (*Abhijñāna-Śākuntala*) of Kālidāsa (*Śāk*)
Nos. 8298A, 8450, 9299, 9550, 9764, 9976.

Śāntivilāsa of Nīlakaṇṭha Dīkṣita
Nos. 9658, 9692, 9867.

Śāntiśataka of Śilhaṇa. On the work, see Vol. I, p. 367, under Silhaṇa.
Nos. 8529, 9142, 9555, 9560.

ŚĀRADĀTANAYA. Rhetorician, of the 12th-13th cent., son of Bhaṭṭa-Gopāla of the Kāśyapagotra. He was a

Śiśupālavadha of Māgha (*Śiś*)

Nos. 8340, 8403, 8504, 8552, 8608, 8704, 8716, 8724, 8626, 8991, 9132, 9152, 9182, 9238, 9264, 9341, 9419, 9434, 9438, 9462, 9509, 9644, 9646, 9790, 9862.

Śukasaptaśati (*Sks*). On it, see Vol. I, p. 367.

No. 9640.

Śukranīti (*–sāra*) of Śukrācarya. On this, see Vol. II, pp. 967-68.

Nos. 8516, 8525, 8591, 8712, 8774, 8951, 9585, 9592, 9729, 9780, 9819, 9835, 9891, 9892.

ŚUBHAṄGA (=ŚUBHAṄKA). On him see Vol. IV, p. 2093. See also DCA, II, no. 1668.

No. (8873).

ŚŪDRAKA. On him, see Vol. I, p. 367; IV, p. 2093. See also DCA, II, no. 1670. For his *vv.*, see *Padmaprābhṛtaka*, *Mṛcchakaṭika*.

ŚŪRAVARMAN. On him see DCA, II, no. 1675.

No. (9617).

SṚṄGĀRA. On him see DCA, II, no. 1679.

No. (9061).

Śṛṅgāratilaka. (Anon.) On it, see Vol. II, p. 968. Nos. 8674, 9078, 9188, 9482.

Śṛṅgāratilaka ascribed to Kālidāsa.

No. 8487.

Śṛṅgāratilaka of Rudraṭa

Nos. 8375, 8459, 8685, 8896, 9212, 9263, 9314, 9477, 9482, 9491, 9522, 9541, 9777, 9930.

Śṛṅgāradhanada by Dhanadadeva

Nos. 9381, 9497. See also *Śatakatraya*.

Śāṅgāraprakāśa of Bhoja (*SB*). On it, see Vol. I, p. 368.

Nos. 8551, 8633, 8635, 9574, 9575.

Śṛṅgārarasāṣṭaka, attributed to Kālidāsa. On it, see Vol. II, p. 968.

No. 8507.

Śṛṅgaraśataka of Janārdana (*JanSṛṅg*)

Nos. 8355, 8517, 8567, 8637, 9208, 9217.

Śṛṅgārālāpa (*SLP*). On it, see Vol. I, p. 368.

Nos. 9153, 9648.

ŚOBHĀKARAMITRA. On him, see Vol. I, p. 368. For his *vv.*, see under *Alaṅkāraratnākara*

ŚYĀMILAKA. On him, see Vol. III, pp. 1544-45. See also DCA, II, no. 1683. For his *vv.*, see *Pādatāḍitaka Bhāṇa*.

ŚRĪKAṆṬHA. On him see DCA, II, no. 1687.

No. (9006, 9429).

Śrīkaṇṭhacarita of Maṅkha(ka)

Nos. 9797, 9926.

ŚRĪ-CANDRA. See CANDRA.

Saduktikarṇāmṛta of Śrīdharadāsa (*Skm*).

Nos. 8316, 8317, 8321, 8322, 8327, 8353, 8387, 8388, 8408, 8410, 8430, 8436, 8490, 8494A, 8518, 8529, 8531, 8546, 8553, 8572, 8605, 8614, 8615, 8625, 8632, 8633, 8635, 8679, 8696, 8698, 8732, 8748, 8751, 8769, 8795, 8807, 8808, 8821, 8842, 8844, 8879, 8897, 8962, 8963, 9006, 9042, 9058, 9060, 9093, 9149, 9166, 9193, 9202, 9209, 9210, 9214, 9224, 9230, 9272, 9274, 9370, 9387, 9385, 9437, 9440, 9442, 9445, 9457, 9463, 9471, 9472, 9482, 9483, 9491, 9515, 9524, 9528, 9542, 9553, 9555, 9590, 9710, 9841, 9846, 9849, 9850, 9852, 9857, 9945, 9967, 9970.

Sabhātaraṅga of Jagannātha Miśra. On it, see Vol. III, p. 1457.

Nos. (8553), (9045), (9162), (9268).

Sabhārañjanaśataka of Nīlakaṇṭha Dīkṣita (*Sabhā*).

Nos. 8299, 8477, 8502, 8904, 9376, 9784, 9789, 9817.

Sabhyakaṇṭhābharaṇa

No. (9063).

Sabhyālaṅkaraṇa of Govindajit (*SG*.). On it, see Vol. II, pp. 969-70 ; III, p. 1547.

Nos. 8488A, 8491, 8493, 8495A, 8504A, 8562A, 8646A, 8698A, 8761A, 8769B, 8825A, 8849, 9010A, 9111, 9156A, 9212, 9417, 9469A, 9477, 9484A, 9523, 9622, 9649, 9782, 9909, 9909A, 9934, 9943.

Samayocitapadyaratnamālikā (*Sama*), Comp. by G. K. Dravida. (Modern).

Nos. 8275, 8287, 8293, 8498, 8507, 8513, 8531, 8532, 8535, 8553, 8590, 8610, 8611, 8612, 8709, 8733, 8740, 8787, 8796, 8862, 8865, 8869, 8877, 8922, 8923, 8924, 8927, 8944, 8947, 9000, 9003, 9051, 9076, 9080, 9091, 9098, 9160, 9179, 9184, 9189, 9194, 9237, 9241, 9283, 9286, 9287, 9296, 9326, 9354, 9394, 9398, 9401, 9454, 9460, 9504, 9573, 8581, 9602, 9684, 9687, 9718, 9719, 9723, 9759, 9770, 9811, 9812, 9886, 9901, 9931, 9949, 9952, 9974.

Sarasvatīkaṇṭhābharaṇa of Bhoja (*Sar*)

Nos. 8551, 8626, 8633, 8635, 8748, 9012, 9058, 9080, 9133, 9144, 9392, 9478, 9483, 9544, 9555, 9779, 9841, 9977.

SĀGARANANDIN. On him, see Vol. I, p. 370. For his *vv*., see *Nāṭakalakṣaṇaratnakośa*.

SĀÑCĀDHARA (= SAÑCĀDHARA). On him see Vol. II, p. 970 ; IV, p. 2096.

Nos. (8353), (8696).

SĀYAṆA. Illustrious minister of the Vijayanagar kings Bukka I and Harihara II (14th cent.). He was a prolific commentator on Vedic texts. Among his works on Classical Sanskrit are

Subhāṣitapadyasaṅgraha. On it see Vol. III, p. 1549. (Modern).

No. 8640.

Subhāṣitamañjari, Comp. S. Venkatarama Sastri (*SMa*). (Modern).

Nos. 8271, 8813, 8857, 9092, 9098, 9099, 9158, 9160, 9337.

Subhāṣitamuktāvali, anon. (*SuM*). On it, see Vol. I, p. 371.

Nos. 8430, 8465, 8510, 8580, 8581, 8683, 8691, 8698, 8703, 8984, 9048, 9076, 9077, 9160, 9203, 9206, 9256, 9268, 9346, 9375, 9393, 9417, 9483, 9484, 9506, 9722, 9786, 9900.

Subhāṣitaratnakośa of Bhaṭṭa Srīkṛṣṇa (*SK*) MS BORI 93/1883-84.

Nos. 8498, 8531, 8551, 9428.

Subhāṣitaratnakośa of Vidyākara (*SkV*)

Nos. 8312, 8317, 8327, 8351, 8410, 8430, 8443, 8445, 8494A, 8551, 8553, 8565, 8573, 8614, 8615, 8617, 8625, 8632, 8635, 8679, 8691, 8698, 8748, 8761, 8816, 8820, 8826, 8842, 8873, 8879, 8897, 8956, 8996, 9006, 9060, 9061, 9089, 9125, 9134, 9149, 9210, 9214, 9218, 9224, 9240, 9257, 9270, 9271, 9272, 9387, 9424, 9426, 9429, 9483, 9487, 9513, 9528, 9555, 9560, 9590, 9595, 9710, 9815, 9858, 9887, 9942, 9945, 9947.

Subhāṣitaratnabhāṇḍāgāra (*SR*), Comp. by Narayana Rama Acharya. (Modern).

Nos. 8268, 8271, 8273, 8275, 8276, 8277, 8278, 8281, 8283, 8286, 8288, 8290, 8291, 8293, 8298, 8302, 8305, 8307, 8308, 8315, 8322, 8342, 8344, 8347, 8349, 8350, 8361, 8364, 8372, 8396, 8397, 8401, 8402, 8404, 8406, 8410, 8412, 8413, 8417, 8419, 8420, 8421, 8422, 8426, 8427, 8428, 8429, 8430, 8431, 8432, 8434, 8435, 8440, 8449, 8470, 8474, 8478, 8482, 8483, 8486, 8492, 8493, 8498, 8501, 8507, 8514, 8529, 8531, 8532, 8533, 8535, 8547, 8550, 8551, 8552, 8553, 8558, 8566, 8584, 8592, 8593, 8595, 8601, 8615, 8621, 8627, 8628, 8629, 8633, 8634, 8635, 8636, 8641, 8642, 8650, 8652, 8661A, 8662, 8666, 8667, 8669, 8672, 8673, 8674, 8675, 8676, 8680, 8687, 8691, 8694, 8698, 8711, 8713, 8716, 8717, 8719, 8720, 8723, 8724, 8726, 8729, 8730, 8732, 8735, 8742, 8744, 8754, 8764, 8772, 8773, 8778, 8781, 8784, 8787, 8795, 8799, 8800, 8804, 8811, 8813, 8815, 8818, 8822, 8823, 8824, 8832, 8835, 8836, 8847, 8848, 8857, 8864, 8876, 8880, 8881, 8883, 8886, 8892, 8893, 8896, 8897, 8905, 8914, 8933, 8935, 8944, 8947, 8956, 8962, 8964, 8978, 8981, 8982, 8986, 8987, 8989, 8991, 8993, 9000, 9008, 9011, 9015, 9016, 9019, 9021, 9024, 9026, 9034, 9043, 9044, 9045, 9049, 9050, 9051, 9053, 9054, 9056, 9057, 9058, 9060, 9062, 9063, 9065, 9066, 9070, 9074, 9076, 9081, 9082, 9083, 9084, 9085, 9086, 9089, 9091, 9092, 9094, 9095, 9098, 9099, 9100,

9486, 9505, 9531, 9537, 9549, 9582, 9605, 9648, 9649, 9686, 9722, 9770, 9772, 9882, 9883, 9915, 9934.

Subhāṣitaślokāḥ, Ms. BORI 324/1881-82. (*SL*).

No. 9358.

Subhāṣitasaṅgraha or *Ślokasaṅgraha* of Maṇirāma Dīkṣita, court poet of Rājā Todarmal. (MS BORI 527/1887-91) (*Su*).

Nos. 8498, 9909, 9942.

Subhāṣtasaṅgraha, Comp. by P. M. Pandya (*SSg*). (Modern).

Nos. 8582, 8595, 8650, 8666, 8730, 8744, 9000, 9283.

Subhāṣitasaptaśatī, Comp. by Mangal Dev Shastri (*SSap*). (Modern).

Nos. 8287, 8311, 8356, 8919, 8920, 8921, 8930, 9255, 9537.

Subhāṣitasandoha of Amitagati (*ĀS*)

Nos. 8602, 8777, 8782, 8788, 8797, 8941, 8943, 8948, 8950 A, 8955, 8974, 8998, 9156, 9157, 9260, 9427, 9748, 9879.

Subhāṣitasāgara, Anon., Jainistic. Ms. BORI 424/1899-1915 (*SSj*).

No. 8498.

Subhāṣitasārasamuccaya, MS in ASB. No. 105,666-130-7 (*SuSS*)

Nos. 8493, 8647, 9442, 9475, 9618, 9626, 9666, 9909, 9943.

Subhāṣitasudhānidhi of Sāyaṇa (*SSSN*)

Nos. 8287, 8344, 8365, 8406, 8422A, 8474, 8494, 8498, 8577A, 8639, 8677B, 8737A, 8784, 8795, 8811, 8830, 8870, 8876, 8777A, 9036, 9068A, 9077A, 9080, 9100, 9101, 9130, 9145, 9177A, 9204, 9230, 9230A, 9295, 9317, 9386A, 9427A, 9483, 9571A, 9573, 9582A, 9588A, 9602A, 9688, 9690, 9691, 9736, 9739, 9741, 9756, 9758, 9765, 9766, 9769A, 9782, 9807, 9808, 9841, 9847A, 9851, 9868A, 9896A, 9901, 9906, 9910A, 9917, 9959, 9960A.

Subhāṣitasudhānandalahari (*SSNL*)

No. 9460.

Subhāṣitasudhāratnabhāṇḍāgāra, Comp. S. Kaviratna. (*SSB*, *SSR*). (Modern).

Nos. 8268, 8271, 8275, 8276, 8277, 8278, 8281, 8283, 8286, 8288, 8290, 8291, 8293, 8298, 8302, 8307, 8308, 8315, 8322, 8335, 8344, 8347, 8249, 8361, 8364, 8372, 8396, 8397, 8401, 8402, 8404, 8406, 8410, 8412, 8413, 8417, 8419, 8420, 8421, 8422, 8425, 8426, 8427, 8428, 8429, 8430, 8431, 8434, 8435, 8440, 8449, 8470, 8474, 8478, 8483, 8486, 8492, 8493, 8498, 8501, 8507, 8508, 8509, 8514, 8526, 8527, 8529, 8531, 8532, 8533, 8535, 8537, 8539, 8547, 8550, 8551, 8552, 8553, 8558, 8566, 8574, 8582, 8584, 8592, 8593, 8595, 8601, 8615, 8621, 8627, 8628, 8629, 8633, 8634, 8635, 8636, 8641, 8642, 8643, 8650, 8652, 8661A, 8662, 8665, 8666, 8667, 8669, 8672, 8673, 8674, 8775, 8676,

9113, 9114, 9117, 9123, 9125, 9168, 9196, 9198, 9237, 9256, 9266, 9295, 9366, 9378, 9400, 9466, 9520, 9521, 9555, 9605, 9623, 9722, 9776, 9805, 9860, 9904, 9913, 9916, (9921), 9954.

Subhāṣitārṇava ascribed to Śubhacandra (*SA*, *Sa*, *Subh*). On it, see Vol. III, p. 1554.

Nos. 8279, 8287, 8301, 8377, 8427, 8484, 8485, 8597, 8766, 8773, 8860, 8923, 9098, 9108, 9153, 9160, 9162, 9183, 9283, 8287, 9518, 9583, 9587, 9648, 9654, 9657, 9775, 9788, 9904, 9921, 9954, 9958, 9973.

Subhāṣitāvali of Vallabhadeva (*VS*)

Nos. 8267, 8287, 8308, 8325, 8344, 8352, 8363, 8364, 8367, 8372, 8376, 8386, 8396, 8397, 8399, 8400, 8406, 8446, 8448, 8454, 8460, 8466, 8474, 8481, 8493, 8498, 8520, 8553, 8575, 8583, 8589, 8600, 8615, 8635, 8646, 8648, 8652, 8669, 8674, 8681, 8691, 8698, 8701, 8706, 8715, 8718, 8719, 8720, 8721, 8732, 8740, 8747, 8757, 8771, 8781, 8785, 8799, 8800, 8827, 8828, 8836, 8843, 8878, 8898, 8902, 8972, 8980, 8996, 9017, 9035, 9036, 9046, 9051, 9053, 9087, 9122, 9129, 9154, 9155, 9184, 9200, 9203, 9205, 9216, 9220, 9221, 9256, 9259, 9269, 9284, 9289, 9295, 9317, 9320, 9326, 9327, 9332, 9345, 9360, 9367, 9370, 9373, 9398, 9399, 9401, 9413, 9420, 9435, 9437, 9438, 9442, 9446, 9458, 9458, 9483, 9494, 9549, 9551, 9558, 9617, 9642, 9648, 9650, 9687, 9691, 9694, 9701, 9702, 9705, 9736, 9639, 9744, 9745, 9751, 9757, 9785, 9796, 9799, 9807, 9851, 9865, 9878, 9926, 9937.

SURABHICŪLA. (SŪRAMŪLA, KĀŚMĪRAKA-SŪ°) On him, see Vol. II, p. 976 ; III, p. 1554, under Śurabhi. See also DCA, II, no. 1825. No. (8732).

Suvṛttatilaka of Kṣemendra (*Suvr.*)

Nos. 8323, 8324, 8391, 8649, 8710, 9136.

Sūktimañjarī, Comp. by Baldeva Upadhyaya (*SuMuñ*) (Modern).

Nos. 8652, 8662, 8672, 8794, 8822, 8850, 8980, 9097, 9129, 9316, 9335, 9472, 9604, 9887, 9935.

Sūktimuktāvali of Bhagadatta Jahlaṇa (*JS*)

Nos. 8271, 8274, 8291, 8295, 8323, 8364, 8368, 8370, 8375, 8381, 8397, 8418, 8430, 8433, 8475, 8476, 8483, 8493, 8521, 8551, 8563, 8615, 8633, 8638, 8660, 8677, 8679, 8693, 8698, 8704, 8719, 8722, 8734, 8795, 8802, 8809, 8822, 8832, 8846, 8858, 8868, 8893, 8982, 8999, 9014, 9020, 9025, 9057, 9058, 9060, 9069, 9113, 9123, 9125, 9152, 9168, 9198, 9236, 9240, 9258, 9275, 9281, 9282, 9295, 9298, 9317, 9321, 9322, 9325, 9329, 9339, 9353, 9357, 9370, 9374, 9384, 9399, 9415, 9418, 9437, 9447, 9448, 9456,

would form an ornament to man. Still another work of his is the *Sṛṅgāravairāgya-taraṅgiṇi*. See also DCA, II, no. 1856. For his *vv*., see *Narābharaṇa*.

SOMEŚVARA. On him, see Vol. I, p. 351, under *Mānasollāsa* ; II, p. 978 ; IV, p. 2104. For his *vv*., see *Mānasollāsa*.

Skanda-Purāṇa (*SkP*). On it, see Vol. I, p. 377.

Nos. 8506, 8585, 9164, 9525, 9578, 9706.

Stavamālā of Rūpa Gosvāmin

No. 8534.

Stutikusumāñjali of Jagaddhara

No. 8827.

Stutimālikā of Akbarīya-Kālidāsa

Nos. 8548, 9856.

Sphuṭaśloka. On it, see Vol. I, p. 377.

Nos. (8275, 8291, 8293, 8507, 8529, 8532, 8535, 8628, 8745, 8787, 8792, 8813, 8881, 9100, 9111, 9160, 9223, 9261, 9290, 9649, 9722).

Svapnavāsavadatta of Bhasa (*Sv*)

No. 8280.

HAṀSAVIJAYA-GAṆI. On him, see Vol. I, p. 377. For his *vv*., see *Anyoktimuktāvali*.

HANŪMAT. On him, see Vol. I, p. 377, III, p. 1557 ; IV, p. 2105. See also DCA, II, no. 1869. For the *vv*., attributed to him see *Khaṇḍapraśastī*, *Mahānāṭaka* and *Hanūmannāṭaka*.

Hanūmannāṭaka or *Mahānāṭaka* (*Han*., or *Mahā*).

Nos. 8897, 8914, 9076, (9198), 9204. See also *Mahānāṭaka*.

Haravijaya of Ratnākara

No. 9366.

HARIKAVI. On him, see Vol. III, p. 1557 ; DCA, II, no. 1878. For his *vv*., see *Subhāṣitahārāvali*.

HARIBHAṬṬA. On him, see Vol. I, pp. 377-78 ; III, p. 1557 ; DCA, II, no. 1885.
No. (9298).

HARIBHĀSKARA. On him, see Vol. I, p. 378. See also DCA, II, no. 1889. For his *vv*., see *Padyāmṛtataraṅgiṇi*.

HARIBHŪTA BHAṬṬA. On him, see Vol. III, p. 1557 ; DCA, II, no. 1890.
No. 8843.

Harivilāsa of Lolimbarāja

No. (8421).

HARIHARA BHAṬṬA. See Vol. II, p. 979 ; III, p. 1557 ; IV, p. 2106.

No. (8336).

Hariharasubhāṣita. See *Sūktimuktāvali*.

HARIHAROPĀDHYĀYA. On him, see Vol. II, pp. 979-80 ; IV, p. 2106. See also DCA, II, no. 1898.

Nos. 8864. See also *Bhartṛharinirveda*.

II. INDEX
OF
SANSKRIT METRES

The following metres, other than *Śloka* (*Anuṣṭup*), have been used in the verses collected in this volume. These metres have been classified into four groups : A. *Akṣaracchandas* (*Sama*) or metres having an equal number syllables in the four quarters, **B.** *Akṣaracchandas* (*Ardhasama*) or metres having an equal number of syllables in the alternate quarters, **C.** *Mātrācchandas* or metres governed by the number of syllabic instants in the quarters and **D.** Irregular. **A** and **B** are listed according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

A. *AKṢARACCHANDAS* (*Sama*)

(a) 11 syllables to a quarter (Triṣṭubh)

Indravajrā

— — ∪ / — — ∪ / ∪ — ∪ / — —

Nos. 8269, 8296, 8396, 8564, 8568, 8884, 8887, 8889, 8941A, 8967, 9147, 9344, 9351, 9358, 9393, 9410, 9415, 9465A, 9505, 9519, 9543, 9546, 9638, 9641B, 9966, 9669, 9671, 9672, 9770, 9771, 9868A, 9873, 9877, 9926, 9934, 9961.

Total : 36.

Upajāti (*Indravajrā* and *Upendravajrā*)

∪ (—) — ∪ / — — ∪/ ∪ — ∪ / — —

Nos. *8273*, 8282, 8455, 8456, 8463, 8495, 8498, 8499, 8521, 8536, 8540, 8593, 8596, 8606, 8607, 8608, 8626, 8627, 8628, 8630, 8681, 8689, 8690, 8735, 8737A, 8740, 8745, 8756, 8763, 8766, 8767, 8768, 8770, 8773A, 8779, 8780A, 8784, 8787, 8788, 8793, 8798A, 8815, 8822, 8825, 8835, 8847, 8850, 8877, 8880A, 8881, 8939, 8940, 8953, 8964, 8973, 8977, 9007, 9012, 9028A, 9035, 9041A, 9047, 9106, 9108, 9109, 9128, 9133, 9148, 9150, 9157, 9176, 9177A, 9265, 9279, 9306, 9317A, 9335, 9340, 9343, 9355, 9356, 9365, 9374, 9392, 9444, 9460, 9470, 9473, 9479, 9488, 9501, 9502, 9503, 9515, 9521, 9620, 9621, 9663, 9687A, 9719, 9721, 9726A, 9753, 9756, 9757, 9783, 9785, 9799, 9821A, 9875, 9893, 9896A, 9915, 9941, 9944A.

Total : 115.

Upendravajrā

⏑ — ⏑ / — — ⏑ / ⏑ — ⏑ / — —

Nos. 8782, 8786, 8972, *9005*, 9008, 9156.

Total : 6.

Dodhaka

— ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ / — —

No. *9328.*

Total : 1.

Rathoddhatā

— ⏑ — / ⏑ ⏑ ⏑ / — ⏑ — / ⏑ —

Nos. 8268, 8274, 8294, 8381, 8393, 8577A, 8582, 8809, 9052, 9416, 9517, 9618, 9647, 9652, 9839.

Total : 15.

Śālinī

— — —/— — ⏑ /— — ⏑ / — —

Nos. 8280, 9132, 9152, 9326, 9403A, 9537, 9642B, 9685, 9895, 9960.

Total : 10.

Svāgatā

— ⏑ — / ⏑ ⏑ ⏑ / — ⏑ ⏑ / — —

Nos. 8378, 8683, 8687, 9058A, 9237, 9238, 9243, 9360A, 9414, 9419, 9420, 9421, 9506, 9507, 9508, 9509, 9510, 9580, 9644, 9646, 9649, 9650, 9796, 9797.

Total : 24.

(b) **12 syllables to a quarter (Jagatī)**

Upajāti (*Vaṁśasthā* and *Indravaṁśā*)

⏑ (—)— ⏑ /— — ⏑/ ⏑— ⏑ / —⏑—/

Nos. 8742, 9045, 9725, 9767, 9862, 9866.

Total : 6.

Kāmadattā

⏑ ⏑ ⏑ / ⏑ ⏑ ⏑ / — ⏑— / ⏑ — — /

No. 8705.

Total : 1.

Candralekhā or *Candrakāntā* or *Vaiśva-devī*

— — —/— — —/ ⏑— —/ ⏑— —

No. 9926A.

Total : 1.

Jaladharamālā

— — —/ — ⏑ ⏑ / ⏑ ⏑— /— — — /

No. 8277.

Total : 1.

Jaloddhatagati

⏑ — ⏑ / ⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ —

No. 8738.

Total : 1.

Toṭaka

⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑— /

Nos. 8423, 8424, 8438, 8439, 8440, 8501, 8676A, 8960, 8961, 9033.

Total : 10.

Drutavilambita (or *Sundarī* or *Hariṇa-plutā*)

⏑ ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ /— ⏑ —/

Nos. 8422, 8426, 8427, 8479, 8546, 8552, 8553, 8640, 8649, 8650, 8669, 8670, 8714, 8746, 8998, 9026.

Total : 16.

Pramitākṣarā

◡ ◡ — / ◡ — ◡ / ◡ ◡ — / ◡ ◡ — /

Nos. 8315, 8437, 8504, 8542, 8726, 8991.

Total : 6.

Mālatī (or *Yamunā*)

◡ ◡ ◡ / ◡ — ◡ / ◡ — ◡ / — ◡ — /

(Caesura in the 5th syllable).

No. 8369.

Total : 1.

Vaṁśasthā (or *Vaṁśasthavilā*)

◡ — ◡ / — — ◡ / ◡ — ◡ / — ◡ — /

Nos. 8311, 8325, 8347, 8368, 8517, 8562A, 8732A, 8777, 8799, 8800, 8957, 8974, 8975, 8976, 9129.

Total : 15.

(c) **13 syllables to a quarter (Atijagatī)**

Praharṣiṇī

— — — / ◡ ◡ ◡ / ◡ — ◡ / — ◡ — / —

(Caesura after the 3rd syllable).

Nos. 8855, 9263, 9264, 9438, 9439, 9454.

Total : 6.

Mañjubhāṣiṇī

◡ ◡ — / ◡ — ◡ / ◡ ◡ — / ◡ — ◡ / —

(Caesura after the 5th syllable).

Nos. 8664, 8724.

Total : 2.

Rucirā

◡ — ◡ / — ◡ ◡ / ◡ ◡ — / ◡ — ◡ / —

(Caesura after the 4th syallable).

Nos. 8453, 8459, 8530, 9017.

Total : 4.

(d) **14 syllables to a quarter (Śakvarī)**

Uddharṣiṇī (or *Karṇotpalā* or *Madhumādhavī*)

— — ◡ / — ◡ ◡ / ◡ — ◡ / ◡ ◡ / — —

Nos. 9545, 9546.

Total : 2.

Vasantatilaka (°*kā*)

— — ◡ / — ◡ ◡ ◡ / ◡ — ◡ / ◡ — ◡ / — —

Nos. 8267, 8270, 8302, 8321, 8335, 8386, 8391, 8403, 8405, 8565, 8567, 8677B, 8810A, 8813A, 8826, 8833, 8834, 8843, 8846, 8878, 8880, 8885, 8890, 8891, 8928, 8931, 9046, 9068A, 9069, 9070, 9078, 9079, 9084, 9085, 9142, 9164, 9166, 9170, 9174, 9175, 9177, 9218, 9227, 9259, 9261, 9262, 9269, 9273, 9289, 9309, 9313, 9314, 9319, 9342, 9345, 9350, 9352, 9353, 9357, 9362A, 9364, 9366, 9378B, 9385, 9394, 9394A, 9395, 9403, 9405, 9409, 9411, 9428, 9433, 9434, 9436, 9437, 9441, 9442, 9443, 9451, 9453, 9462, 9482, 9483, 9489A, 9491, 9492, 9499, 9535, 9541, 9548, 9551, 9552, 9556, 9558, 9559, 9564A, 9566, 9618A, 9634, 9662, 9703, 9782, 9801, 9802, 9822, 9823, 9834, 9869A, 9880, 9897, 9898, 9911A, 9912, 9913, 9925, 9927, 9930, 9932, 9935, 9940, 9942A, 9943, 9945, 9950, 9964, 9967, 9971A.

Total : 128.

(e) **15 syllables to a quarter (Atiśakavarī)**

Mālinī (or *Nāndīmukhī*)

◡◡◡/ ◡◡◡/ — — —/◡— – / ◡——/

(Caesura after the 8th syllable).

Nos. 8322, 8352, 8421, 8468, 8471, 8472, 8475, 8478, 8481, 8488, 8489, 8491, 8492, 8543, 8544, 8550, 8554, 8598, 8599, 8601, 8602, 8647, 8654, 8655, 8656, 8658, 8659, 8660, 8698A, 8700, 8704, 8709, 8710, 8713, 8719, 8721, 8748, 8983, 8987, 8995, 9093, 9096.

Total : 42.

(f) **16 syllables to a quarter (Aṣṭi)**

Citraśobhā irregular (?)

—◡—/◡◡◡/—◡—/◡◡◡/—◡ ––/ —

No. 9795.

Total : 1.

(g) **17 syllables to a quarter (Atyaṣṭi)**

Pṛthvī (or *Vilambitagati*)

◡ –◡/◡◡—/◡—◡/◡◡—/◡——/◡—

(Caesura after the 8th syllable)

Nos. 8323, 8324, 8355, 8367, 8797, 8801, 9011, 9028, 9155.

Total : 9.

Mandākrāntā (or *Srīdharā*)

— — —/—◡◡/◡ ◡ ◡/— —◡/— —

(Caesura after the 4th and 10th syllables)

Nos. 8266, 8331, 8332, 8394, 8399, 8686, 8831, 8844, 8849, 8873, 8896, 8948, 9042, 9060, 9075, 9134, 9136, 9149, 9205A, 9207, 9220, 9221, 9254, 9255, 9256, 9271, 9349, 9425, 9426, 9430, 9557, 9568, 9590, 9616, 9658, 9673, 9692, 9744, 9853, 9867, 9879, 9955, 9963.

Total : 43.

Śikhariṇī

◡ – – / – – – / ◡◡◡ / ◡◡–/–◡◡/◡–

(Caesura after the 6th syllable)

Nos. 8312, 8328, 8328A, 8342, 8343, 8344, 8345, 8364, 8494A, 8507, 8508, 8509, 8512, 8513, 8514, 8518, 8526, 8527, 8528, 8529, 8531, 8532, 8533, 8534, 8537, 8539, 8614, 8615, 8617, 8625, 8631, 8632, 8632A, 8633, 8634, 8635, 8636, 8637, 8638, 8734, 8739, 8751, 8761A, 8769, 8769A, 8772, 8773, 8963, 8970, 9006, 9010, 9015, 9019, 9021, 9039, 9107, 9109, 9116A, 9124, 9127.

Total : 60.

Hariṇī (or *Vṛṣabhaceṣṭita*)

◡◡◡/◡◡– / – – –/– ◡– / ◡◡ – / ◡ –

(Caesura after the 6th and 10th syllables)

Nos. 8316, 8317, 8363, 8364, 8370, 8433, 8436, 8470, 8474, 8490, 8493, 8545, 8551, 8558, 8600, 8648, 8651, 8698, 8708, 8718, 8720, 8722, 8989, 8996, 9025, 9058, 9114.

Total : 27.

(h) **18 syllables to a quarter (Dhṛti)**

No instances occur.

(i) 19 syllables to a quarter (Atidhṛti)

Śārdūlavikrīḍita

– – –/⏑⏑–/⏑–⏑/⏑⏑–/ – – ⏑/ – –⏑/–

(Caesura after the 6th and 12th syllables)

Nos. 8276, 8281, 8283, 8286, 8293, 8298, 8307, 8318, 8387, 8388, 8400, 8402, 8404, 8408, 8410, 8415, 8441, 8442, 8566, 8569, 8570, 8571, 8572, 8573, 8574, 8575, 8576, 8580, 8581, 8588, 8589, 8594, 8679, 8680, 8684, 8802, 8807, 8808, 8816, 8819, 8820, 8823, 8824, 8825A, 8832, 8838, 8842, 8845, 8848, 8852, 8861A, 8864, 8879, 8882, 8883, 8886, 8892, 8893, 8894, 8897, 8898, 8933, 8956, 9043, 9057, 9059, 9061, 9062, 9063, 9064, 9074, 9077, 9078, 9086, 9087, 9137, 9163, 9173, 9180, 9184, 9185, 9186, 9188, 9189, 9192, 9193, 9195, 9199, 9200, 9201, 9202, 9203, 9204, 9208, 9209, 9212, 9213, 9214, 9216, 9217, 9219, 9224, 9230, 9230A, 9231, 9233, 9234, 9257, 9266, 9267, 9268, 9275, 9276, 9277, 9282, 9284, 9285, 9287, 9298, 9315, 9320, 9322, 9324, 9325, 9329, 9331, 9338, 9339, 9346, 9348, 9354, 9363, 9367, 9368, 9369, 9370, 9372, 9381, 9384, 9386A, 9387, 9389, 9390, 9391, 9396, 9400, 9401, 9404, 9407, 9413, 9422, 9423, 9424, 9427, 9429, 9431, 9440, 9441B, 9441C, 9445, 9446, 9447, 9448, 9455, 9457, 9458, 9461, 9463, 9464, 9467, 9468, 9469, 9470A, 9471, 9462, 9476, 9477, 9480, 9481, 9484, 9484A, 9487, 9489B, 9493, 9493A, 9494, 9495, 9496, 9497, 9498, 9500, 9513, 9520, 9522, 9524, 9526, 9529, 9538, 9560, 9562, 9563, 9569, 9617, 9624, 9626, 9631, 9654, 9656, 9665, 9675, 9677, 9683, 9686, 9695, 9710, 9711, 9711A, 9713, 9722, 9726, 9730, 9750, 9751, 9764, 9767A, 9772, 9775, 9776, 9788, 9804, 9825, 9843, 9846, 9847, 9847A, 9849, 9850, 9851, 9852, 9854, 9857, 9858, 9859, 9863, 9864, 9865, 9874, 9878, 9889, 9904, 9907, 9910A, 9914A, 9929, 9938, 9939, 9942, 9944, 9947, 9948, 8951, 9952, 9953, 9954, 9965, 9969, 9970, 9971, 9972.

Total : 269.

(j) 20 syllables to a quarter (Kṛti)

No instances occur.

(k) 21 syllables to a quarter (Prakṛti)

Sragdharā

– – –/–⏑–/–⏑⏑/⏑⏑⏑/⏑––/⏑––/⏑– –

(Caesura after the 7th and the 14th syllables).

Nos. 8328B, 8401, 8405A, 8584, 8590A, 8818, 8821, 8837, 8867, 8895, 8943, 9054, 9065, 9066, 9076, 9081, 9083, 9141, 9187, 9189A, 9196, 9197, 9198, 9204A, 9210, 9223, 9253, 9272, 9311, 9318, 9341, 9362, 9375, 9386, 9399, 9401A, 9441A, 9456, 9469A, 9485, 9490, 9512, 9528, 9553, 9667, 9678, 9696, 9715, 9716, 9774, 9841,

9842, 9844, 9845, 9848, 9855, 9856, 9860, 9909, 9910, 9968.

Total : 61.

B. *AKṢARACCHANDAS* (Ardhasama)

Aparavaktra

First and third *pāda-s*, 11 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ —

Second and fourth *pāda-s*, 12 syllables

∪ ∪ ∪ / ∪ — ∪ / ∪ —∪ / —∪ — /

Nos. 8703, 8747.

Total : 2.

Aupacchandasika

First and third *pāda-s*, 11 syllables :

∪ ∪ — / ∪ ∪— / ∪—∪ / — —

Second and fourth *pāda-s*, 12 syllables

∪ ∪ —/ —∪ ∪ / — ∪ — / ∪ — —

Nos. 8422, 8435, 8494, 8547, 8549, 8549A, 8559, 8560, 8646, 8694, 8697, 8706, 8729, 8730, 8731, 9034, 9088, *9102*.

Total : 18.

Puṣpitāgrā

First and third *pāda-s*, 12 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪— —

Second and fourth *pāda-s*, 13 syllables

∪∪∪/∪—∪/∪—∪/—∪—/—

Nos. 8350, 8353, 8418, 8419, 8431, 8434, 8482, 8486, 8488A, 8667, 8668, 8696, 8697A, 8723, 8760, 8959, 8984.

Total : 17.

Viyoginī

First and third *pāda-s*, 10 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ /—

Second and fourth *pāda-s*, 11 syllables

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ —

Nos. 8340, 8428, 8495A, 8644, 8662, 8725, 8748A, 8761, 8993, 9027, 9095.

Total : 11.

C. *MĀTRĀCCHANDAS*

Āryā

First and third *pāda-s* :

3 feet (12 *mātrā-s*)

Second *pāda* :

4½ feet (18 *mātrā-s*)

Fourth *pāda* :

2 feet + one short syllable + 1½ feet 15 (*mātrā-s*)

(Feet could be :

∪ ∪ ∪ ∪ or – – *or* – ∪ ∪ *or* ∪ ∪ – *or* ∪ – ∪).

Nos. 8265, 8272, 8289, 8295, 8297, 8298A, 8301, 8306, 8327, 8336, 8338, 8348, 8351, 8361, 8375, 8379, 8382, 8411, 8413, 8417, 8425, 8429, 8430, 8432, 8476, 8483, 8555, 8556, 8619, 8620, 8621, 8642, 8642A, 8643, 8652, 8653, 8657, 8661, 8663, 8675, 8677, 8693, 8695, 8699, 8701, 8702, 8711, 8717, 8728, 8750, 8753, 8810, 8812, 8839, 8869, 8871, 8943A, 8952A, 8955, 8980A, 8982, 8997, 9051, 9053, 9103, 9111, 9112, 9113, 9117, 9120, 9140,

9153, 9160, 9162, 9165, *9171*, 9172, 9190, 9222, 9232, 9240, 9242, 9244, 9246, 9249, 9260, 9303, 9307, 9330, 9333, 9347, 9373, 9379, 9412, 9435, 9450, 9466, 9489, 9516, 9527, 9533, 9544, 9550, 9555, 9561, 9567, 9595, 9623, 9643, 9668, 9674, 9727, 9736, 9737, 9743, 9745, 9758, 9790, 9800, 9859A, 9885, 9887, 9905, 9911, 9914, 9916, 9922, 9924, 9937, 9975, 9976, 9978.

Total : 132.

Ārya-udgīti

First and third *pāda-s* : 12 *mātrā-s*
Second *pāda* : 15 *mātrā-s*
Fourth *pāda* : 18 *mātrā-s*

(*Mātrā* could be : —*or* ◡ ◡)

Nos. 8275, 8603, 9044, 9094, 9316, 9704, 9707.

Total : 7.

Ārya-upagīti

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s* : 15 *mātrā-s*

(*Mātrā* could be : — *or* ◡◡)

Nos. 8313, 8358, 8473, 8618, 8646A, 8990, 8994, 9001, 9023, 9229, 9314A.

Total : 11.

Āryāgīti (*Gīti-Ārya*)

First and third *pāda-s* : 12 *mātrā-s.*

Second and fourth *pāda-s* : 18 *mātrā-s*

(*Mātrā* could be —*or* ◡◡).

Nos. 8290, 8326, 8337, 8341, 8360, 8420, 8503, 8644, 8661A, 8666, 8676, 8727, 8752, 8804, 8845A, 8941, 8978, 8981, 8986, 8992A, 8992B, 8999, 9022, 9115, 9119, 9178, 9235, 9476A, 9664, 9773, 9917, 9919, 9979.

Total : 33.

Mātrāsamaka

16 *mātrā-s* to each *pāda* (several varieties ; rhymed moric verse).

(*Mātrā* could be —*or* ◡◡).

Nos. 8758A, 9194, 9281, 9383, 9531, 9604, 9648.

Total : 7.

Vaitālīya

First and third *pāda-s* : 14 *mātrā-s.*

Second and fourth *pāda-s* : 16 *mātrā-s.*

Nos. 8988 (irregular), 9181.

Total : 2.

III. SUBJECT INDEX

M

T

W

Y

Z

CORREGENDA

[*Note* :— A minus sign (—) before a line number indicates counting from bottom. 'a' and 'b' refer to the first and second columns, respectively.]

Page	*Line*	*For*	*Read*
2177	—15a	पूरोवातं	पुरोवातं
2179	—19a	BhŚp 206	BhŚ p. 207
	—21b		Add '(D.H.H. Ingalls)'
2183	4b	Śvāgatā	Sragdharā
2192	—4a	RAS 125	RAS 195
2204	7b	कत्तिपय	कतिपय
2232	3b	*dottūra*	*dhattūra*
2238	21b	नतस्योर्वी	नतस्योर्वी
2241	17a	धिग	धिग्
2244	16b	NK	KN
2249	—7b	RAS 196	RAS 96
2272	15b	Sāramūla	Sūramūla
2278	17a	lake	take
2281	21a		Add 'Śikhariṇī metre'
2288	—6a	Ārcāryaś	Ācārya's
2301	—10a	Add before :	'Śārdūlarvikīḍita metre'
2305	17b	कार्पासा	कर्पासा
2306	—14a		Add 'RAS 325'
2308	16a	SSR	SSB
2312	19		Add 'See also 9260'
2321	4b		Add 'Vasantatilaka metre'
2322	—3a	8949	8949-50
2323	—7b	As	AS
2328	—11a	8777A	8977A
2339	16a	*vcrsion*	*version*
2351	3a	क्ल्याणानां	कल्याणानां
2354	14a	jīvana	*jīvita*

CORRIGENDA

Page	*Line*	*For*	*Read*
2365	6b	Ras	RAS
2381	—9b	SRt	SRK
2388	—3a	SSB 552.55 ; SSB 164.27	SSB 552.39 ; SSB 192.27
2390	19a	SSN 1991	SSSN 19.91
2396	—4b	Add after this :	'See also 8903'.
2406	13a	PTn	PTem
2412	—7a	Śārdūlavikrīḍila	Śārdūlavikrīḍita
2413	—13a	MS	Als
2417	—6a	त्यक्तं	त्यक्तुं
2419	—10b	gamin	gaṇin
2446	—6a	Add before : 'Śārdūlavikrīḍita metre'	
2459	—4a	Rāgh	Ragh
2460	—17a	SRBh	SR
2465	—9b	RAS *ad* 2.108-9 (p. 213)	Delete this.
2473	2a	(अ) 1352	(अ) Cr 1352
2483	14a	काभस् तु	कामस् तु
2535	16b	SskṛPg	SsKṛP
2553	—3b	Add before this : 'Candralekhā metre'	